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WASHINGTON NEWS LETTER

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I Am
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The Way
The Truth
and the Life

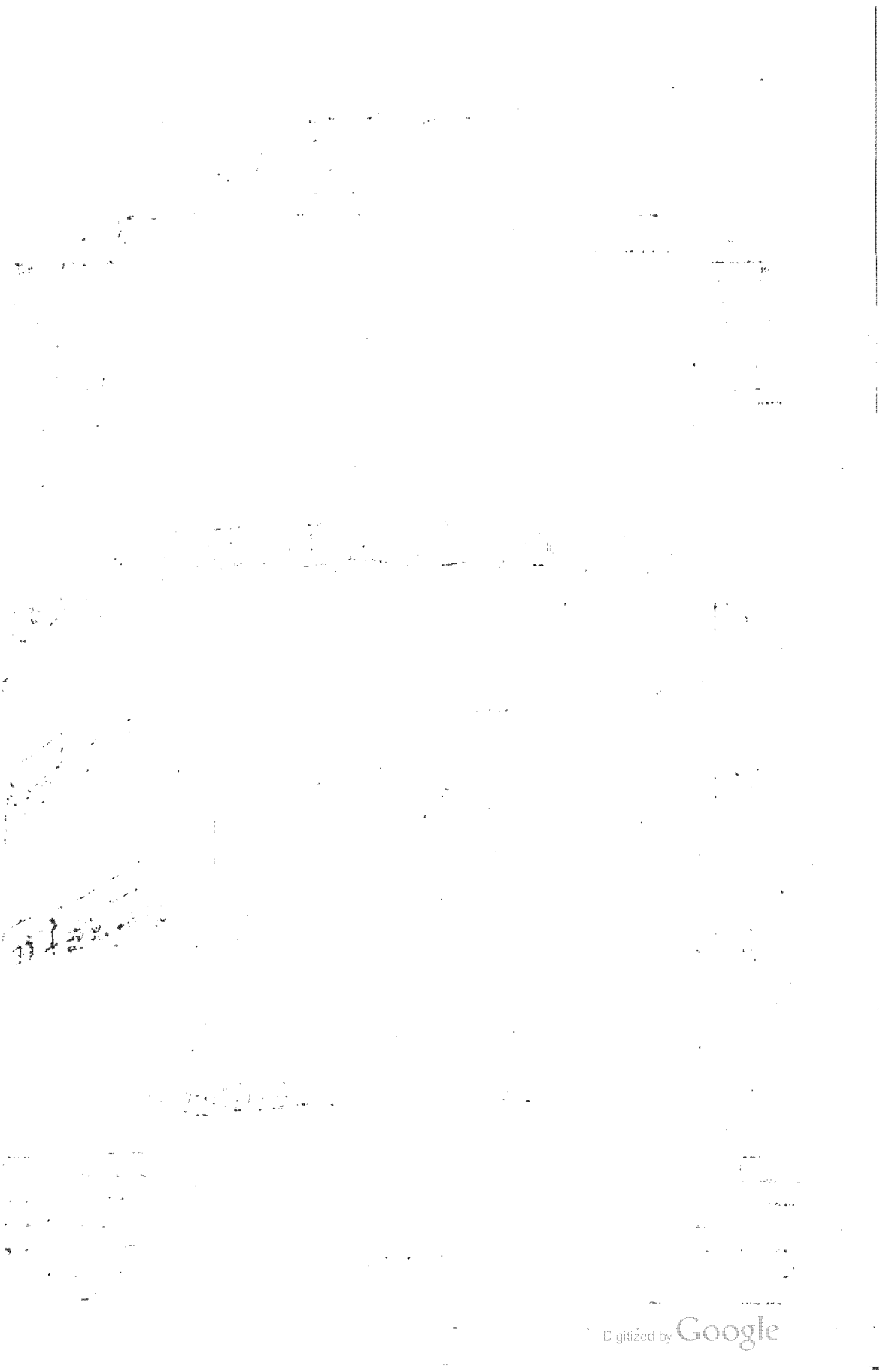
Jesus Christ *Our Savior*

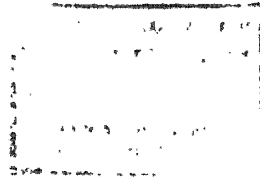
GOD IS LOVE,
GOD IS GOOD
GOD IS ALL IN ALL

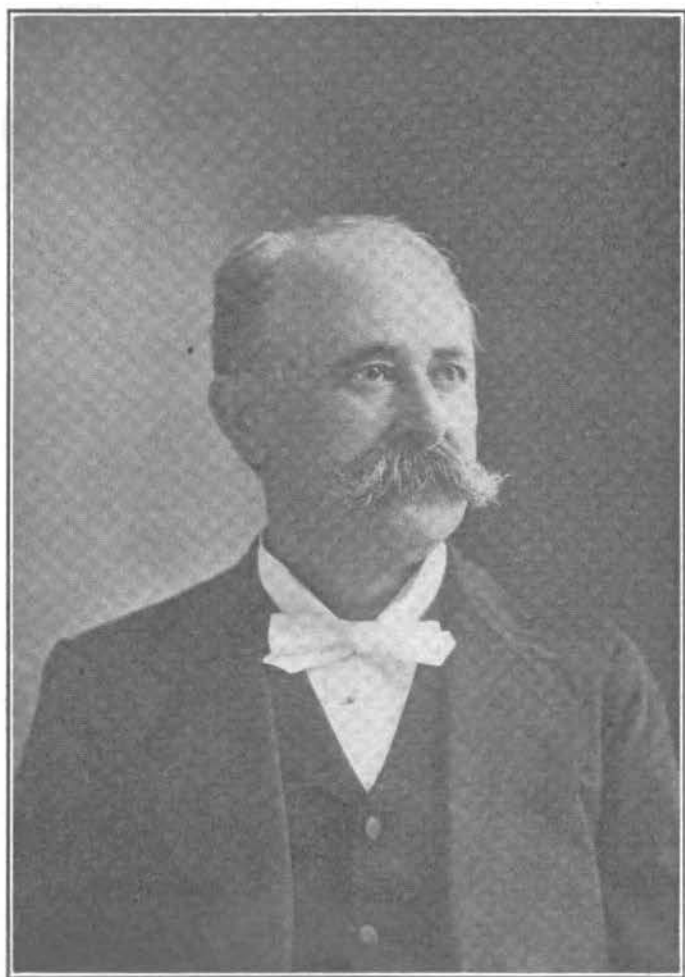
BLESSED ARE THE PURE IN HEART
FOR THEY SHALL
SEE GOD

UNCHAIN THE TRUTH, IT SHALL BE FREE

A MONTHLY MAGAZINE
OF
DIVINE HEALING







BISHOP OLIVER C. SABIN.



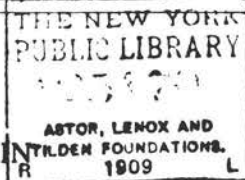
VOLUME XIII.

WASHINGTON, D. C., OCTOBER, 1907.

NUMBER 1

God Is All

BISHOP OLIVER C. SABIN



Before the Evangelical Christian Science Church

THE subject of the lecture this morning is "Good is All, and There is no Opposite."

The belief in the opposite of Good is perhaps the greatest barrier that we have to encounter in the advancement of this Truth among the children of men. There is such a deep-seated idea in the minds of all of the reality of evil, that, when we affirm that Good is all, people at once become alarmed, their prejudices carry them away and they will have nothing further to do with this Truth. I knew a minister who was a colored man, but a man more than ordinary in his intelligence by far. He seemingly took to this Truth with avidity for two or three months, and then finally wrote me a letter saying, "I can't go with you, because you don't believe in a devil and in hell, and I believe it is error not to believe it, and I can't go any farther with you," and he went back to his devil and his hell,

and I presume has been enjoying them ever since

The thought that Good is all, at once places the barrier against the people that believe in evil and they go away from you. A member of Congress met me on a street car one day and said, "Colonel, I have been reading your books, and when you come to the thought that there was no reality in pain, I knew you were mistaken, and I stopped reading it." I told him I was sorry that I did not have time to go to see him, I would like to have explained it to him. Had I known then that he had within him a fatal disease, I would have taken the time at any cost, but that belief in error carried him away. He is now gone on to that other place where he can more readily see the nothingness of these so-called material evils.

In far-distant South Africa a woman was wonderfully healed in a night of a

deadly disease when the doctors said she could not live through the night. They came to operate on her and would not touch her because they said she would be dead the next morning. The realization of the Allness and Perfection of Good healed her in a night. Her healing created such a furore that the preacher came out and denounced it, and denounced all such healings as coming from the devil, relegating to his kingdom any system of religion that taught the non-reality of so-called evil. Such religion was false, and could come from no place but the devil, the old liar and the father of lies.

In my remarks this morning, if I can impress this thought so plainly that you, as well as my readers, can understand that there can be no possible existence for anything except Good, this lecture may do more good than any of us can calculate.

The chapter read before you this morning told you that we live, move and have our beings in God. We know because the Bible tells us so, and we prove it as well, that God is omnipresent Life, self-existent everywhere, filling all space, not only in the earth but in the universe, in the worlds of worlds, forever and forever. God's life is there, Omnipresent Life, Omnipresent Good, Omnipresent Love, filling all. Now, if all is filled with Good, with Life, with Love, Perfect Life, perfect Good, perfect Love from God Almighty Himself, then where is there any room for evil? Good has supplied the whole space. It has filled it all, and there is nowhere that Good is not. It is everywhere.

Then they say to us, "That may be true, but what do you call these manifestations that you see around and about you?" Now we know perfectly well that this is true because we demonstrate it.

When Jesus Christ was discussing with some people who He was, He finally told them, "If you can't believe my words that I am the Son of the Living God, believe me because of the works that I do. I prove my sonship by the works that I do, prove that I am the Son of the everlasting, Eternal, living God; and by the realization of these thoughts you should know who I am." We say the same thing.

Here comes a manifestation of fever, we will say. We go into our spiritual consciousness and realize spiritually that God is Omnipresent Good; that all that is lives, moves and has its being in Him, and therefore the manifestation of so-called fever is error, because it can't live in Universal Omnipresent Life and Love; and that realization in our consciousness is manifested by God destroying this so-called evil and the fever is gone. Now, what is true of that thing is true of all. It proves itself.

I told you that this so-called belief of evil is the cause of all human misery. More misery is caused, more crime committed, because of the belief in evil, and that God created evil, than because of all other causes combined. There is a devil in the orthodox world, if we believe the Bible; and the way they teach it and construe it, the devil gets most of the people. There is a broad road and the devil's converts fill that broad road, and go rushing down it. Occasionally the believers in spiritual good and perfection climb up the narrow path, and they will get into the gates of heaven by a tight squeeze. Now that is the orthodox religion. The churches are held together because of the fear of evil that is planted in the minds of their parishioners. It is the whip of evil that has filled all dogmas since the earliest religion was taught until the acceptance of this religion taught by Jesus Christ in its purity, which is

love. Love is the golden chain that binds, and any religion, I care not whether it pretends to follow Jesus Christ or some heathen, it matters not, that has its soundings in hate, its soundings in fear, is built upon error and is destructive of the happiness and peace of human life and human existence. There is no mistake and there can be none.

Take the thought of the belief in sorrow, for example. You find the devotees of that belief all over the land dressed in their crepe, in their mourning. Now, while I mention that, I say we don't believe in any such training. We believe in no mourning for the dead, because there are no dead. If your friend has passed beyond the veil so that your material eyes are shut from him, he is not dead. The immortal spirit of God Almighty that is in him never dies and can never die. It is life eternal, and he lives, moves and has his being in God, the same as have you. It is simply a veil before your eyes and you can't see. But in a little while, either through the spiritualization of your body or your passing on, you will be in the same position, and you will be where you will see and know that what I say is the truth.

Mourning for the dead is error. I don't say that it is wrong. It has a tendency to depress, for any thought that you send out towards an entity or a personage, that is depressing, has a tendency to injure. Here is a person that is committing a crime, so-called, you say "Poor fellow," and you depress him, your depressing thought keeps him from coming up and getting rid of his crime and his criminal mind. If a person is sick by your sorrow for him you depress him, you sink him down. Every such thought is injurious. You can kill a person by your pity. Say to a little baby—some people do it, I don't know but what I did

when I was a youngster—"Poor thing! Oh, you poor little darling," and you don't have to "poor" him but two or three times until he is ready to cry. You are killing him with sympathy, destroying him with sympathy. It is the same thought carried out. Here is a man suffering with so-called disease; you say "Oh, you poor fellow," and you depress him; you throw evil on him; you recognize evil and fasten it on him. One of the patients of a doctor here in eastern Washington got well of typhoid fever. He felt some little pain and went back to the doctor, and he said, "You go right home and go to bed, you are liable to be sicker than you were before." He was sick for four or five weeks. There was nothing on earth the matter with him except what that doctor said to him. If the doctor had taken a club and knocked him down and pounded him, and thrown him out on the street, it would have been a kindness compared to that blessed word of comfort that he did give him.

I knew a woman one time that went into a room where a young man had what was called typhoid fever. She said, "How bad you look!" That was before I knew anything of Christian Science. That sick person was very dear to me. I said to her, "Have the kindness to step out; the doctor does not allow anybody in here at all. He is looking fine, you ought to have seen him a few days ago to know how fast he is coming up." I got her out of that room. I would no more have had her in there than I would have had a pest. She was sympathizing with her friends. Some people have not got sense enough not to be fools. Anybody ought to know enough to know that if you go to a person and say, "How bad you look," you are dragging that person down. I used to be sick myself, all the time; I carried sickness with me, had a

stock of it on my hands. Somebody come up and say, "You look bad," and I felt like hitting that person between the eyes. I did not want to hear it. It was bad enough to know that I was sick. I felt as bad as though that person had said I was stealing horses, I don't know any difference. As far as my feelings I was mad right off.

Let this be a lesson to all who read as well as hear. Never throw out a vibration of evil to any person on the face of the earth. Remember that those friends who have gone on are in the sunshine of God Almighty's love. Send them the vibrations of love. Can we pray for those that have gone on? Why not? Aren't they living as well as those that are here? Do not abuse the Catholic church for praying for those who have gone on, because you don't know. Your friend never dies, and a prayer is just as effective for him there as here; it makes no difference. The same person lives; he has to work out his own salvation; and if he is working on the other side of the veil, he has to work, he has to come out; and whether he be what is termed dead or living, he must come to the knowledge of the Truth of the Allness of Good, and that there is no opposite. That is the only thought that saves; and he will come there, and he will come there through the mediation of Jesus Christ.

There is another thought that is the cause of a great deal of suffering, and that is this universal belief in sickness. You have got to learn how to train yourselves to think. If you bow down to the belief in evil, the belief in sickness, you are going to be sick. The fellow that surrenders to this demon called sickness, surrenders to an enemy; and if he gives that demon possession, he holds possession and will wear you out unless God Almighty's Truth comes to your release.

Mrs. Eddy's book tells one good thing when she says, "Stand porter at the door of thought." In other words, never allow an unwelcome thought to come into your mind. Here comes a thought and says you have typhoid fever, biliousness, or whatever it may be. Do I take it into my thought? If I do I have it. I say, "No, you are the devil, you can't come in here; there is no room in my mentality for such visitors. My house is swept clean; it is a Godly house, and no devil of evil can come in and take his seat with me. Get behind me, Satan." Keep it up. Sometimes it will stay there and kick you around for two or three days, swearing it will come in. Never give your consent; never surrender. It can't come in unless by your consent. That is true. But you take a baby. How can it consent? It doesn't consent. Here is this universal thought, universal mind, that says certain conditions create certain diseases. It is the universal thought. We treat the baby through the mother. Impress the mother's mind that the disease is error, that it can't be there, and that disease will go away very quickly.

As to the efficacy of medicine, nine-tenths of it is given to it by the faith of those who take it. I remember that I used to have a doctor who was a homeopath, an excellent, good man. I used to go to him, I would get sick about twice a year with what was termed biliousness. The last time I ever remember going to him I remember taking out my watch and timing myself, "I am going to take this pill and in thirty minutes time that will cure me, and I know it," and at the end of thirty minutes, mark you, I looked at my watch and I was perfectly cured.

I suppose homeopathy has, from a material stand point, less virtue in it than anything else. I had one of these homeopathic doctors attending my wife. He

was discussing the philosophy of it—he was costing me nine dollars a day, making three visits at three dollars a visit. He was discussing with me its philosophy. He said: "If I were to drop a drop of medicine into Lake Pepin upon the Mississippi river and let it percolate down through the Mississippi river to the Gulf of Mexico, and at the mouth of the river at the Gulf I should take up a glass of that water and then throw the water out and fill the glass with pure spring water, a dose of that medicine would have more efficacy, would be more effective in its results, than the original dose I put in at Lake Pepin." I told him he was a good friend of mine, a nice young man. "But," said I, "If this is true, I am going to quit you." and I paid him off and quit him. After a while I became convinced that homeopathy was a pretty good thing after all. It don't hurt you, and gives you faith. Homeopaths are excellent nurses and have done lots of good.

We are friendly to physicians as a rule; we are friendly to all honest physicians. Anybody that says there is no merit in medicine is simply saying something he knows nothing about. There is merit in it. The reason we don't need medicine is that we have gone beyond it. Those persons who take quinine to guard against malaria—there is no doubt but it does good in millions of cases. Take the fishes encrusted with the vermin of the salt sea and bring them up to the fresh water where they run up and they are cured by the fresh water, the vermin are killed. There are thousands of instances wherein we know the efficacy of nature's remedies. God created them the same as He created everything that was created. All He created is good; all real creations are good and anybody that talks about the people who use these things

bowing down to another god, is simply talking through his hat.

Take a dose of lobelia or of ipecac and you are going to vomit, and if you don't believe it try it. That is all. There are certain effects. We don't need them. We have gone beyond it. We have got to where God Almighty comes to us direct. He does not come to us through ipecac, calomel, quinine or anything else. We have got beyond them. We go to headquarters and God Almighty's healing comes to us; and that is where we have the advantage of the systems in vogue today. I do not believe it would be extravagant to say that in a hundred years all materia medica will be abandoned, and all the world will know that God Almighty does heal the sick. But the way it is today they lack a great deal of it.

This universal belief in evil is carrying our friends over the dam of death. Death is destroying them because of the belief in its existence. We believe that all that is is good and must be good. We have to shut the gate to many of their mentalities; they can't believe it. There is no use saying that these people are contrary and won't believe; that is absurd, because these people that don't believe are just as honest as we are. I have seen the time when I would no more believe any such nonsense, as I would term it, than that the moon was made of green cheese. And when the thing came upon me, and I was impressed with it, I was determined that I would not go into it, or have anything to do with it, and I sent West and dug up my old Methodist letters that had lain there for fifteen years or more, and brought them to Washington to join the Methodist church. But God directed otherwise, and I have not been in a church since, except in a Christian Science church and to funerals.

You can't control your mind and make

it believe anything. You have to be governed by evidence and testimony, and the evidence in this case is so strong that if a person investigates it, as I did, he can't escape his convictions, and if he is honest he has to follow those convictions, it matters not where.

I might carry this on to an indefinite length, and show that the belief in poverty is the cause of so much misery and want. I might carry it on and show that this belief in evil was the cause of all human misery, as it is, and prove it by irrefutable testimony. Time will not permit me today to go any further, but all I

can say to you, my dears, and to those who read, is to know that God Almighty is all, that Good is all. Pin your faith to that thought; square your actions by it; live the life, and follow in the footsteps that our Savior taught, and this illumination of perfect Good will come into your consciousness; it will control you as it controlled me; you will rise above the belief of the possibility of evil and know in your inmost soul the power of the new birth, the new tongue, and the resurrection within you, that all that is good and that there is no opposite.

When you realize fully that you are connected with the Supreme Mind by bonds as close and intimate in relationship as that of the mother and child, you will have faith in the divine power and will look for help and guidance. You will enter the silence daily and demand from the Source of Being the qualities needed to round out and develop your individuality. You will come out refreshed and will take up the routine of duties with renewed interest, knowing that every task performed is a necessary step on the pathway that leads toward the goal of greater usefulness and freedom.

When you learn to love a person who is naturally repulsive, you have passed through the various stages of progress to the highest lesson the university can teach; and your being thrown in companionship with a person naturally dull or uninteresting, or positively repulsive, means that you have been prompted at last to try a harder lesson than is taught in the primary schools. Every one is a potential brother.—*Benjamin Fay Mills.*

CLASS TEACHING.

Commencing November 18, we will teach a class in Divine Metaphysics, teaching how to heal the sick and demonstrate along the lines of Metaphysical thought.

The tuition fee for the teaching is \$50 for the course, payable in advance. Those wishing to take the course should write to the undersigned at as early a date as possible, in order that proper arrangements can be made. Those who wish board or assistance in obtaining places for board, either temporarily or permanently, during the teaching of the class, can also write and we will see that such requests are attended to.

These classes are intended especially to teach those who desire to make metaphysical healing and teaching their life work. Address for further particulars,

OLIVER C. SABIN,

1329 M street, N. W.,

Washington, D. C.

Men who intend to be good tomorrow always die today.

Cast Thy Burden Upon The Lord

DR. JOHN D. MILES

Cast thy burden upon the Lord and He shall sustain thee, He shall never suffer the righteous to be moved. Ps. 55:22.

IT is wisdom from the Divine within that enables us to see all things in their true light, and to depend upon self through faith for correct interpretation of Divine teachings.

Should you seek wisdom, "Cast thy burden upon the Lord," by holding the thought, "I am taught of God only." Is there something that you wish to know? Hold the thought continually in your mind, "God reveals that to me."

These are strong affirmations and always bring good results. It matters not what we desire, the rule holds good so long as we desire only good. God does not recognize evil, for all evil is error and was not created by God. "And God saw everything that He had made and behold it was very good." Therefore, all that God has is good, and only good can come to us from Him:

"Whatsoever ye do, do it heartily, as to the Lord, and not unto men," "knowing that of the Lord, ye shall receive the reward of the inheritance, for ye serve the Lord Christ." "But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons."

In our daily life it is essential that we use both affirmations and denials; they are "Cross and Crown." If we do not deny the false and its train of evils, we cannot effectually affirm the good. The most noble and sublime work of Jesus'

ministry was His triumph over the last enemy, Death. "If any man will come after me, let him deny himself, take up his cross and follow me." Matt. 16:24.

The teachings of the followers of Christ are just the same as He taught. As Scientists we recognize that spirit of Truth promised by Jesus, and of which He said, "He dwelleth with you, and shall be in you." John 14:17. And He also said, "He will guide you into all Truth." In this material life two conditions confront us. The so-called evil (error) upon one hand, and the good (Truth) upon the other. As you are led by the good (Christ) you will become righteous, holy, and happy, and you will be benefitted, both physically and morally. I am a living witness of this Divine Healing power. When I began investigating this wonderful Science of Truth, I was in very bad health, materia medica had failed to give me relief. I was melancholy and discouraged. Through the teachings of Christology I was encouraged to "cast my burdens upon the Lord," and soon my maladies began to drop away as autumn leaves, and I found myself in possession of what is termed by Scientists the Realization of the Truth, that teaches the Allness of God and the nothingness of evil; which enables us when the dark clouds of adversity seem to hover over and around us to say in the words of our Savior, "Get behind me Satan."

Healing the sick is God's work, not man's. We are told to "Seek, knock and ask." It is sacrilegious for anyone to assert that Christ Science cannot and does not heal the sick and destroy inhar-

monics. We are the children of the living, eternal God; and, as we recognize that God is Love, we have the power given us, through and in the name of Jesus Christ, to destroy error and to heal the sick. But that power must come to each one from "On High."

God is ever ready and waiting to manifest more and more of Himself to man. The seed of Divine Truth is implanted in every soul; it never dies, it is God within us. It may remain dormant for years, but it is ever ready to sprout, grow, mature and bring forth a harvest of Love, Health, Harmony, Peace, Happiness and Prosperity. "Behold there went out a sower to sow," and these (the followers of Christ) hear the word (have faith) and bring forth good fruit, some thirty fold, some sixty, and some a hundred."

This Science of Christology is a perfect Science. It teaches us to "cast our burdens upon the Lord," to trust God absolutely. There must be no ifs or ands. If you are a Metaphysical healer, or layman, and expect or desire God to answer your prayers it is essential that you live an absolutely pure and harmonious life. Freedom, health and long life are

ours, also power and dominion. "All things are yours," Paul affirms. If we know the Truth it makes us free. "Knowing God is eternal life."

Would you be happy and have perfect health? Then deny everything that is not in perfect harmony and perfect love. Have no fear. Fear is the demon (devil) that hangs over mortal mind, and must be touched with the Omnipotent Truth in order to be destroyed.

Everyone should learn to demonstrate over fear; for all have more or less power to heal and everyone, with a little study and application, can soon learn to destroy fear and heal the sick.

The spirit of God through Christ is working everywhere in this beautiful world. It is not a mere influence, but a direct spiritual up-lifting of Divine Truth in man. "Darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters" and behold beauty and order were brought forth out of darkness and disorder. That spirit will work in us if we will hold ourselves receptive, and through His Divine Love and power we may grow wiser, happier and more beautiful by having "Cast our burdens upon the Lord."

To wait patiently men must work cheerfully. Cheerfulness is an excellent working quality, imparting great elasticity to the character. Cheerfulness and diligence are nine-tenths of practical wisdom. They are the life and soul of success, as well as of happiness; perhaps the very highest pleasure in life consisting in clear, brisk, conscious working; energy, confidence, and every other good quality mainly depending upon it.—*Smiles.*

POSTPONED.

The Teaching Class which was to commence October 14 has been postponed until November 18. Students will please take notice.

I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.—Rom. 8:38, 39.

Evangelical Christian Science the Practical Religion

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,

RELIGION to be worth anything should be practical, should be something that had a tendency to elevate mankind. In looking over history we have found the world to have been filled with religions that were worthless. Instead of having a tendency to uplift mankind, these religions have been depressing, enslaving you might term it, the world. From the earliest times known in the history of Egypt we find that religion and ecclesiasticism have been used as the enslavers of mankind, and so closely were those bonds riveted and bound that today all India is suffering under a condition of slavery more perfect, abject and debasing than was the slavery that existed in these United States prior to the war of 1861-65, all done in the name of religion. Unless a religion is practical it is worthless. What I mean is that unless a religion has a tendency to uplift, help carry the destiny of man, it is worthless.

Our religion, if you may term it a religion—and I suppose we can term it a religion as well as a philosophy or a belief, susceptible of any name, as almost every other theory is—our religion is, I say, practical, and the first principle wherein this Truth is made manifest is in this, that it shows to us who and what God is, and who and what we are, more than has any other thought that has ever been taught in the world. So long as the world believes in a God, I don't care how big He is, if He is susceptible of being surrounded, placed within limits, that thought

leads to human misery, human slavery and human death. Now, it is not necessary for you and me and the world to worry because we do not know everything about God. We have been given enough knowledge to enable us to live perfect lives, to be perfectly successful and to accomplish that for which we were created. It is the most beautiful thought in all the world that we have a Father in Heaven, a Father in harmony, a Creator, the controlling spirit of manifest destiny, that is with you, and takes you by the hand and leads you along the pathway of life, making your every effort a success, it matters not in what domain of human endeavor you may test it. Apply the rule and success is a never failing result. Then the thought is that we have God with us where we can call on Him now and have instantaneous response, instantaneous results always favorable to the petition, to the asking, to the seeking, to the knocking, and time and distance nowhere.

To illustrate this, we received a telegram last night to treat a lady in a far western State, and at the same time they telegraphed for the parents, who were distant, to come home. This morning a dispatch came that she was out of danger and the parents need not come, although they had gone.

It is sending the Truth in accordance with divine law that gives you the result, it matters not in what line you ask. If you are a student at school and are held down as we have been in our younger

years you can realize this idea. I remember a college professor that kept a whole class for a week upon one solitary problem in mathematics. Had we understood the principle and asked God Almighty for the solution of it, we could have done it instantaneously. In the case of a person, for instance, that is in a counting room keeping books, or is a clerk in a bank, there may be a cent here or a cent there, a dollar here or a dollar there that is off. Sometimes they have to work all night to find the mistake, but under divine law only a little asking and they would readily receive an answer.

If you are a public lecturer, ask God Almighty to teach you what to say and how to say it, and the words will flow from you as from divine inspiration in answer to that prayer. It not only helps you along in your business affairs, but makes them all successful. It teaches you how to throw out the vibrations of success. The merchant or the business man that is always growling and scowling at his trade; says he is poor, and can't get along, says "My trade isn't good" and all that, is throwing out the vibrations that destroy him. Let him understand the rule of God Almighty and throw out the vibrations of success, and apparently all the world will come and trade with him. It makes a man the master of his business. It gives you perfect health. You take a person in this thought who is old enough to protect himself and he is never sick. So many of us came into this Truth after we grew along the years of age, so-called, filled with disease, that it was difficult for many to unhorse those evils and cast them aside, but by and by we get there, and even though these persons were as old as I am speaking, perfect freedom is evolved from this chaotic condition of

universal suffering in accordance with the world's thought. I suppose that but few people had more diseases or felt meaner than I. I have not a blemish about me today. I have perfect health and am growing younger every year, stronger and better. I see before me faces of people according to the world's measurement older than I am, who came to Washington that they might be where they could die with their children; and today were I to tell you who they were, you would see that they are in the perfect vigor of perfect manhood. Their brows are white and their hairs are bleached, but that was done in the days of mortal mind. Today they have strength and vigor, and all fear of diseases has passed away from them.

If the history of the people before me were written in a book it would be marvelous. There are but few here upon this inclement day, but the history of this church would be marvelous; and if the world would believe it as evidence, there is enough evidence in this hall to convert it.

I have told you, time and again, that one of the beauties of this religion is that you don't have to have anybody's word for it; that it demonstrates itself. All you have to do is to place yourself in line, and you will receive the blessing. The Syrian general was told to bathe in the Jordan and he would be free from leprosy. He had to go to the Jordan. He could not go to the rivers of Syria, which were better than the waters in Israel, but he had to do as he was told, he had to get in line.

If on the right hand and on the left be darkness, and in the center a streak of sunshine, and the sunshine be necessary for your life and health, you must get into the sunshine in order to receive it. You must remember God Almighty is

changeless. He never changes. What He does He does by fixed and unchangeable law, and if you are to receive the benefit and the blessings of these universal laws, you have to get yourself within their influence. You have to do it. If you don't, you will get no benefit from them. Sit upon the right or the left hand in the dark and you pine away and die.

Notwithstanding this is true, notwithstanding that each one of us and each one of the world can demonstrate this Truth and prove it to himself and to others, yet, in casting a horoscope of the world we see them dying by the millions, rushing over that broad road that leads down to death, and not giving this thought one solitary consideration. It is singular but it is true.

If I had the power to impress a thought upon all the world, upon those who hear and those who read, and if I could this morning impress that thought upon them all which I felt would be the greatest good for all the world, I would tell them each and every one to investigate this Holy Truth. I would tell them further that it would make them all masters; that it would give back to them the exercise of the power and dominion with which God Almighty created them and fitted them in that creation; that it would make their lives successful, their bodies healthy and free them from all sorrow, and from all ailments and inharmonious conditions, which are now destroying the bodies of the people of the world. And I would say, further, that you don't have to take any human being's word; all you have to do is to study, to find out; and if those who are too poor to buy a book will write to me I will give them each one. That is fair. I throw down the gauntlet to all the world to study, to look at this brazen serpent, if we may term it, that is lifted up here, that is sal-

vation; that is eternal life, eternal health, and eternal harmony. If you stay where you are you will die; that is what you will do.

This Truth of ours is practical in this, that it makes us happy. It throws away all fear. When we lose our friends, as the world speaks about it, we know that we have not lost them. We know that omnipresent God is everywhere; that our friends live, move and have their beings in God; and that even though a veil is between them and us, we know there is no such thing as death, for God, Life, is deathless. We know that, and we know that it will be but a short time until we will either be spiritualized on earth, seeing as Jesus saw after the resurrection; or we will meet them there on that other shore through that veil of death, which is a man-created institution.

Sooner or later we will be going on and going on forever. We know that there is no such thing as death. These bodies of ours are but transitory things at best, and this idea of the resurrection of the body is perfectly absurd. Suppose that you could resurrect a man that is as old as I am. Every eleven months my body changes. Well, I am about 67 years old. You can multiply 67 years by eleven and you can see that you would have a pretty good military battalion of me. Who am I going to be when I am resurrected? Am I going to be the beautiful boy with vigor and life that I was at the zenith of my health and perfection; or am I going to be the old man that went down with gray hairs and decrepitude into the grave? Who is going to be resurrected? Don't you see the absurdity of it? You can find me from the shores of the Pacific to the Atlantic, and on both oceans, scattered everywhere. The jack rabbits have eaten me on the

plains—everywhere, scattered everywhere. The idea of the resurrection of this body is too absurd. There is no such thing as that. The body that we will have will be the body that Jesus Christ had after the resurrection. He is the way, the truth and the life. His body will be the body we will have, visible or invisible.

I was teaching a class the other night and one of my students objected to that statement. He said Jesus Christ's body was just like ours are. Well, now, they don't think or they would see that it isn't true. Jesus' body overcame what we term the law of gravitation. He was visible or invisible. He could go up or down. When He got ready to leave, the clouds swept Him up, and He was out of sight. That is the kind of body we will have. We will all have bodies, and we will live in the mansions of God Almighty; for our Savior says: "In my Father's house are many mansions." He goes to prepare a place for us. There are plenty of mansions there, and there are our homes and we will live there forever.

You don't have to die here unless you want to die. I was thinking the other night when I was reading the Bible how similar was Christ's experience to mine in one respect. When He was talking to them about eternal life, the Pharisees, or those who were talking with Him, said, "Now, we know that thou hast a devil," because you say it isn't necessary for a fellow to die. They wanted to know if He was a bigger man than Father Abraham? I have had my very best friends to lecture me against the idea of not dying. They said people would quit coming to hear me; that it was destructive. It was such rank error that they would not come to hear me. I told them, "My brother, when you want to die, you can

die, but don't hold that lie over me, for it is false. I won't have it. I don't believe in death. I tell you it is a carnal-mind created institution, and if carnal mind ever downs me, they will have me fighting on the other side. I will never give up to it as long as I have breath. That is one thing sure." Well, one friend got mad and actually stayed away from the church for two or three weeks. The result was I didn't believe in it, and I am here the picture of robust health. He believed in it. He sat down in the Arlington Hotel to wait for some friends to return; they returned in thirty minutes and found him dead in his chair. He was a most lovable man, but he had reaped the crop he sowed. He believed in that enemy that destroyed him. He had put the beggar on horseback and he was unable to unhorse him. If you sow that kind of seed you will reap that kind of crop.

A person that always is prognosticating evil; that is going to catch cold, or malaria; that is afraid to do this or do that, and what is the result? Almost invariably that person gets that which he fears.

I knew a lady who always said she was going to die between the age of 50 and 55 years, and she was going to die with cancer. She was perfectly healthy then, but at about the age of 52 she furnished the undertaker work through the fulfillment of her prophesy. She passed out with cancer. Persons that are always fearing that they are going to have this or that almost always get it.

This Truth manumits you. It is practical. It shows you how not to fear, by showing you that you live, move and have your being in God Almighty. God Almighty is eternal health, and eternal life. How are you going to be sick if you are His image and likeness? Can

the image and likeness of God be sick? Can the image and likeness of eternal life die? Why, it is absurd upon its face. It is only when you turn your back to this divine Truth that error takes you and whips you to death. If all the world believed as I believe today about death, there would never be another death; death would be destroyed; and as soon as the world comes to the realization of the Truth that life is deathless, deaths will cease, and then we will have the millennium, and we will all be in the enjoyment of perfect eternal harmony now and here.

You don't have to die to get into Heaven. That is absurd. They asked Jesus Christ, you remember, Where is this kingdom of heaven, this kingdom of God? He 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." Heaven is a condition of mind; it is a condition of the exercise of your divine power and dominion. If you understand that you are God Almighty's child endowed with eternal life, and that life comes to you direct from God Almighty with every breath you draw, then you are in the kingdom of harmony, and the kingdom of heaven is within you. But as long as you hold that the kingdom of harmony is away off somewhere, and as

long as you are preparing to go through this hell called death—so long will you live in the atmosphere of hell. I have known people to fill their drawers with silk stockings and all that kind of business, hoping to make nice corpses. Isn't that monstrous? It is as much deliberately committing suicide as if they were to fasten a rope around their necks and jump out of a window. Live so that you will be handsome men and women, with eternal life in you, in the enjoyment of all the happiness there is, of all the good there is, of all the health there is, of all the wealth there is, of all the contentment there is. That is your mission. It is the mission of us all.

Now let us live it. We can do it, but we can do it only by living in God Almighty, understanding who we are and what He is, and live in it, and when we go to Him, asking, go as a child to a father, asking, knowing that that which we ask we are going to receive, you will get a responsive answer every time.

May God Almighty fill this world with knowledge; may He hasten the day when this blessed Truth shall be scattered all over the earth, and when His children shall be manumitted from the fear of evil, sickness, sin and death, and come into the perfect realization of perfect harmony, and perfect health here and now, is my sincere prayer for all the world.

Give gratitude, justice and forgiveness in the place of worry.—*Mary Robbins Mead.*

Cheerfulness is the normal condition of well men with open minds, warm hearts, square shoulders and no fear of the dark.—*The Golden Elk.*

True thought is dynamic and beyond the power of man to compute its possibilities. By thinking purely with only a desire for truth and love in the mind, we are linking ourselves with the infinite forces of the universe, and that makes it possible to love. We are the real Gods of our own destiny.

If I Be Lifted Up

MARY BREWERTON DE WITT

I, if I be lifted up from the earth, will draw all men unto me.—John xii: 32.

THESE words were spoken by Jesus to make clear to the minds of His followers what could be done by an earnest worker; that is, by one who gave his life entirely for the sake of mankind.

Whether the people understood these words at that time is a question. There were certainly very few of them who profited by this declaration.

The reason, no doubt, of their not profiting is that they believed Jesus to be referring to Himself alone, whereas He was speaking in a general way and expected the people at large to take hold of this statement and to put it into practice in their own lives.

In order to profit by a declaration of this kind it is necessary to understand the declaration.

In the first place, "I, if I be lifted up," refers to the ego of every individual. Keeping this premise in mind, one can the better understand how to live the life that Jesus taught.

To live the life, one must follow the Christ, and to follow the Christ one must pay strict attention to his sayings, making them practical and bringing them home to himself.

If we would but follow out this idea, life would not seem so complex and all its conditions would be the more easily handled.

We have now discovered that the words, "I, if I be lifted up," do not refer to Jesus alone, but to all humanity; there-

fore we understand that we are to make them our own.

To be lifted up means to rise above the common experiences that seem to hedge one in on every side—to rise above these in mind, thus knowing one's self as superior to them.

To be lifted up is to forget the cares of the world with its discomforts and its sorrows, its trials and tribulations and to remember that one is not a part of these, being divine.

Created in the image and likeness of God it is quite possible for us to be superior to these outward conditions, thereby not allowing them to pull us down, or to destroy our peace of mind.

We are lifted up in remembering our center, in remembering that indestructible peace that lies within the soul, and in becoming at one with that peace both outwardly and inwardly. To become at one with that peace it is necessary to turn one's face away from the outer things of the world as realities, and to declare positively, "I and my Father are one," as did Jesus, who left us an example that we should follow.

Sorrows, suffering, sin, disease and death are not realities to that one who is lifted up into the consciousness of the Father. The God-consciousness knows not suffering or inharmony, but is forever at peace in its own center. Man must seek this consciousness in order to find this peace, and if he finds this peace he is there lifted up, and can also impart his knowledge to others.

"I, if I be lifted up, will draw all men unto me." This last state of drawing all

men unto one is the blessed state, for thereby it is possible through precept and example to help another into that same happy consciousness.

To be actually lifted up above the cares of the world, to forget them in remembering God, is a great state to have acquired. This state is one's birthright. One has in one's being never left that holy habitation, one has simply forgotten; therefore it is possible to remember it again and to be at peace.

To have acquired this knowledge of self is to have come into one's possession of power. Men seeing this admire and are drawn to such a character, wishing to emulate and take pattern by this example.

Jesus made a success of this precept.

In other words he possessed self-control, which is the secret of power. That man who has self-control is a master, a power, a leader among men, for when one possesses self-control he is a success at whatever he may undertake.

It takes a vast amount of faith in one's own possibilities to bring about this self-control, and when one has it in its greatest height, he can be a leader of nations though the world may know it not.

This is the upliftment—to be all-powerful within one's soul; that is, consciously so. Then may one uplift his brother and his sister into the same conscious joy of the kingdom of heaven here and now, which kingdom is power, for to draw all men unto one is to possess power.

If we cannot find God in your house and mine, upon the roadside or the margin of the sea; in the bursting seed or opening flower; in the day-duty and the night-nursing; in the genial laugh and secret grief; in the procession of life, ever entering afresh and solemnly passing by, I do not think we should discern Him any more on the grass of Eden, or beneath the moonlight of Gethsemane. Depend upon it, it is not the want of greater miracles, but of the soul to perceive such as are allowed us still, that makes us push all the sanctities into the far spaces we cannot reach.—*James Martineau.*

"He who knows right principles," says Confucius, "is not equal to him who loves them." We all know enough about right and wrong to be efficient saints. No man was ever yet lost because he did not know his daily duty and the right. It is the lack of a heart to love the right that gives evil its chance even in the slum. Plunge two men into bad surroundings: The one who hungers and thirsts after righteousness will come out pure, and the one who does not love good will come out tainted, even if he has had an education in moral philosophy.

Strength for today is all we need,

As there never will be a tomorrow;
For tomorrow will prove but another
today

With its measure of joy and sorrow.

—*Selected.*

Thought actually builds the body. Tolstoi, the great Russian writer, said to a friend: "I agree with your leading Western Mental Scientists that all is mind; I believe that man makes his body by his thought." Pretty strong backing when Tolstoi said a thing like that.

Trust God

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE subject this morning is Trust God. All our lives we have heard that expression—those of us who have been raised in Christian families as I have, no doubt all in this house have been—but how few of us understand what it means. That is the trouble. It was a hackneyed phrase. We are told that whatever we ask God in the name of Jesus Christ, believing, that we shall receive. Preachers preach on that as their text, but how few of them put it to the test. When you tell them that it is a rule that whatever you ask in the name of Jesus Christ, believing, you will receive, that they would not believe it if they saw it with their own eyes. Yet they call themselves believers in the Bible.

Don't you see how error absolutely destroys? If you can get where you are in this oneness with God, realizing that you live, move and have your being in God, that God is not some far-away personage that looks at you from a distance, but that He is a real entity here and now, that He has power to do everything, that He has ability to do everything and the willingness to do everything that is for your good, if you will only ask, seek and knock—if you can get that into your consciousness you will quit your worrying.

That realization makes you the master absolutely of everything, because it puts you into possession, active possession, of what we term your power and dominion.

We have read all our lives that man was created and given power and dominion. How many of you have ever under-

stood what that meant? We might have thought that Adam had some power given him and that, when a wild beast saw you, he would run from you because he was afraid of you because you have power and dominion, but the idea that you are to put that to the test, exercise the thing by your own volition, exercise your own power and dominion, the understanding never came to their consciousness in one case out of a hundred. You never thought for one moment that you ever had any power and dominion; the idea never occurred to you, or to me. We only realized that God had made us somewhat different from the lower animal. The lower animal was afraid of me and ran from me, when he saw me.

Now the great trouble with all the world, and we must not allow that to be one of our sins, is that they do not make these statements real and trust in them as real. I remember one time I was being taken up on the tide, on the Kennebec River. We had gone by our mooring about a mile and a half before I noticed it. There was not a bit of breeze. We were going up the river about five miles an hour, but it was necessary for us to get back to our mooring in time for supper and for me to lecture. I did not say a word, but I went in front, sat down before the mast and demanded in the name of Jesus Christ that we should get a breeze to take us to our mooring. After I finished my prayer I went back and sat down with the company and commenced to talk. They knew nothing about what

I had done. It wasn't five minutes until here came a breeze right down the river that took us to our mooring.

Commit your ways unto the Lord and trust and the promise is that He will bring it to pass. You have to make these things real. They are true. It is as true as Holy Writ that everything that God has is yours, that you are His heir and that you have everything. In the name of heaven why do you worry because you have nothing? Don't you see what worry does for you? It absolutely destroys you, prohibits you from ever getting what you want. You destroy yourself by your fears. Fear is unbelief; you don't believe and the promise is only to the believer. You ask in the name of Jesus Christ believing. You have to ask believing. You cannot ask with fear and say, "Oh it isn't for me," because if you do you won't get anything. But bring yourself into the blessings of God Almighty in your consciousness; know that He is the dearest friend in all the world, in all the universe, and that nothing compares to Him. This is not a plaudit or pretty words; it is the real fact that God Almighty is right here with you and that all you have to do is to get in unity and ask and trust and you will get anything you want. If a person gets sick, for instance—I have seen so many of these cases that I could detail them from now until tomorrow morning—the first thing that person gets scared and rushes some one off for a doctor, and the doctor comes and pronounces the disease whatever he thinks it may be and so fastens it on the patient. Then the patient and his friends get scared again and they send for us to treat. So we are handicapped to commence with. The disease has been named and the beggar has been put on horseback; the enemy is there and the one to whom that enemy has come will not be permitted to go free

until he has paid the uttermost farthing. When people get sick and go to God Almighty and trust as Job did when he said, "Even though He slay me, yet will I maintain my integrity," see how quickly the evils will banish from their consciousness and from the consciousness of others. If they were like the old woman who prayed for the removal of the little hill in front of her house and who, when she got up in the morning said, "Oh, just as I expected, it is there yet," why, they would never get any answer to their prayers.

If you pray with the understanding that your prayer is not going to be answered, it never will be answered or, if you go to God doubting, it never will be answered. You must commit your ways unto the Lord and trust Him absolutely. You can think of your acquaintances, each one of you, of some person on the earth whose word you take implicitly for anything he says. Well now, intensify that infinite multiplication and compare that multiplied character to God.

There is no necessity of being sick, no necessity of being poor, no necessity of being bowed down with sorrow. There is no necessity of being a coward and the slave of fear. How many of you today are free from fear? I hope a great many of this congregation are free from it. How many of the world at large are free from fear? Fear controls them, governs them, destroys them. They are afraid of sickness, they are afraid of epidemic, they are afraid of every conceivable kind of ailment; they are afraid of pains and aches; they are afraid of poverty and will scratch and scheme and lie and steal and cheat in order to get a few dollars to put into the bank, so that they will have something when God Almighty goes back on them, so that they can be independent

of God. Look at the fellow way back there that is mentioned in the New Testament. He had his barns full and he tore them down and built bigger barns and filled them, and then said, "Now, soul, you can have a good time, you have plenty," but his soul was required of him that night and he passed out. He was sowing to the devil and he got his crop, he harvested his creation, destruction. I feel just as rich if I haven't ten cents as if I had all the money in the Treasury. God never allows one to want for one solitary thing.

I have often spoken of a character in Bristol, England, by the name of George Mueller. He was a German student who became converted to the religion of Jesus Christ. His father had become so thoroughly disgusted with him because of his peccadilloes and wildness while in college that he would have nothing to do with him, and young George, after he had got out of school, concluded that he would be a missionary to the Jews at Constantinople; he thought he would be too mean to be a missionary anywhere else except among the Jews at Constantinople. He thought that was the meanest place he could pick out and about the meanest nation, so he made application and they promised him a place. Perhaps their investigation did not prove very satisfactory, for he finally accepted a call to preach at Bristol, for £52 a year. He went to Bristol and preached for two years on £52 a year. Then he concluded he did not want to preach for anybody for money. He did not believe that was the thing to do. So he told his congregation and said that there would be a box at the door and if they wanted to put anything in it they could do so, that he was going to work for the Lord. After that change, the Lord raised his salary to £155 a year. He was among very poor, ignor-

ant people who could not read, could not read the Bible, who were going to destruction because of their ignorance as he said, and so he commenced a night school. That school filled so wonderfully fast that he had to start another and another. Then he noticed that there were some little orphan children being taken from his night school and sent to the poorhouse because they had no homes, so that gave him the idea of establishing a home for the little orphans. Soon that became known and here came orphans by the hundred and that home was filled and another and another until finally he had five orphan asylums. God Almighty sent him the money all the time, he never asked anybody for one cent for anything; God Almighty sent him the money and he simply trusted God for everything. As soon as he made up his mind to establish an orphan asylum some man in Australia or America, I do not remember which, sent him a check for £350.

You have to trust God. If you want money, it will come to you, if you ask, seek and knock. That is what it means. I never have any money and I never owed anybody a cent that he didn't get his money on the day it was due. The money I have would not be anything to the great moneyed people of the world but God Almighty gives me everything I want. I always have the money to pay my bills. I do not pinch and I do not starve.

The measure that you measure will be measured to you. The broad handed fellows, the fellows that give, that have souls in them, that trust God Almighty, that feel the impulses of humanity, they are the ones that receive, they are the ones that are blest. What they get is a blessing to them. I do not say that other people do not get it. They do get it and

millions of it, but they steal it and the great fortunes that have accumulated in the families of America today are the result of grand larceny. I know a few estates that have grown up like that of the Astors, by the honest increase of property, are honest according to the ways of the world, but when you take fifty million dollars and put it into railroad corporations and water the stock for one million and a half more you have stolen three quarters of a million and it makes the people who pay the freight upon those railways pay that much more; it is robbery, and money coming that way does not do anybody any good. If you look at the history of these families you find them morally, or socially or some other way, wrecks, and if you could only look at the skeletons in the closet, you would be glad to come back into the sunshine of God Almighty's love where you could trust Him for all. Your supply is inexhaustible; there is no limit to it, and there can be none. Trust God for everything.

Take the healer who practices this Science, or take the healer who sits down and holds the thought that he hasn't a perfect realization and cannot get it. Such a healer as that is not worth anything, not a particle; he had better turn

in and treat himself and let the patients alone until he gets himself in atonement with God Almighty where he can know that when he asks he is going to receive that for which he asks.

All success in our work depends upon our trust in God implicit. There can be no ifs or ands about the verdict if you trust. Most people are absolutely destroyed by their fears, whereas if they would cast that aside, throw it away and get in tune with Infinite Love and trust, commit their ways unto the Lord and trust, the promise is that God will bring it to pass.

Trust God, let that be your first and your last effort. Trust God. As Job said, "Even though He slay me, yet will I maintain my integrity." It does not make any difference what the conditions may be. They may look dark and the clouds may lower from this side of the world; trust God and see how the rainbow of promise will glow before you and how you will come into atonement with this beautiful Father, the sweetest character, the most lovable character in the whole universe. And the most beautiful part of it all is that He is our Father and that He does give us what we want and what we need if we trust him.

Whatever your problem, begin in the same way. Start with the realization that God is present within and around you, and so enter into the realization of the divine presence that it shall be a living reality to you, a life-giving power. Fill your soul with this great idea. Put it before you as the ultimate objective of the activities which well up within you. Settle into repose in quiet recognition of the divine presence. Dismiss all care;

let all anxiety cease, drop your fears. Relax and permit yourself to rest. Never mind if there are duties to be performed. Prepare for them by becoming spiritually refreshed.—*Horatio Dresser*.

POSTPONED.

The Teaching Class which was to commence October 14 has been postponed until November 18. Students will please take notice.

Education, False and True

Miss MARTHA E. VAN VOAST

Before the Evangelical Christian Science Church

Except ye become as a little child.

I HAVE chosen for my topic tonight the thought of education, how we grown people may become little children. The promise is to those who become as little children, to those who can come to the Truth, the Divine Truth, with a perfect trust, with minds so willing to obey that they can take that Truth, the old, new truth of the Christ, of the Truth, of the way of eternal life.

To begin with, how can we turn from our education, which has been along all lines material? We begin with our dear ones. We spend eighteen or twenty years of the most lives teaching them material things. How very, very little of that eighteen years have we spent in teaching the Truth, the real Truth of Being, Spirit, God. To me, that is utterly false, and the true education of the beautiful child-mind should begin with the central great Truth of Life, of our true Being, of our oneness with the Great Father; our real spiritual beings. Had we been taught that, how different would have been our lives. If, instead of being taught that if we ran out and got our feet wet, we were going to have colds and all the calamities that ensued from a little imprudence—if we had been taught that we were spiritual beings, and that thing had no power over us and could not injure us. Why? Because that little temple was the temple of the living God, and covered with the perfect love of God, and nothing could hurt us so long as we did right and

good. But you will see our mothers to-day fretting over a soiled dress or stocking, perhaps a little slit or hole in it. Yet they are trying to cultivate in that little mind the thought of right and wrong. Are they trying to impress on that little mind that to do a little wrong, is a very grave thing, while the dress is of no importance; that the real thing is the character? Just as you inculcate in the little ones the principle of Truth, as we show to them the error of wrong thinking, we are coming to the day when we realize that thinking is a wonderful thing, a wonderful power in our lives; that we are the result—not only the mentality, but our whole environment of our thought.

What are you doing with the little one's mind? Are you teaching him the way to think? Are you teaching him to think absolute good? Are you teaching him that he is never to think anything except that which he wishes to see realized, become true? Are you teaching him that just as he thinks, is he going to have happiness, health and prosperity, or its exact opposite?

Now, isn't that the most important thing in the world? There is not a mother or a father who does not desire the very best and highest for their children. What are these little material things? It is a good thing to have a good education; to know good English—that is good. It is not to be put in the wrong place. But the highest and the best good is the thing that brings harmony and happiness and peace into the life. The highest and best

good is that which renders one a power in the world for good. Upon whether we are that power for good depends our happiness. If we bring the children up with the knowledge of the perfect law of perfect Good, All Good; if we bring them up with the knowledge of right thinking, there can be but one result, because, as we love God with all our heart, mind and soul, the next step, to love our neighbor, is covered. We cannot love God, perfect Good, with all there is in us without loving our neighbor; and the little one that comes up with that desire of helpfulness, with love to every human being, is in the way of happiness and peace.

Many times in my Sunday school class I wish that all the parents in Washington could hear those little things talking Science. If they could this hall would not hold the little ones that would be in here. They take the Truth so easily. It is easy and natural; it is just the natural thing, and from one step to the other is just as easy, and the little minds unfold to it just as the rose unfolds to the sunlight. One step follows the other in the Science, which is the greatest proof to me that it is God's Truth. There is no gainsaying it.

In the lesson this morning I led from Love to Life. We knew so well, we had demonstrated through song and all object lessons that God is Love, and they knew it perfectly, had not a doubt of it in their little hearts. Then I said, "God is Life." It came just natural to them; they understood it perfectly: you could tell by the answers that they understood it perfectly. Now, isn't it beautiful to take the little mind in that thought?

We older people, when we come to the Truth, have to go right back to that place, to the place where the little one is. We have to forget all the teachings of the past, with all its long list of inharmonies,

of fears, of beliefs in evil, and go back to that little believing mind of the child. We have to forget all the false error teaching and come back to the fundamental principle that God is Love. When we have cleared our mentality of all that error teaching, and have filled our mentality perfectly with the belief of the love of God, and the Allness of Love, then we are ready for our next step. But, to many of us, how long it takes us, the hard work we have to do, the praying, the affirmations, to bring ourselves back to that oneness of Good, God, Love. When we get there we are ready for our next step.

Then begins our education. We begin to learn something of what it is to be spiritual beings. It is said in the second chapter of Corinthians that spiritual beings can be discerned only through the light of the spirit. I have talked hour after hour with brilliant intellects, who were trying to receive spiritual things, and at the end of the time I have said to them so many times, "No, you never can see it that way. That is one of the impossible things. Spiritual things must be spiritually discerned. All the intellect in the world can't fathom the simplest spiritual thing. It comes in another way. It comes through the Holy Spirit of Truth, and is the individual's own revelation. I might talk to you forever on the intellectual, mental plane, and you could not get the spiritual enlightenment that comes through praying, that comes through the desire of the heart; that comes from living up to the knowledge that you possess of Good, God, Love. Just as you live in them, just as you believe in them, in God, Good, Love, it goes out from you, not only in thoughts, but in actions. You love to do good, you love to do some kind thing for somebody else; and just as you go on and give it out,

does this revelation of spiritual things come to you."

Many times in my first year or two in Science I was very much discouraged at my slow progress in educating myself from material things into spiritual things; and I think why we are not more popular perhaps today is because the world looks at things from the old material standpoint. From their standpoint, perhaps they would not think I was the happiest woman in the world; but there is not one of them with all the materiality I can possibly think of, with whom I would be willing to exchange for one hour, if I had to give up the few spiritual things I have discerned.

Material things can never satisfy the soul of a spiritual being. Happiness, peace and contentment are never found that way. I think it is one of the best proofs of our Science that that is a fact. It proves beyond a doubt that every human being is, in essence, a spiritual being, the child of God, at one with the Father. When one wanders from Him into materiality he is forever unhappy, forever searching, forever restless until he comes back to his own individual God-self.

If we could get this thought, get this idea into the minds of the people they would all be with us. Education is always forward, never backward. It is always one step higher; it is always urging us to our good, always. No human being can come to the Father and ask Him to protect him, to give him his good, without his getting it. In my life many people come to me with their grave inharmonies, and I always tell them universally it is good, it must be good; hold on, it is good. I haven't a doubt in my mind. If we could look upon the road that we are to travel and do pass over; if we could see it just as Divine Intelli-

gence does see it, just the steps that we are forced to take many times, that would be the steps exactly we would choose, because we would see that it was the only way to our best good; we would never think of criticising; we would never think of crying, "Why do I have to suffer thus; why is all this terrible thing come to me?" It is the only path by which we can step up to our higher self. I am convinced that that is true. As I look back over my own life at the times those cries came from my lips, I thank God that He led me in that way, for I can see plainly that there was no other path by which I could have reached so quickly my highest and best good. I believe it is so in the case of every one of us, that when we criticise—perhaps that is a harsh word, but what else is it? What else is it, when we stand up and cry out in our misery, doubting God, Good—if we have honestly and earnestly asked Him to lead us to our good; it must be so and just as we believe it and hold on to it will we get to our good.

Many times people say we are not practical, that we talk in mysteries, that we say that God is all these wonderful things, and the result is peace, joy, happiness, but that we don't mark out the steps to reach that place. It is so simple, it is so easy. If you will just stop and analyze one or two little places you see that the whole world has it, only they don't prove it. When you say that you love God with all your heart, mind and soul, do you? It is one thing to say it, and another to live it. If you really and truly do love Him with all your heart, mind and soul, there is not much left to do. If you love God you have to love everything that is created, for God is Universal Life, Universal Good, and there is nothing but God and God manifest. That brings you right back to your oneness not only with

God, but with His creation, and you love it. You feel that it is a part of yourself in a measure, and your soul, your desire, your prayer. You naturally go out to help to lift others up into this beautiful life of God. That is simple. That pretty nearly covers the ground.

You put that with our law of thinking. Never think that of yourself, of your surroundings, your friends, except that which you wish to see realized. That is very simple. The first time I came to that I said, I am going to try that for an hour, and in that hour I broke it three times. That was my first experience. But by continued effort I controlled my thought; by continual prayer and affirmation. When the mind is full of Good nothing of its opposite character can come in. If you fill your mind with the affirmation of Good nothing else can occupy the mind at the same time. By filling the mind with affirmations of Good I learned to control my thought; and just as I controlled my thought I came into harmony. That is simple; that is easy, and there is not any one that cannot do

it. It is just our old training, our idle thinking, belief in error, belief in wrong doing, believing in evil that interferes. If we put all of that out of our mind, and accept only the Good, see only Good, and believe only in Good, and love to do good, we will soon come to our highest and our best possible good.

Just as we are bringing those about us into this thought, belief, we are doing God's work. We can't believe it without throwing out our thought atmosphere—call it aura if you like, it don't matter what you call it—but every human being's thought covers him with that atmosphere, and whether you will or not, you influence those who come near you, who come to you. So you have to think right or be a power for the opposite of Good. That you have to do.

What are you giving them? Perfect Good? Are you giving Love, giving all your heart, mind and soul to God and loving your neighbor as yourself? That is true education; that is living up to your highest and your best; and then you are a blessing to all the world.

The thing in this world that is most worth while is the soul of a man. That is the gem in the crown of God, and environment and nature are only its setting. The fountain of youth that was searched for through all lands is not to be found in the outer world, but is to be discovered in the soul of a man. The kingdom of heaven is in the soul of a man. We have been putting too much emphasis on things, on wealth, on institutions, and not enough on people. The time has come, I think, to place the emphasis on human beings.—*J. A. Edgerton in Practical Ideals.*

You have learned to take short views. You do not plan far ahead. Experience has taught you that it is needless; that it is vain; many needless fears and anxieties you have already known: the way grew smooth and the cloud lifted when you came to the place: so it will be again. You will not suffer yourself today to be bearing the burden of many days to come. One at a time. He was a wise man, and something more, that American president, who one morning said to an evil-forboding friend, "My rule through life has been never to cross the Great Big-Muddy-Creek till I come to it."—*A. H. K. Boyd.*

Fidelity

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

MY son, give me thine heart," are words that are to be found in Proverbs, 23d chapter, 26th verse. The Lord likes a faithful person. Nobody but the faithful can succeed in this work. It is no place for false coin to succeed. It can't do it. Take the history of Abraham, and consider the incident which was read in your hearing tonight, the offering up of Isaac showing his faithfulness and his fidelity to the commands of God Almighty, and the promise that "in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore." Look farther along to this same promise to these same people, the promise He renewed to Moses when they were bringing them out of the land of Egypt. Moses told them in his last address that so long as they were faithful God would sustain them and bless them with prosperity and with happiness and all of the enjoyments of life. Read their subsequent history for a thousand years and see how literally that promise was fulfilled. But when they failed they reaped as they sowed, and the curse of their own conduct came down upon their own heads and they suffered in all the avenues of life.

The man with an honest, fixed purpose, faithful to his thought, wins out. Columbus was faithful to the thought that the world was round and that there could be found by traveling westward, a farther India, as he supposed. In preaching that thought he was driven almost from court to court in Europe. Finally, through and

by dint of his persistent faithfulness, he made converts until the queen and king of Spain came to his rescue and gave him the means to demonstrate his theory to be true. Had he wavered he never would have been the discoverer of this great continent.

All of the great inventors of the world were made fun of. The man who invented the harnessing of steam, so to speak, was derided. His plan was thought to be a scheme of a sharper to rob people of their money. Fulton never wavered, he was faithful to this thought, and finally the demonstration was made. Steam was proven to be a successful propelling power.

I might enumerate every great reformer in all of the sciences. You will find that those who were faithful, persistent and honest, have always succeeded. God likes such people. "Mine eyes shall be upon the faithful of the land, that they may dwell with me," is one of His promises. In the parable our Savior spoke of He made use of this expression in the mouth of the Lord of the vineyard: "His Lord said unto him, Thou good and faithful servant, thou hast been faithful over a few things, I will make you ruler over many things. Enter thou into the joy of thy Lord." When the talents were given out one received one, another two, and another five. The ones who were faithful to their trust were rewarded, and the unfaithful one reaped as he sowed, and even that which he had was taken away from him and given to him who had more.

It is so along every line of Science. Show me a Christian Scientist that is faithful to the thought, to the Truth, and you find him successful. But you find these students who are everlastingly running after something new—who hear somebody crying in the wilderness, "Christ is there," or who ran to some seance of spiritualism, or to see somebody declaring some new doctrine from India—wherever you find that kind of a student you find a failure. No one of you put your finger in your consciousness on one who had ever been a successful worker in this work. I tell you it can't be done. The only ones who succeed are the ones who burn their bridges behind them, if you will permit the expression. As our Savior said, when you put your hand to the plow you can't look back. The wavering receives nothing but failure, but the faithful one succeeds.

A person who is called to treat a case of sickness, so-called, in its very serious aspects, unless he has a heart of iron and proves faithful and has perfect courage, can't succeed. I think as sweet a thing as I ever heard, one that made a very lasting impression on my mind, was in the early days in which I first knew of this Science. I went to obtain a healer to treat a girl who was believed to be dying. The wife of that healer said to him, the very last words she spoke, "Be brave, don't fear." In other words, it meant, "You must be faithful to the promises of God Almighty."

You are promised that whatever you shall ask in the name of Jesus Christ, believing, you shall receive an answer to that prayer, and if you ask in His name for anything that you wish, believing, you will receive. How often does that come up in the experience of every one of us in this practice. We ask, we ask believing, and unless there is some

unfriendly environment the healing is perfect and quick, because you bring it down to a nutshell, to a focus, and the promise of God is there, and you know it is going to be true. You are faithful to the thought, you are true as steel, and the result is almost instantaneous. I have seen it so often, not only in healing the sick but in demonstrating along other lines in this Science. Be faithful to your Truth, be faithful to your faith, and know that the promises of God Almighty, made through His Son to us, are true, and that when we rely with perfect faith and perfect trust, there can be no failure. Let that be your thought, without a waver, and you will make the mountains move.

Take the man in any kind of business who is a waverer, he is not worth anything; his word is not worth anything. I have known men with whom it was almost impossible, if you came to them to make an ordinary little trade, to make up their minds for fear they would not ask quite enough, or that they were going to be cheated out of something, or that there would be a possibility of somebody getting a cent or two more. The result is such men almost always fail. They fail in business. The merchant who is wavering is a failure every time. Ninety-five per cent of the failures in the mercantile world are those of men who are unfaithful to the thought.

There is no more necessity of a person's failing in business than there is of failing in anything else. The world is large, and some don't understand that you can demonstrate business success as well as you can demonstrate anything else. Ask and you shall receive. There is no more necessity for a person to be poor than there is for him to be sick. There is no more necessity for his being sick than there is for him to steal a horse. I

don't say that being sick is as much of a crime as stealing. I have not got to be that much of a Scientist yet, but there is no necessity of being sick. There is no necessity for being poor. All you have to do is to ask God, knowing that He has made the promise, and claim your rights. These promises are not made as decoys, they are not made for any special line of people, but they are made for all of God's children. You were created in the image and likeness of God Almighty, with power and dominion; you are the heirs of God Almighty, and each and every one can demonstrate perfection if he will; if he is faithful; if he is true to the Truth. Jesus Christ says you shall know the Truth and the Truth shall make you free. That means that you shall know what the Truth is, and in the knowing it throws aside all of these inharmonious conditions of sorrow and suffering and you have perfect freedom; freedom from sickness; freedom from fear; freedom from want; freedom from all conditions of sorrow and suffering. You are free in the sunlight of God Almighty's Truth, because you are faithful. I think that the lesson that I might teach to the wavering student that would do him the most good, if he would remember what I say, is this: "Follow in the footsteps of Jesus Christ. Take Him as your guide and as your leader, and don't waver; don't be hunting after strange gods. Be true to the teachings of Jesus Christ as the needle is to the pole, and I tell you you will be wonderfully successful; wonderfully so; and in that you will receive the greatest blessing that is for the children of men.

There is no mystery about this religion, there should be none. It is plain everyday common sense. Here are the promises of God Almighty. You are His children; you are complete in His image

and likeness, endowed with all power and dominion. You are His heir. Now realize these truths. No mystery about it. That is the history of the family as laid out in the Book, and take these promises to be true. Now I don't believe in following a book unless the book demonstrates itself. I don't believe a thing because it is in the Bible, if it is not self-demonstrating I would not believe that any quicker than I would anything else. But it demonstrates itself to be true, and we know it is true; therefore we do not have to guess.

Now be true to the thought, follow in those lines. Take God into partnership; be faithful to the promises that are given to you, and the promises will come back to you. "In blessing I will bless thee."

We have to be honest in our intercourse one with another. That is another species of faith that must be perfectly carried out. If you attempt to get the advantage of your brother or your sister or anybody else in a trade in the business affairs of life, you will fail. Now I don't think I would cheat this big store across the street maliciously out of one penny for all the goods they have in it. I would like to have that many goods; I would like to be immensely rich—I think I could spend the money, make it go on its mission—but I would not maliciously cheat a man out of a cent for all they have, because I would lose money; in the end I would lose. If you are faithful to the thought of perfect integrity, how right to the line, you can't fail; you can win and you will have all the money and all the success you want. It can't fail. Then if you cheated, why it would go from you like the four winds of the earth. You would be rich today and tomorrow poor, and the money would go by your having cheated. It would be but a curse to you. It would not make any

difference how much it was, it would be a curse to you.

Remember that in the world of Science you are held to a stricter accountability because you know more. It would be better for you if you had never heard of this Science than to go back and be rascally. You are held to a greater responsibility because you know more. You are enlightened and you must live up to the light that you have. The poor heathen who knows nothing of this Truth is guided by the general law, so far as he knows it, of right and wrong; but you who live in the sunlight of the Truth, know its perfection and know its power, if you go off to the right hand or the left from the straight and narrow path, you will be punished; your conduct will punish itself; you will be the victim of failure, the victim of sorrow, the victim of want, the victim of sickness, and you will have all the accompaniments of so-called carnal mind.

Tonight I am glad to have met you all, and I am glad we are all together again in this our new church year. We expect this year to make greater success than has been made in the past, although the growth of the church in the past year was phenomenal, broadening throughout all the world. It goes on in a constantly widening stream. The Truth is having its effect and this church and the knowledge that radiates from this center is the only place in the world that combines perfectly the teachings of Jesus Christ with the healing of the sick, so-called. The other churches are coming more rapidly than you have any idea of. Theologically the ministers are fast learning to teach this theory of God-healing, but they can't themselves heal as yet, and until they are taught they will not know; but the trend of thought, not only in this country but in all the world, is towards

the advancement and uplifting of this Truth.

Now be faithful to your work; wherever you have a chance to spread the Truth or preach the Gospel, be faithful in your ministry and lift up. Wherever you find a little one, lift up, help it. Throw out the lifeline, so that all may go with us along this beautiful sea of perfect health and perfect Love and perfect harmony.

THE TREATMENT.

In giving a treatment, which we do at the close of our services, we realize the omnipresence of God; we realize that God is life, not that God has life, as you and I, but that God is life. The life in us is God manifest. The life everywhere manifest is God manifest, in whatever form or shape it comes to us. We realize that that life only is here, filling every niche in this room and everybody in it, but that life fills the whole universe. Amid the millions and myriads and myriads and infinity of worlds God life is there; God is there; life is there. And so with love. Not that God has love, as you and I, but God is Love. He fills not only all of us with perfect love, but he fills all the world, and in all the universe love controls. It is the only power. God is love. Now when we come to pray it is very easy to understand if God is infinite life, infinite love, omnipresent, that we must pray to God with the Spirit and with the understanding; and if we understand this don't you see how simple it is? That is the praying of the understanding. That is the prayer that heals, the understanding that you are in perfect love, and that perfect love fills all, and that there can be nothing but perfect love because it fills all space; and all beliefs to the contrary are manifestations of so-called evil, are

false, and belong to what is termed carnal mind; nothing, belong to the blackness and darkness of oblivion. All that is is perfect life, perfect love and perfect good, because God Almighty is omnipresent. Now let us realize that for a moment in our prayer and in our blessings that we shall receive.

PRAYER.

God Almighty Love, life, good, fills each heart in this presence, fills each body; and we have perfect health, perfect harmony and perfect good, coming from God to His heirs, and nothing but perfection can come to us. He gives us wisdom and spiritual understanding; fills us with perfect love, perfect good and perfect health, and each one of us has that here and now. There is no evil and can be none, for all is infinite good, infinite life, infinite love, and we thank thee, our

Father and our God, that this is true; that we understand this to be true, and that we all have this perfect life, perfect health, and perfect harmony here and now. We thank Thee, our Father and our God, for this, in the name of Jesus Christ.

Infinite life, infinite love, infinite good comes to each of us, goes with each of us to his place of abode, blesses our families and the members of our families, whether they are at home, here or elsewhere; blesses all for whom it is our duty to pray; gives us all perfect realization and perfect happiness, perfect harmony, and fills us with wisdom, joy and peace; and we thank Thee, our Father and our God for this perfect realization; for the sunshine of Thy beautiful promises. And O God, make us perfectly satisfied, and we are. We thank Thee in the name of Jesus Christ.—AMEN.

Therefore the Affirmation, I AM! contains within it the more definite thought. *I am all God is, and infinite time is required for the unfoldment of my infinite possibilities. Here and now I am living the spiritual, the immortal life, and enjoying the kingdom of heaven.*

This thought is the healing thought. It heals all infirmities of body, mind, and estate; infirmities in social, domestic, civil, economic and industrial conditions. He who seizes this thought, meditates upon it, affirms it, lives it, is redeemed. Such an one inherits all things, and lives the new Life here and now.—*The Optimist*.

Each and every human being owes it to himself to seek and to claim his right to happiness. He owes it not only to himself, but to the world about him.

There must be the love of Christ in the heart to make the prayer send forth an answer. There is a gain made in life when we discover the necessity for the spirit which possesses us—the Spirit of God Himself. When we realize this possession we shall possess all that is necessary to make us good, great and beautiful. The spirit is Power; it always has been.

It required a long time for a man to begin to believe that the world's work could be done unselfishly. We are just now beginning to see that it must be done unselfishly in order to be well done.

The Lord is very pitiful, and of tender mercy.—Jas. 5:11.

TRY SUNNY THINKING.

Just as a little bit of an experiment, try the power of sunny thinking. Declare that your real self is as divine as the Christ saw the Magdalene to be. Assert the truth that inmost joy is your center as truly as beauty is the center of the rose. Talk joy, if you cannot feel it. Talk it as you might call out through a sou'easter for help, by sheer force of despair hiding still a faint hope in its heart. Set about making some one happy as you would set about rowing in a storm if you were in danger of wrecking rocks. Speak kindly to a dog. Find one forlorn. Befriend him, feed him, speed him on his way. Give some grain to the winter birds. Stroke a horse with a kindly hand. Smile with a child. Make a declaration of independence. Lift in the mist a flag of freedom. See! Light is breaking upon your clouds. You faintly realize that there is a power in you greater than heredity, diviner than old tempers, mightier than stars in their courses, than lines in your palm. How better this than sullenness! Honey is enticing away from the bitter herbs which have been your daily diet.—*John Milton Scott, in The Grail.*

To court an idea is better than to be endowed with a fortune. To brave the world and insist that the idea shall be realized in the practical walks of life, is to be crowned a benefactor. No one can foretell what will succeed; the fool oft begets the philosopher, and the philosopher no less often finishes as the fool. But to dare to be a fool for the sake of knowledge and self-confidence is the way to graduate from the University of Common Sense.—*Ex.*

A PETITION.

These are the gifts I ask
Of Thee, Spirt serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's
load;
And, for the hours of rest that come between,
An inward joy in all things heard and
seen.
These are the sins I fain
Would have Thee take away:
Malice, and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow grey
On all the brightness of a common day.
—*Henry Van Dyke.*

CLASS TEACHING.

Commencing November 18, we will teach a class in Divine Metaphysics, teaching how to heal the sick and demonstrate along the lines of Metaphysical thought.

The tuition fee for the teaching is \$50 for the course, payable in advance. Those wishing to take the course should write to the undersigned at as early a date as possible, in order that proper arrangements can be made. Those who wish board or assistance in obtaining places for board, either temporarily or permanently, during the teaching of the class, can also write and we will see that such requests are attended to.

These classes are intended especially to teach those who desire to make metaphysical healing and teaching their life work. Address for further particulars,

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Unchain the Truth.

WE found upon conference with our students that more of them can be accommodated by postponing the teaching class of the fall from October to November. Therefore the teaching class will commence on the 18th day of November, instead of the 14th day of October, and will continue thirty calendar days, four lessons a week.

We have a large number of leaflets which are ready for distribution, and they will be sent to any person in reasonable quantities, free, by their paying the postage and wrapping which is ten cents

a pound. This is a good opportunity for everybody who wishes to help scatter the Truth and preach the gospel.

We also have large numbers of the book, "Christian Science Made Plain," which will be sent out for distribution, six copies for one dollar.

We have a large number of the book, "Divine Healing," which will be sent out ten copies for one dollar, to persons who wish them to give away.

Commencing now and ending on the first day of January, 1908, we will send to each new or old subscriber of the NEWS LETTER a copy of the book "Christology" for sixty cents. This will include wrapping and postage.

From now until the first day of January, 1908, we will send to each new or old subscriber of the NEWS LETTER a copy of the book, "Christian Science Instructor," for sixty cents. This will include postage and wrapping.

I earnestly request all friends of the cause to try to increase the circulation of the NEWS LETTER, that it may go out to all the world, teaching the Truth. Let each one make a special effort to comply with this request.

The cause is prospering everywhere in all parts of the world, and if there ever was a question that this Truth would be the dominant thought of the world in a few years, that time has passed away. A few years ago I predicted that in fifty years there would be no such thing as materia medica practiced, and it looks as though that prophecy would be fulfill-

ed, for the cause of God healing is progressing more rapidly than one could reasonably anticipate.

This Truth will have an effect on the morals of the world and be the means of

harmonizing and Christianizing the whole earth and establishing the kingdom of brotherly love. May God hasten the day. Let each of us do our part to bring about this result.

Lovingly yours,

Oliver C. Eakin

BISHOP.

We are in receipt of a little booklet from the Portland School of Astrology, 266 Clay St., Portland, Oreg. Persons desiring to know more will write for the booklet. Price 50 cents.

Thoreau one said, concerning the obligations of friendship: "I have a friend who wishes me to see a thing to be right which I know to be wrong. But if friendship is to rob me of my eyes, if it is to darken the day, I will have none of it." The "friend" who seeks to lead us wrong, is in reality an enemy to be resisted.

"Nothing can work me damage but myself," said St. Bernard, centuries ago. It took a great saint, with deep knowledge of human nature, his own included, to recognize that. It is so much easier to blame other people, or even complain against the providence of God, when things go wrong in our lives. All things work together for them that love God. It is the will to abide in God, and do and be and suffer all things for His glory, that makes us "more than conquerors."

—Forward.

Fill the day with love. Forget yourself and think of others. If there is a call for kindness, show the kindness now, today; it may be too late tomorrow. If a heart hungers for a word of appreciation, of commendation, of cheer, of encouragement, say the word today. The trouble with too many people is that they fill the day with neglects, with postponements, with omissions, with idle words and idle silences. We do not realize vividly enough that there are many things which if not done today need not be done at all. If we have slept through the hours when duty waited, we may as well then sleep on.—Forward.

The day that has the most love in it is the best day. The picture that has the most love in it is the best picture. The song that has the most love in it is the best song. Nothing is perfect without it; it is the principle thing in life. In love's garden there are no thorns or poison ivy. Gracious with healing is each leaf, and kindly fragrant is every blossom. There is no jostling, but harmony is the law prevailing all space.—Ida Gatling Pentecost.



MRS. MARY C. SABIN

Walk as Children of Light

MARY C. SABIN

A GREAT preacher has said: "The simple and beautiful substance of mankind's Christian duty is to walk as children of light, the bright privilege which, if used, according to the grace whereby we have received it, will bring about the realization of the joy of heaven in our lives."

It is to light that all nations and languages have referred when they wanted a symbol for anything excellent in glory; and where can we find such an emblem except in light?

Our thoughts and feelings should be like the light. Our actions should be like the action of light itself and we should avoid all such conduct as will not bear examination in the white sunshine of the day.

"The children of light walk as those who have the light of knowledge, steadfastly and firmly." When one is walking in the dark through an unknown and roadless country he walks timidly, insecurely and in doubt, not seeing where he is going, fearful of stumbling and falling. But in the light of day he sees what is about him, he has the end of his journey, or the route to the end in full view and he is able to make his way speedily and in safety.

They have the same advantage who are in the light of the Lord, the light of the Truth, the light of God's unbounded Love. They know whither they are going: to Heaven. Indeed, they who walk in the light are already in heaven.

The children of light are honest, upright and straightforward in all their

dealings. There is neither fraud nor deceit about them.

"Every one that doeth evil hateth the light, nor cometh to the light, lest his deeds be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."

The children of light are pure. They know that is only by purifying their own hearts and lives, even as their Creator is pure, they can fit themselves to enjoy that which Christ has promised to the pure of heart.

Cheerfulness and contentment are ever found with those who are truly children of light. Only when one is surrounded by darkness is he harassed by doubt and fear; in the light we are bold and courageous.

The children of light are the children of Love, for Light is but another name for Love and is the direct minister and agent of God's Love. In no way can the children of light so well prove their Divine parentage as by becoming the instruments of God in shedding His blessings around them.

Those who desire to be children of light and enjoy the blessings that come to them that walk in light should take heed to do deeds of kindness and love to their brothers, to give the cup of water to him that is athirst, to bind up the wounds of the injured, to throw out the lifeline to him that is sinking. No part of one's duty is easier or more delightful. The joy you kindle in the heart of another cannot fail to reflect its brightness on your own.

Learning to Walk

One step to mother and one step to me—
A little babe walking the by way of glee!
One step to mother, with hands in the air,
And a "Baby, be careful," and "Baby
take care."

One step to mother—away he goes
On his round bare heels and his bare pink
toes!

One step to mother, and back again
With a gurgled laughter of heart's re-
frain;

One step to mother and back to me
For ride--a-cock-horse on a Banbury
knee.

One step to mother—O little feet,
That walk where the roses of life are
sweet!

One step to mother, and this is the way
The baby is learning to wander today.
One step to mother, and to and fro
As I swing him high and I swing him
low.

One step to mother—across the room,
A lily of life like a wind-swayed bloom!

One step to mother—ah, do not slip,
Nor spill the sweet laughter of baby-
lip!

One step to mother—now one, now two;
Come, little fellow, the lesson will do!
One step to mother—and over and o'er,
A sunbeam that toddles across the floor!

One step to mother, a hand in her hand;
All is so fair in the babyhood land;
Learning to wander and learning to walk,
Learning to chatter and learning to talk.
One step to mother—with rattle and ring,
A bud on the bough and a bird on the
wing!

One step to mother and one step to me;
Love keep his feet in the pathway of
glee!

Ever the road, be it short, be it long,
A velvet-sweet byway of laughter and
song!

One step to mother—a butterfly boy,
From bloom unto bloom on the rose-
wings of joy!

—*Baltimore Sun.*

Brief Hints for Bright Girls

Someone has suggested things that every girl can learn before she is fifteen. Not every one can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach and are healthful.

Shut the door, and shut it softly.

Keep your own room in tasteful order.

Have an hour for rising, and rise.

Learn to make bread as well as cake.

Never let a button stay off twenty-four hours.

Always know where your things are.

Never let a day pass without doing something to make somebody comfortable.

Speak clearly enough for everybody to understand.

Never fidget, or hum, so as to disturb others.

Never fuss or fret, or fidget.—*Ex.*



MY DEAR YOUNG PEOPLE—This is the first anniversary of our Children's Department. In a letter recently received we were told of a little girl in California who thought so much of the Children's Department of the NEWS LETTER that she carried the magazine in her arms to bed with her.

That was very encouraging to your editor. I wonder if there are any more little readers with that thought. Never be afraid to express your liking for a good thing. Write me some incident that pleases you. We always go higher in our thought and work better each day, that is our Science—upward! always upward!

Our Department must be better this year than last. I want each of you, my dears, to know that Love is the key that unlocks everything good. If you love—really love, your studies, they will become so easy, and if you have any task to do that you do not like to do, try loving it and see how easy it becomes. If one of you dear ones will take this thought into your life for your constant guide, then the Children's Department will be a great success for good.

God does bless you every one. His beautiful love surrounds you always.

Lovingly,

YOUR EDITOR.

A READY ANSWER.

Little Tom belonged to a very religious family, and part of his training consisted in making him fearless under all conditions, "because," he was told, "God could take care of him anywhere." Tom's grandfather had a pet phrase which he often used, and which Tom put to good use. "I tremble for sinners!" grandfather used to say.

One day Tom, his father, mother and grandfather were out sailing, and Tom became so frightened that he trembled and almost cried.

"What are you trembling for, Tom?" asked his mother. "Of course, you are not afraid?"

"Looking up bravely, Tom said:

"I'm trembling for sinners, mother, dear; I bet they're glad they are not here!"—*Washington Star*.

Success is the direct result of an attitude of mind. That is why one man succeeds where his neighbor fails. The difference between success and failure is the difference between faith and fear. Yes, success is the result of intelligent effort, as others have said before me. But faith is the door by which intelligence comes to us.—*The Nautilus*.

Martins

A True Story.

IN our home we placed a bird-house on the peak of a building, hoping the bluebirds would live in it, but no, the martins wanted it and drove the quiet, unassertive bluebirds away. The bluebirds are so full of love they never quarrel. We made the best of our martin family, gave them to eat and watched them and their housekeeping ways closely, as also did our big cat, Dick. Sometimes Dick would watch the birds come and go with tail switching and chin quivering in his great desire to catch them. We told Dick he must not look at temptation and, to help him to understand, took him in the house and put him down cellar. Next day he would pretend not to see them. He could not possibly get to them. We had protected them from that possibility.

The mama bird sat very quiet on her nest until, one day, the little birds began to hatch, one a day for four days. Then papa martin felt the importance of his being head of a real family to that degree that he scolded us all when we came in sight. As the baby martins grew their friends seemed to increase their visits. They would look in on the babies, chatter and go away. But the babies ate so much that it kept papa and mama busy feeding them.

As the time came near when the babies would leave the nest mama martin thought there was no power taking care of those babies but herself and that she must remove all danger. They made so much noise fearing and fretting that it told Dick just what was coming. So he watched them when not in punishment in the cellar. To mama martin he was a positive menace for the babies that she

had to remove. She had but one way to attack, which was to dive at him so fast and fierce that she would drive him away.

Think of mama martin's chances in a fight with big Dick! If she had been quiet, like the robins and bluebirds (they never borrow trouble) she would have come out all right, but no; she was going to drive Dick away.

Sometimes baby birds don't fly the first time they try but fall to the ground. That was her fear. When I saw her fighting Dick I thought maybe the babies were leaving the nest, so I put Mr. Dick down cellar again. But no birds came off that day and when Dick was free he would watch them. That made mama martin furious. She swooped down at him, came so close that Dick jumped up and caught her. I was upstairs and could not save her for Dick would not mind and the babies were motherless through their mother's own fear. Such wailing as there was. Papa martin spread the news and their martin friends came from everywhere. They fed the babies and had long consultations, and, the third morning after the death of mama martin, thirty or forty of the friends came and papa martin and the babies went away with them amid such chattering and scolding. Dick really felt ashamed of his evil deed and did not go near that part of the yard for days.

But the martins must have left some sign for no bird would go near that bird house in all the years I lived there after that event. How did they know? Bluebirds and wrens thought it a fine place till driven out by the martins.

And all was because mama martin was afraid; and worse than her fear came.

The Real Jack and Gill

B. TELLER

Jack and Gill
Went up the hill
To get a pail of water;
Jack fell down
And broke his crown
And Gill came tumbling after.

Jack said plain
Gill was to blame
Gill said she knew she wasn't;
How'e'er that be,
It seems to me,
They both were somewhat frightened.

Jack's head was cut
A little—but
In doctors placed he reliance,
Gill was hurt bad;
But I am glad
Her trust was Christian Science.

Jack was in bed
A month 'tis said,
While doctors, nurses, surgeons,
Made poor Jack's life
Brim full of strife,
With all their noxious potions.

Gill wasn't sick
A little bit,
For she used affirmations;
And Jack—oh, well,
I've heard them tell
He heard not Gill's persuasions.

One day when Gill,
Out on the hill,
Was hard at play with girls and boys,
She said alack!
I wish that Jack
Could join us in our childish joys.

Gill had a plan,
And away she ran,
To Jack's house just around the corner
And there found Jack
Flat on his back,
With salves and poultices all over.

Gill said "Tis true,
Dear Jack, if you
Will say the prayers you've heard me
saying;
You won't be sick;
You'll get well quick,
And soon you shall with me be play-
ing."

Jack gently sighed
Then he replied:
"I'll try it, since in you I see
The surest proof."
Then, sure enough,
He soon was well as could be.

Now Jack arose,
Put on his clothes,
With all his old-time self reliance;
Threw up his cap,
With shout and clap,
And cried: Hurrah for Evangelical
Christian Science.

The talent of success is nothing more
than doing what you can do well, and
doing well whatever you do, without a
thought of fame.—*Longfellow.*

"I know that Love never is wasted,
Nor truth, nor the breath of a prayer;
And thought that goes forth as a blessing
Must live as a joy in the air."

A MAD DOG.

I had an experience last September that I shall never forget. One burning hot September day I drove into a farmer's barn-yard and stopped under a shade tree to let my horse rest. The door at the house opened and Mr. B—— stepped out with a shotgun.

"Hello, John! Are you going hunting?" I asked.

"No, our dog is mad."

"Where is the dog?"

"Down by the corn crib."

I stepped out of my buggy and started with him for the crib, which was located about twenty feet from a small barn. There was the poor dumb brute, with a heavy leather strap around his neck and tied with a rope to a ring on a wire running from the corner of the crib to the barn. When we got in sight of the dog he began to jump and tear at the rope.

"What is the dog's name?" I asked.

"Watch."

I started to go to the dog and John caught me by the arm. "Don't go near him, he will bite you!"

"How long has the dog been tied there?"

"We went away yesterday morning to thrash for Wilson and we left Watch here to guard the corn crib."

There was the poor dog, left for thirty-six hours in a burning sun without a drop of water, to guard a crib of fifteen-cent corn. I walked up to the dog and cut the rope and led him to the well. I pumped some water in a cup and gave him a small quantity to drink. The dog did not offer to bite me. He was too glad to get away from such a place.

John did not speak for some time, but finally said, "I never thought of giving him water. I will never tie that dog again."—*From the Dog Fancier.*

BOY MILKMAN.

Did you ever hear of a little boy milkman? I knew of one in far Italy, that boot of land in the Mediteranean. The City of Naples is built on the leg of the boot, and the city has but one level street, for the great high mountains with that volcano, Vesuvius in the distance, rise right out of the bay of Naples; the city then is on the side of the mountain.

If you were on the streets any morning you would hear a tinkle, tinkle, tinkle of bells, not great loud ones, but the little sweet-toned ones. Looking, you would see a boy with long, dark, curly hair, big brown eyes, shirt open at neck, a gaily-colored sash, ragged short pants, barefooted, driving goats with a stick. Maybe six, maybe fourteen. If you watched you would see him stop his goats, drive one out and disappear in a doorway. If you were near enough you would hear the clatter of the goat's little feet on the stairs. You see goats climb over the stones on the mountains all day long, so there is not much difference in these stone steps of the old tumble-down palaces.

The woman who wants the milk opens her door and hands the boy a bowl. He drops on his knees and milks the goat till the bowl is full, then hands it to the woman, talking gaily all the while. Then there is the clatter of the goat coming down again and the boy drives them on to his next customer. When all the people who buy the goats' milk have their daily supply the boy drives them home and looks after them through the day.

Such is the busy life of a contented boy of Italy.

He who has resolved to conquer or die is seldom conquered; such noble despair perishes with difficulty.—*Corneille.*

God and Man, The Relations Between Them

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE essential points of Christian Science, when properly understood, could be written upon the page of one book, even upon one leaf of an ordinary book. All of this talk and filling in is but illustrative of the germinal thought that does the work. Each of us, to be a worker in the Truth, must understand the center thought.

As I have told you in previous lectures, there are three cardinal principles upon which the whole Science, so-called, of God-healing and demonstrations over the affairs of life depend. These are, first, God, second, man, and third, the language between the two, between God, the Father and man the child.

In our lecture upon the subject of God, you remember we said God was omnipresent; a person could not be omnipresent that was bounded by metes and bounds. Even though God was a hundred billion miles in circumferences, or in diameter, yet He would have a limit and beyond Him in every direction would be illimitable space, without end, forever, where God would not be. We are told that we live, move and have our beings in God, that He is in us and we in Him; therefore it would be impossible for God to be a person in the sense that He would have a body. He has a personality, and this thought of the Jehovah does not denude Him in the slightest degree of any of His beautiful qualities. To me it has given a God that I can understand to a much greater degree than I could

through the other idea. It has given me a God I can love absolutely, and I can feel that He takes care of me, that He takes me by the hand and leads me along the pathway of life, that He guides my feet from the dangerous steps and that when danger comes He sustains me and I go through unhurt as the children went through the fiery furnace.

God, to me, is the most beautiful character in all the universe. In the old thought I was afraid of Him, I was trying to be good to keep out of hell; I used to think that He had a hired man called the devil that was ready to roast me and all such nonsense as that. That kind of a thought is monstrous, it is the father and the mother of all crime; it is the father and mother of wars, viciousness. In the dark days of Abraham and even after him, a person that was caught anywhere was to be publicly murdered and robbed by anybody. Man had no rights whatever because people believed in this eternal punishment and that God led them to slaughter.

As the world became emancipated from that thought, the white dove of peace became more visible and the time will come when wars will be no more, when the jails and asylums will be abolished, the poor houses will be done away with, and all will live in one beautiful harmony surrounded by the love of God Almighty in this blessed world that He has given us.

Now that is the kind of God that we,

as Christian Scientists, love and worship. That God is omnipresent life, omnipresent good, omnipresent love, pervading all space, filling all bodies, animating all and the reason and the only reason that all do not have that God is because that through their own repellent dispositions they refuse to have Him. It is for all to seek, ask and knock, but God does not force His goodness on any one of His children and all the treatments on the face of the earth cannot force righteousness into one that wants to be wicked; it cannot be done.

The next thought is man. We told you who he was. The theological thought of Christianity is that man is a worm of the dust and the meaner that he can make himself in his own estimation and the estimation of everybody else, the better Christian he is. He must wallow in the dirt, and in order to be at all acceptable to God, he must get right down in the muck, and the meaner his character and the lower he has been the more there is for him hereafter. That is the theological thought. Up here in the Foundry Methodist church, to which I used to belong, one of our brothers used to get up every class meeting night and tell how mean he used to be. He was only one of the class. As he told it he used to be a "fence" for thieves near Chicago and he would get so excited when he told about it, and talk so loud that you could hear him across the street. He seemed to be proud of his iniquitous record. The Rev. Dr. Talmage gave a statement that ought to be immortalized. At one of the prayer meetings, where the people were going to get up and talk, he said: "It will not be necessary to tell how mean you have been at all. To do that won't do anybody else any good and I doubt very much if you will ever make any restitu-

tion, so you might just as well cut that out." Talmage had something of the idea that man was the image and likeness of God instead of being a worm of the dust? If man is the image and likeness of God can he be a worm of the dust? Can infinite Love be a worm of the dust? Can Infinite Good be a worm of the dust? Why, such talk is simply disgraceful and it is a crime against the Creator, against the Deity, to voice such thought.

Where the Bible says you must be humble it does not mean that you have to disgrace God Almighty's image and likeness. It means that you must give God credit, give God the glory for anything that is being done, the wonderful things that are being done all the time. Give God the glory, it does not belong to you. Do you suppose that we have any great cases of healing that we claim personally ourselves? We give the glory to God, through Whom comes every good and perfect gift. There is where it belongs, there is where the credit is. That is what it means to be humble or whatever you are a mind to call it. Give God the glory. Do not usurp the power of it by your own little selfish mind. That is the thought. Stand up and assert your rights; know and claim that you are the child of God Almighty, living, moving, and having your being in this eternal good, and that it belongs to you, that you are His heir and that all that He has is yours and therefore you are not pinched, you are not poverty stricken, you have all because all belongs to you from God Almighty. Then recognize these thoughts and you will have all, and remember this, the very measure by which you measure yourself you will be measured by everybody else.

The next thought is what we term

prayer, or the language between the Father and the child. It is important, as I have told you, that you know how to pray. In the first place when you go into your closet, Jesus Christ says, and there remember that thou hast aught against thy brother, lay your gift upon the altar and go and be reconciled. Do not go to God with hate in your heart for your brother—and they are all your brothers. If you go with hate in your heart you might just as well jump over a precipice into the sea; you have no more show of being heard or saved or helped than would a mariner in a rudderless boat sailing under a beamless sky upon a shoreless ocean. There is no possibility of help. You must simply do this: You must fill your heart with love. Love is a wonderful power. Love will conquer the fiercest demon, no matter by what brought on, by insanity or anything else; no matter what, Love will conquer. The power of God Almighty's love is omnipotent and nothing can harm you or hurt you, or destroy you.

Therefore, fill your heart with love when you go to pray. Jesus says he that saith he loves God and hates his brother is a liar, and He knew. He says, how can you love God whom you have not seen when you hate your brother whom you have seen? Whenever you find a rankling in your heart, get it out, go right into your own consciousness and get that hate out. You are chock full of devils when you have such thoughts in you. You could drown all the hogs between here and New York if those devils would only get the swine to run into after they got out of you. What does our Savior tell us? He says, do not discover the mote in our brother's eye before you get the beam out of our own. It is the same thought all the way through. Whenever

we see a speck in our friend, wherever he may be, and we criticise him, we have a great beam of wickedness inside of us that needs to be cast out. After we have got that cast out, the universal love takes supremacy over our heart and then we do not see the speck that was in our brother's eye and we have our arms ready to embrace him and to do him good instead of slandering and abusing him.

That is one of the prerequisites of prayer, and there is another prerequisite of prayer that I want to mention and dwell upon today because when I send this lecture I want you all to understand how to demonstrate. I want you to know the reason why the Scientists, so-called, heal the sick when the church people do not and cannot. There is a reason for that. It is not because these people in the churches are wicked; not by any means. They are as good people as God Almighty ever has on earth, full of love, and they are trying to do their fellows good, and they are making the world blossom with their charity and it would be impossible for anybody to claim that any of these people, it matters not to what church they belong, whether they be Methodists, Catholics, or what not, it would be monstrous to claim that they were wicked and filled with vice just because they do not belong with us. That would be a monstrous thought.

I remember when I was a youngster I used to feel so sorry for the Methodists and Presbyterians and Baptists because they were all going to hell when they could go to heaven so easy just by joining our church. The Methodists had a mourner's bench and I thought that was the worst thing that was ever dreamed of. It reminded me of the darkey that I heard talking about the bite of a horned frog down on the Island of Galveston.

I asked him what the result of the bite was, and he said it was "present def" (instant death). That is the way I was led to regard the poor fellow that had the mourner's bench. It was hell right now.

Those are monstrous ideas to teach to children. It is all wrong to teach them hate, malice and wickedness. I remember the time when a minister would not let another one preach in his pulpit if he happened to sprinkle and the other minister baptized. That was the dead line. No two of those fellows could be allowed to mix in the same pulpit, and they could give you more pronouncements of the word baptize, baptiso, etc., and a stack of every other kind of gibberish that has been known, running down to the early fathers of history. In other words, the world went mad over the little trashy things pertaining to religion.

When Constantine established the Christian religion as the religion of state at Constantinople, he had to put in a great many of these pictures and statues in order to get the fellow who had been used to worshipping idols and pictures to come into the church and be better satisfied. Prior to the religion of Jesus Christ, the world had substantially been polytheistical, worshiping gods of every conceivable thought. Constantine wanted to drive that out and get them to worship Jesus Christ. That is why some of our churches have these things. That is why I wear a robe sometimes on state occasions. It is a reminder, a relic, of what has gone before. If a person can see the face of a picture and look beyond and through that picture and see the love and character of Jesus Christ or of His Mother or of Mary Magdalen, or of any of the beautiful characters that come to us that are so wonderful in the history of Jesus Christ, there is no harm in it,

there is no harm in that at all. The only harm is when you conjure up hate against such thoughts. The only God there is and the only religion there is is the realization of the Allness and Perfection of God, the realization that God is omnipresent life, omnipresent good, omnipresent love, and that He fills all space and that we live, move and have our beings in it, and therefore are perfect, because we are His image and likeness. That is the only truth there is. All else is but the ramification from this great thought. I remember the time when, if a woman had the temerity to wear a diamond ring or a feather in her hat she would have been disciplined by the church. They would not have it; she must wear a sunbonnet. I remember when I was young all the ladies wore sunbonnets. Because my mother had come from an eastern city where they had bonnets, and she wore one, a great noise was raised. Perhaps the bonnet may have been fifteen years old for all I know, but she had the bonnet and it was not a sunbonnet. And yet look at the woman of today. She isn't dressed unless she can have a dozen bonnets. Let her have what she wants to have, I say. The prettier she is the more godly she is. God did not make His children beggars, did He? Look through all the universe, everywhere. Is there want or stint there, anywhere? Doesn't the mountain get plenty of air and plenty of water and plenty of snow? Don't the grasses get plenty of rain, and the fishes in the seas, don't they get water, and isn't the expanse of the universe filled with worlds forever? Is there lack or stint anywhere? Certainly not. Well, you, the image and likeness of God, His heir —aren't you entitled to everything that is His? Of course you are. Therefore

have what you want and don't worry about it. Look at the beautiful flowers, the beautiful earth, the beautiful fishes in the seas and the beasts of the field. Wherever you go, look how wonderfully beautiful everything that God made is. Remember this, then: Don't get your

minds narrow and little and contracted by holding the thought against your brother for this or for that. Remember these fundamental principles and if you have practiced what you have been taught, the lesson will tell you how to demonstrate along this Truth.

TO BECOME LIKE CHRIST.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain. Those only who make this quest the supreme desire and passion of their lives can ever begin to hope to reach it. If it has seemed as though all depended on passivity, let me now assert, with conviction more intense, that all depends on activity. A religion of effortless adoration may be a religion for an angel, but never for a man . . . Resolution, effort, pain, self-crucifixion, agony—all these things already dismissed as futile in themselves must now be restored to office, and a tenfold responsibility laid upon them. For what is their office? Nothing less than to move the vast inertia of the soul, and place it and keep it where the spiritual forces will act upon it. It is to rally the forces of the will. It is to uncover the face that is to look at Christ, and draw down the veil when unhallowed sights are near. . . It is all man's work. It is all Christ's work. In practice it is both; in theory it is both. But the wise man will say in practice, "It depends upon myself."—*Drummond*.

POSTPONED.

The Teaching Class which was to commence October 14 has been postponed until November 18. Students will please take notice.

THE FALLACY OF NUMBERS.

There is no greater mistake than to imagine that the mere matter of the number of followers of a belief has anything to do necessarily with the truth or falsity of that belief. If mere numbers settled things, then would non-Christianity be "truer" than Christianity, for there are many more ignorant of, or indifferent to it, than are enlisted under its banners.

A disciple of modern "ism" has cited recently in its defense a list of prominent intellectual personages who believe in it. But a good deal longer list of far more prominent and intellectual individuals who occupy or who have occupied cells in insane asylums might be adduced! This does not prove, however, that madness is "the thing." It is necessary to remember that it is not well to be like sheep, blindly following any leader who happens to come along. Prove all things, admonishes Paul. The soul that has cried to God in its extremity and received strength knows whereon it trusts. It is not ever veering this way and that in search of the new!

AN IDEAL PERSONALITY.

A strong mind.
A healthful and beautiful body.
A spotless character.
A gigantic soul.

An ideal man or woman must have all these in the highest state of perfection possible.—*Selected*.

Truth Unfoldment

HOWARD FERGUSON

TO be conscious at all times of a gradual unfoldment of Truth unto the mind is a condition wholly within the grasp of man. Those who think, act and walk strictly in accord and consonance with the teachings of Jesus Christ have already attained to this happy life sphere. Those of us who accept fully these teachings and who are making daily efforts to merge into the ranks of the true life can, by the dint of discernment, see this unfolding process in operation. By resolving the true self—all that there is of good within us—into a receptive attitude is the means by which we are kept continuously in communion with the Eternal Life-power, Truth. The mind must be active throughout each day in the entertainment of good thoughts; must yearn to have the best that is in God's storehouse—an enlargement of love of God, love of and for all mankind, increase of wisdom, healthful knowledge, and complete understanding; must long to be pure in heart, to possess purity of thought, word and action.

A strict adherence to and practice of the wonderful teachings of the Divine One will bring all this to pass in the lives of men. This is a truth today. The basic principle is being established and the "firm foundation" has been securely laid, and is being plumbed, squared and leveled by the unfoldment of the Christ Life among men.

The day has arrived when Truth is being revealed unto men as never before and it is so operating upon their hearts that it is gradually but nevertheless certainly bringing all men to that of one

mind—peace. When universal peace has been established, one of the chiefest functions of Truth will have established a throne room in the King's Heaven. This will be the heaven—the salt of the earth, full of savor. When the Truth of Peace has been rightly imparted and forever established in the hearts of men, no possible room will be left for the spirits of anger, hatred, malice, revenge, and other like negatives, for to have lived as hereinbefore outlined we find that Truth has no part in any of these—it knows them not; and wherever the Truth standard is maintained and in faith-believing supported, there can be no life for aught else, all matter foreign thereunto can but perish and wither away for very lack of food of its kind.

Truth occupies the only impregnable stronghold in existence, and this has been so since the creation. Its fortresses are ever booming with fearless welcomes to all those who will no longer resist its everlasting power. It resists no attacks made upon its position of whatsoever character, except by a continuous dissemination of the ammunition of love among its adversaries, and from its topmost parapet floats ever the flag of truce. Its only punishment against the bombardiers is a continued unfoldment of its bountiful storehouses throughout the vast domain which it encompasseth, first and chiefest among which is the storehouse of charity.

CHARITY—That something within that moulds the thoughts into kind words rather than harsh ones; that something impelling us to perform toward our fel-

low men acts that are Christ like in character. These are the very beautiful features in the unfoldment of the Truth.

Late interpreters have elevated the word charity to that of love; but this fact cannot change the true character of its meaning. To illustrate its highest and most perfect exemplification we have but to revert to the scene in the life of our Savior, when the woman who had been taken in adultery was brought before Him. What divine charity was there shown—so full of mercy. There is in this test of Christ's fortitude a divinity that is beyond the power of man to portray. It was such a logical demonstration of all that He had been teaching up to that time in His career that the act cannot be characterized as other than that of a man akin to the world, human, yet divine.

The quietness of His attitude and the simplicity of His defense of the accused so abashed His persecutors that they withdrew from His holy presence in subdued silence.

Even in our daily lives there is not an hour passes when the Truth of Charity cannot be employed to the advancement of the Kingdom of God the Good upon Earth. Like situations are arising all about us demanding that we surrender our pride and say to our fellow creatures: "Neither do I condemn thee; go, sin no more."

Of all the holy attributes handed down to us by our Lord, Jesus Christ, this endowment of Charity is the most fulfilling, satisfying and beneficent. It is the embodiment of all the combined forces—Love, forgiveness, good will, patience, long suffering, wisdom, knowledge, understanding, and all other affirmative Truths. This being the case and Charity being the true fundament, it is therefore necessary that our lives be brought into

this realization in order that there shall be no diminution of our ardor or halting in our purpose to further develop and unfold the remaining essential qualities necessary to the accomplishing of the perfect life.

There is no sin today except as we of our own volition create the cloud. A strict adherence to the laws of God renders it utterly impossible for negative conditions to have any power or control over our lives, and just so long as the affirmative state prevails there is an at-onement between God and ourselves.

No matter in what manner we may depart from this course; no matter in what way we may infringe or encroach upon the laws of God, it no sooner becomes an act than there is seen to appear upon the horizon of the conscience a negative situation—inharmonious.

If the negative forces are entertained there will immediately develop a state of chaos, and all that had hitherto been peace and tranquility, poise and equilibrium, will lead the follower into the valley of shadow and despair. To dispel this gloom the spell must be at once cast off and all the powers of good within brought back to the strong rock of salvation—Truth.

When we realize the truth as it has been given unto us by Jesus Christ the righteous, that "Heaven is within" us, and when we are brought further to the knowledge of the fact that we of ourselves create the matter and makeup of hell, it behooves us to possess ourselves of all those virtues so beautifully portrayed in the life of our Savior, that we may rightly lay claim to all the glorious promises which He delivered unto His fellow men. It is thus that we shall be enabled to sit with Him and to partake of the joys of His heavenly abode.

Divine Law

DR. JOHN D. MILES

THE Lord of Hosts hath sworn, saying, surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand: For the Lord of Hosts hath purposed, and who shall disannul it, and His hand is stretched out, and who shall turn it back. I am God and there is none like me. I have purposed it I will do it." Isa. 14: 24-27; 46; 9, 11.

The Divine revelations of the scriptures reveal to man that God has a fixed and definite purpose, and His wisdom and power can be seen to be in harmony with His great love for His children whom He has created in His own image and likeness. The man that looks above and around him and views the immensity of Jehovah's creation, its diversity, harmony and beauty, and then doubts the existence of a Creator, is lost to reason. "Then He said unto them, O, fools and slow of heart to believe all that the prophets have spoken." Luke, 24, 25.

The evidence which proves the existence of the Omnipotent God also brings to our mentality His power, His just, wise and loving attributes.

With this conclusion relative to the existence and character of God, it becomes our duty as children to study the Divine law as revealed to us in the Bible. The Bible is a revelation from God to man, and an unbiased investigation will disclose absolute evidence that it is the Word of God.

Man being a free agent, we can very readily understand why, if God lives in us all the time (and we know He does) He does not keep our thoughts pure, and

not allow us to load up with malice and a wanton disregard of the rights of others. God being perfect, Omnipotent, Omnipresent and Omniscient, He is all Good. Not that He can be Good but that He is all Good. God is Love, not that He can Love, but that He is Love. God knows no evil, therefore, He can only give to man that which is good. "But such as I have, give I thee." Acts 3:6.

The good within us does triumph over every opposition. If we will demonstrate along the lines of Good we will be triumphant over all obstructions of a material nature, and will spiritually pass into a higher consciousness, and realize the truth and know that God is the source and provider of all things essential to our happiness. "This is the bread which cometh down from heaven, that a man may eat thereof and not die." St. John 6:50.

The Ten Commandments are a statement of God's laws, that gradually unfolds to the student of Truth. Therefore to the spiritually-minded seeker of Truth everything is controlled by the law of Harmony, working together for the good of man as an harmonious whole.

By our demonstrations or treatments (prayers) we do not change God's plans, Not at all. God never changes, His laws are unchangeable, but, by earnest thinking (prayer) self-treatment, we change, become susceptible to the Truth and realize God's great love for man and in the name of Jesus Christ, thank God for that which is made manifest. "If ye abide in me, and my words abide in you, ye shall

ask what ye will, and it shall be done unto you."

To abide in Christ is the open door to all Good. It is our life, health and defense, and enables us to live as it were above the law and to follow the voice of Truth within us, and thus obey the Law (keep the commandments) through Love not fear.

Webster defines fear as a painful emotion, excited by apprehension of danger; anxiety, dread. Thus fear is no part of God, and must be the opposite of Good, Love, Life, health and harmony.

To love and trust God, is faith, "And the prayer of faith shall save (heal) the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

What is it that produces happiness? It is to know the Truth. "Ye shall know the Truth, and the Truth shall make you free." John 5:32. Being free is harmony which is satisfying to the mind. It is spirit predominating over matter. The man that is broad-minded and liberal in his views with his fellow man is true

in heart and is happy, because he lives above the law and has the power from within to banish, not only from self, but from others, sin, sickness and unpleasant environments, and does also realize that there is but one source (God) from which all Good is brought into manifestation.

We are told by David that man was made a little lower than the angels, and "crowned with power and dominion." P'sa. 8:4-8.

The true followers of Christ are so full of faith that their very presence is a benediction, and the secret of fruitfulness and spiritual growth is abiding in Christ. Let us come to Him as did the Psalmist when he prayed. "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

God is our friend, He is ever present with us, and is especially manifest to His children in the person of His Son, Jesus Christ, remembering that the "Lord of Hosts hath purposed, and who shall disannul it.

THE IRRELIGION OF DESPAIR.

"He that despairs limits infinite power to finite apprehension."

Consider these words, you who despair because some habit you have formed seems so strongly forged as to be impossible to break. Because to you it seems impossible does not therefore make it so to God, to whom all things are possible. Do not limit His power, even in thought. When despair comes, put it away from you as you would any other evil thing. So shall you increase by just so much the faith that in the largest sense will "remove mountains."—*Young People*.

THE PEACE OF THE MAN OF NAZARETH.

All things make for the brotherhood, even physical things—railroads, telegraphs, great ships and cables. We cannot despise these things that bind the nations together, that today make us more interested in what happens in Russia, or Japan, than people a hundred years ago were interested in what happened in the next county. These things mean the solidarity of the race. They mean that whatever is human cannot be, and is not, alien to us. It was for that sort of peace that the Man of Nazareth stood.—*Ex*.

Courage

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I FEEL as did the apostle on the Mount of Transfiguration. He wished to build temples, he said it was a good place to be. The vibrations and the surroundings that pervade this audience are sweeter to me than anything I have had since we closed two months ago. I can feel God's Love in the air. I am pleased to see so many of you here and can tell by your looks that God has been good to you, and that wherever you may have been, whether at the seaside, in the mountains, or yet attending to your duties here in the city, God has been with you and has sustained you, and that we all return to the new year's work with not only the desire, but with the appetite, if I might use the expression, determination to make the coming year the banner year.

If you could see my correspondence for a week, from every part of the earth, and see how wide out this Evangelical thought is spreading, you could see that that which radiates from this center is evangelizing the world. This is the only church in which is taught what is termed the new thought, that takes Jesus Christ into the hearts of its people and makes Him their leader and follows in His footsteps; and I thank God that it is the truth, that we are on the right road and that no human personality is being advanced here, one above the other. I thank God that we are all upon a dead level, living in the beautiful sunshine of God Almighty's love.

The subject this morning is "Courage."

The text is from Joshua, first chapter, ending with the 9th verse. The text is in the first chapter and you can all take it, read it and study it. I will read a part. "Be strong and of a good courage, for then thou shalt make thy way prosperous, and thou shalt have good success." Now, mark, these words were spoken by God to Joshua, who told him "to be strong and of a good courage, for then thou shalt make thy way prosperous, and thou shalt have good success." You see all special personality is thrown to the winds. Be thou of good courage and thou shalt do.

It used to be somewhat of a mystery to me how it was that God spoke to a man. But it would seem to be more of a mystery to those who have not had this experience, when we realize that God is omnipresent Spirit; that God is not what might be termed a person, but a personality, omnipresent, everywhere, filling all space. And why should He speak to Joshua? Why should He speak to Moses from the burning bush and other places? And how does He do it? I can answer by my own experience.

When I was thinking of leaving the Eddy church and going in a reformed church which took Jesus Christ as its model and as its guide, it was a subject of prayer and of very serious consideration to my wife and myself for many months. But the constant impelling thought was, "You must come out; you can't stay here building up a personality that is supplanting Jesus Christ in the

hearts of the people." That, to me, became sacrilege; and yet, how to move, and how to go. On the one hand, perhaps \$50,000 a year to me personally was to stay where I was. So far as money was concerned it was all apparently there. So far as social standing was concerned apparently all was there. My friends were numbered by the hundreds and thousands, and I would leave them and go away and it was a very serious matter, take it on all sides, and a matter that we took to God in prayer constantly.

One night when discussing this matter in my mind, the words came, "Unchain the Truth, it shall be free." Now, mark you, I did not hear any words. No words were spoken so far as the ear could tell, and yet, had those words been spoken with the tone of the loudest cannon they could not have been more explicit, more plain and more distinct than were the words which came to me, "Unchain the Truth; it shall be free."

On another occasion I had a similar experience in regard to man's dominion. I read the Bible and saw that man was created, that God gave him dominion, gave him power. When he was created he had it; it was so spoken; and God saw that it was good; and yet, where was that dominion? What was the key that unlocked it? I was chained, so to speak, by circumstances and the environments of life; physical combinations were against me, and the mental and moral world was dark. It was a subject of prayer for a year or more with me. One night the voice came again, it said, "Love is the key that unbinds and gives you power and dominion." "Love is the key that unlocks and gives you power and dominion." After that it was all plain. I saw that love was the only power; that if you would conquer you must love; if you would be the winner you must love

and love does give you power and give you dominion.

Now, coming to our text you notice that this power and dominion are recognized by this voice that spoke to Joshua, "Be strong and of good courage." God spoke then to him, "For then thou shalt make thy way prosperous and thou shalt have good success." In other words, the man of confidence, or the person of confidence in himself, who believes in the God-given dominion that has been given to him, who is strong in the faith and has perfect courage, and without wavering, he will have success. It is the weakling who says, "It is not for me. You can do it, but I can't;" such people are simply and literally destroying themselves. The person who denies his own power has no power and he is destroying himself. He is committing moral suicide. You have power and you have dominion given to you by God Almighty. It is yours; it is yours for the acceptance; it is yours for the using. Then grasp the subject in hand and you will be a success, and God Almighty will bless you.

Take the Christian Scientist as a healer, for instance. Here comes to your consciousness a person by letter or in some other way for treatment. He is believed to be in the very throes of death, and if you acknowledge in your consciousness that the person's sickness is of such a character, you are utterly destroyed. If you do you realize and give character and tone to the disease, and your power for healing has passed away. If a person has a fever or anything else, and he calls in a doctor who names the disease, that fastens it upon the patient, and all the Christian Scientists in the world can't eradicate it except by strong, persistent, laborious, and oftentimes lengthy effort. I have seen this done time and again where the patient has been sur-

rounded by Scientists. The doctor named it and the nurse fixed it, and it ran its course. I have never known a case where Science did not protect, did not ultimately save. I never knew a case of that kind that died, but I have known several cases in hospitals and other places where the disease took its course according to the laws laid down by the carnal mind around it. The only way to do is to be strong.

Here is presented a case of disease. Is it real? No. Why? Because all that is is good. God Almighty's child is a spiritual being; these so-called material manifestations are but error. Denounce them, destroy the error, trust God Almighty for the redemption, and it will come, unless you fear, unless you are weak, or unless you become frightened.

Fear is the channel through which the world is being dragged down to death. Fear is an enemy—no part or parcel of God Almighty's kingdom. But if you indulge in fear the reverse of courage will be yours. Instead of being a success, as God told Joshua, you will be a failure, your life will be a failure and your work a failure, and everything connected with you a failure.

Take a man in business, a merchant, for instance. If when you go into his store and ask him, "How is business?" he says, "It is very poor, I don't know how I am going to get along." Do you know what he is doing? He is nailing the coffin lid down on his prosperity. It is only the fellow that sees the sunshine that gets it. Another merchant says, "Business is good." Why? Because God Almighty sends it. Oftentimes in our summer vacations we spend a great deal more money than comes to us. Sometimes—at one time this year—it seemed as though if I had stopped to give the matter thought, we would not have had money

to meet our current expenses, including the salaries of everybody who is working, which are very heavy. Did I give up? Did I waver? Did I say, "No, I am afraid?" Never. I wrote to my boy and told him to fear not, that God Almighty would give him all the money he wanted, that it would come, to have no fear.

It did come, and it will come every time. Why? Because I trust God Almighty. You do not fear, you have the courage to realize that when a promise is made God sustains it. But if you lie down and throw up your hands and commence to cry, why of course you are bound to get just what you are deserving. You deserve to be knocked out, and you are surely going to be knocked out. If you can't take God Almighty's word for anything you don't deserve anything. What does He tell you? He says, "Be strong and of good courage, and I will give you success, and thou shalt make thy way prosperous, and thou shalt have good success." That is what God says. That is the law.

God Almighty's laws are not made for Joshua, and the reverse for somebody else. Truth runs in parallel lines. There can be no difference between the laws given to Joshua and Moses and the prophets and the laws given to you and to me. It is the same, universal, unchangeable law, forever continuous, and we each and every one may have the benefit, if we will only reach out our hands and grasp; and it is for us to do it. It is not for you to say, "God will do this" or "God will do that," and lie back and refuse to help. It is for you to exercise your power and your dominion, and unless you do it you are a failure. The universal law fixes these things, and it is unchangeable. If you would have the sun shine upon you you must

walk in the sunshine. If you would have happiness come to you, you must throw out the vibrations of love and of happiness. If you would have success you must enwrap yourself, so to speak, with the spirit of the lion, and go forth relying on God Almighty's promises, and knowing that what is said will come to pass. "Commit thy ways unto the Lord; trust also in Him and He shall bring it to pass!" You must follow in the line of success if you would get success. Nobody ever succeeded at anything who blackballs his own self. Now this is true in every department of life. It is true not only as to the Christian Scientist, as to the Christian worker, but it is true in every avenue of life; as to the merchant, as to the laborer, as to the professional man. Wherever you go, God Almighty leads you if you will. If you do not will you belong to the world that is going down over the vortex of death, on forever, God only knows where.

Now there is one thing in the history of this work that you must notice. You have never yet seen the person who was in this thought, thoroughly in it, ever suffer for money or anything else. There is never a time that such an one knows what want is, or that he ever knows when failure comes to him. It can't do it, it never can.

Sometimes we ask for things that we don't get immediately. There are circumstances that control. It was said of our Savior when He went down into His own country, that He did not do many mighty works because of the universal unbelief around Him. If a person is living in a hospital, or surrounded by sick people all the time, thrown out of the environments and vibrations of this health-giving thought, his surroundings have a tendency by the very associations not only to drag him down, but it also prohibits

him from doing that which under more favorable circumstances he could do.

Mark says in his version of that incident that our Savior could not do many mighty works because of that unbelief. We have to take the world as we find it. That is why, in our healing, when we have a case that comes to us free, without any doubt, or fear, or worry, it is easy to heal; but when there is surrounding a set of people or thought that is evil gets on the case, it is very much harder.

Three weeks ago on the lower Potomac—I will give you an incident—there was a man who had been very clever to us by piloting our boat up through a quite difficult passage. We wanted to go up into the interior of the land. He went up and back with us. He had boils on both hands and half way up the arms to the elbow, very thick on both hands, I don't know how many, but it seemed there were dozens of them. I heard him discussing them with a man from whom we were going up to buy some things. He said he had had them for six months. The man told him that all he could do was to use poultices on them. After we got back to the landing I said to him, "Hold out your hand." I asked him what his name was, and told him God Almighty would cure him. I felt that he deserved to be healed. He had been so clever I wanted to help him. He held out his hand and I gave him a treatment of perhaps five minutes, and then gave the other hand a treatment of perhaps the same length. Those boils were killed by the time I got through and he was free from every sensation of pain. All you could see of them was right around the head of each one a hard red place. I happened to be there the week after that and had him sent for. His hands were perfectly well, and this last week he came down to the boat and exhibited his hands,

perfectly well, to our friends who were with us, showing that perfect confidence in what you are going to do will win, unless there is something that says no. The environments there were friendly. The people around were absolutely ignorant. They knew nothing of it, they did not know what they were going to get. I knew of course the power of God Almighty's Truth and I applied it, knowing that that man was going to be cured. I told him when I got through that he was well, and he was.

Now be of good courage and you will have success. I say, for the benefit of our healers everywhere and our students everywhere, "You must have courage, you must be determined in your own convictions that God Almighty's promises are not blank cartridges, but that they are perfectly true, true as gold, and that there is no failure and can be none."

Of course I should like to go on and talk longer on this subject, but my time has expired. I will say in conclusion, have no fear, there is no doubt about this Science; there is no doubt that God Almighty, through man, does many wonderful works. Have no fear. Know that

it is true. Then practice, have courage, and you will be giants in the line of mental thought.

It is for you to be or not to be. I have told you time and again you are the architects of your own fortunes. If you are suffering from any cause it is your own fault. If you have not the power to get out at once, work, get yourself out, have courage; know that God Almighty's promises are true, realize and trust, and it will come to pass.

Oh what a beautiful thought it is that we have a loving, beautiful Father that stands with an outstretched hand ready to grasp us, if we will only take hold, and leads us along the pathway of life, upward, upward, forever and for aye, filling us with happiness, with comfort and with joy, and giving all the loving things of life, making life one perpetual dream of pleasure! What a beautiful thought that is, especially when we look upon the other side and see distressing poverty, sickness, sorrow, want, death, as the result of wrong thinking, as the result of timidity, as the result of self-suicide! Look up and thank God and have courage.

If we are ever in doubt what to do, it is a good rule to ask ourselves what we shall wish on the morrow that we had done. Moreover, the result in the long run will depend not so much on some single resolution, or on our action in a special case, but rather on the preparation of daily life. Great battles are really won before they are actually fought. To control our passions we must govern our habits, and keep watch over ourselves in the small details of everyday life.—*Sir John Lubbock.*

Deep in the human consciousness is implanted the divine idea. It lies buried in the soil of earth conditions. Layer on layer of inherited material beliefs ensheath it. The time comes when mysterious thrills disturb the sleeper; and lured by beautiful visions, faith and aspiration are awakened. Out of the silence a divine voice whispers: "Awake. Come out in the sunlight. Here is life. Here is joy. Here is the fulfillment of being."—*Ex.*

Nothing comes out of the sack but what is in it.—*Ex.*

By Their Fruits Ye Shall Know Them

MISS MARTHA E. VAN VOAST

Before the Evangelical Christian Science Church

Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

THERE is such a narrow margin between condemnation and the rule, "By the fruit of the tree ye shall know," that it has been a question how far one is ever allowed to judge, to criticise. In other words, it is the easiest thing in the world for almost every one of us to criticise. It is so easy to tell some one how to do. We can look on and say, "Oh you are doing it wrong, do it this way," but to do it yourself is another thing. I think when God gave us our intelligence He intended that we should use it, and that He intended we should know the right. I heard the thought advanced this past week that, if we did not see that a thing was wrong, it was not wrong for us and I can look back years and years to a sermon I heard by a very able minister who made the same claim. I discredited it. If you do a wrong thing believing it to be right, you may be sure you are going to reap the wrong.

As I look back over my life I can trace every bit of my inharmony to my own actions. Do you think I did wrong intentionally? No. I never thought of doing wrong, but I learned through my suffering that I had done wrong, I reaped just the same, and that is what can be said for our Science. It teaches us to see the right thing, to know the right thing.

It was my cry for many years before I came to Science, for I wanted to know

the right. If I only could tell the right; I wanted to do the right, and I believe it is really the sentiment of half the people to-day, that they really, truly and earnestly want to do right, but they have no way to determine and discern the right from the wrong. After I studied this Science I found very soon that if I would bear good fruit in my life, I had the life of Christ, to which I could take every incident of my life, and there by comparing with His life I could easily see and discern the right from the wrong. It is easy with every one of us, and if, when a set of circumstances confront us, we are at a loss to know the right from the wrong, all we have to do is to take it to the perfect life of our Master, our Teacher, and there we can tell immediately whether we are right or wrong. Then the only thing is, are we honest, are we striving to do right? There is no excuse for wrong doing. I tell you you reap it, and you learn your wrong if you are intelligent, if you are teachable. If you are not, then you have to go on suffering, and sometime, some place, in God's infinite mercy your eyes will be opened.

I was very much delighted with a letter I had this past week. I had a patient a long way off, whom I treated a month without any result, and finally I took her to my Heavenly Father. I simply said, "Father, open her up, that she may see and know. I can do nothing, but Omnipotent God, Omnipresent God, Omniscient God can do all." Yesterday I had a letter from her saying, "I seem

to be opening up everywhere. I can see things that I never understood in my life; I begin to understand what I have been doing; I am improving in every line." Now any one who is honest, who is sincere, who is desirous to do right, if that person comes to God with an honest sincere purpose, God will open this mentality and God will show him the right. It does not matter how complicated the problem may be, it does not matter how blind it may look, if you will ask the Father to show you the right, you may be sure that you will be opened, that you may see it. Just as you do right do you bear good fruit. If you do wrong intentionally or unintentionally you cannot bear good fruit. If you don't bear good fruit you have to suffer.

In the 15th chapter of John we are told that the vine that does not bear good fruit is cast into the furnace and burned; that He purgeth the vine that it may bear more fruit. What kind of fruit, my friend, are you bearing? Is your life one of harmony? Is it one of peace? Is it one of love? Then you may be sure that your fruit shows the perfect life; that you are following in His footsteps. If your life is inharmonious; if there is bitterness; if there is envy; if there is jealousy; if there is inharmony in any way about you you look, examine closely; ask God to open your vision that you may see; ask Him to teach you that you may see the exact right; to give you the strength as well as the light to follow in the footsteps of our Great Teacher. There is no human being but that wishes to bear this fruit.

The whole world is struggling for happiness, struggling for joy, struggling for peace. Money will not bring it. Go into the homes of the rich and how many times do you there find happiness and peace? More often you find inharmony.

I think one-half of the world fix their eyes on materiality, on money and what it brings, and expect to find their happiness in that only, but awaken to the truth that it is only in the heart, in the mind of the individual that happiness and peace do come, and that without them all the wealth in the world is nothing. I saw a beautiful palace a short time ago, and as I looked at it I thought, "There is everything that goes to make life pleasant, and there must be happiness there," but in a little while I looked a little closer and I saw the mistress of the house lying there with a trained nurse and surrounded by impatience and inharmony.

Happiness comes only from doing right; from following the command that Jesus gave us, to love your brother as yourself. That sounds very easy, but I don't mind telling you that I find it right hard to live one day just loving my brother just as I love myself. I have seen people that I thought loved their brother better than themselves. That is error. We are not taught to love him better than ourselves, but to love him as well as we love ourselves; when we go to criticise, to think from his standpoint, to look at his life, to look at his education, to look at what is back of him in his environment, and then withhold our criticism. That is a hard lesson for me.

Only two weeks ago something unpleasant came in my life and I said a harsh thing, and Bishop Sabin said, "Don't do it; don't criticise; don't hold it in your thought." I went from there and I began to think and I learned that when you condemn a person it is not the person condemned that gets hurt. It is you that is injured; you are the person on whom it rebounds; it is double action and comes back and hits you. In preservation, in self-preservation we dare not criticise; we dare not condemn. That is

just selfish, protection of self. The law of thought that comes in. It is an absolute circle. If you don't believe it just watch it, analyze it yourself. I have tried it and I am satisfied.

Can you imagine what this world would be, what harmony there would be in this world if we could eliminate from it our belief in evil criticism and condemnation of our brother? It does not matter what he has done, this brother of ours. He is God's child, God loves him just as well as He loves you; God knows all and He is going to give him perfect justice; and He is going to give you perfect justice. You may be sure of that; and just as we condemn our brother it will be meted unto us. That is hard, but I know it to be a fact. If you don't know it, analyze it, study it, watch it; take the inharmonies that come to you and trace them back to the starting point, and you will find out where they come from.

We have to love our brother as we love ourselves. We don't criticise ourselves very harshly; we don't condemn ourselves very often. We look at the thing from our standpoint, and we see only our standpoint. Now, if we do that we must allow our brother the same privilege. If we are fair-minded, if we have the slightest bit of love, we must go to his side and look at it from his side. There are more than two sides to any question. I think sometimes there are a hundred; certainly a great many; a great many ways to look at a thing, and if we can just hold still and look a while there is no doubt about the end. It will end by our just leaving it out and not thinking about it, because there is no use, and we can't decide. God will take care of that, and we don't have to; we don't have to answer for it.

Isn't it beautiful to think that what a human being does, he doesn't have to answer for? God only asks us what we have done with the Truth we possess; with the intellect He gave us; and we are to fight out our lives and build them on that intellect that He gave us.

Now, if we turn our backs on all these questions of right and wrong, and don't use our brains, our intellects, then we have hidden our treasures away in a napkin. He gave them to us, and if we slothfully do them up and put them away, then we will just have to learn through suffering. That is just what half the world is doing. They are too lazy, too indolent, or too something to go at things intelligently and look at them intelligently and live intelligent lives. That is all.

To love our brother as we love ourselves and to love God is the whole command. When we know that by right thinking we can come into the perfect Truth that Jesus gave us, we can build our lives on His life and become sons of God. That is our privilege. That is what he tells us, and just as we do that can we become sons of God. We can't become sons if we idly turn our backs on the good things that He gave us. We have to cultivate, to study, to think, and live intelligently.

"The fruits of the Spirit are love, joy, peace, patience, long-suffering." By that we know whether we are living and bearing good fruit. We can easily tell. And when our lives are the opposite of these things we have to turn and examine ourselves and purge out all error in our thinking, all error in our actions, and fill ourselves full of love, God love, universal love. It is a different thing, this universal God love, from the love we have been taught and have talked about so many years. It lifts a human being out

of this little narrow self, up and out, to be one with all that God has created, one with everything that is, and to become a different being. That is God-love, that perfect love. When we have it we begin to love our brother right, because we recognize in him this perfect child of God, the same as we ourselves.

THE COUNTRY FAITH.

Here in the country's heart
Where the grass is green,
Life is the same sweet life
As it e'er hath been.

Trust in a God still-lives,
And the bell at morn
Floats with a thought of God,
O'er the rising corn.

God comes down in the rain,
And the crop grows tall—
This is the country faith,
And the best of all.

—*Norman Gale.*

MARGET'S GOD.

"Did ye say the Almichty? I'm thinkin' that's ower grand a name for your God, Kirsty. What wud ye think o' a faither that brocht hame some bonnie thing frae the fair for ane o' the bairns, and when the puir bairn wes pleased wi' it, tore it oot o' his hand and flung it into the fire? Eh, wumman, he wud be a meeserable, cankered, jealous body. Kirsty, wumman, when the Almichty see a mither bound up in her laddie, I tell ye he is sair pleased in his heaven, for mind ye hoo he loved his ain Son. Besides, a'm judgin' that nane o' us can love anither withoot lovin' him, or hurt anither withoot hurtin' him.—*Ian McLaren.*"

In James 3, 17th and 18th verses, we read, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be treated,*full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in the fruit of them that make peace."

But give diligent ear to my words, and thou shalt not regard ten thousand words spoken by men. Behold, if all should be spoken against thee that could be most maliciously invented, what would it hurt thee, if thou sufferedst it to pass entirely away, and madest it of no more reckoning than a mote? Could it pluck so much as one hair from thy head?—*Thomas a Kempis.*

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UNCONTROLLED.

The mighty forces of mysterious space
 Are one by one subdued by lordly man.
 The awful lightning that for eons ran
 Their devastating and untrammelled race,
 Now bear his messages from place to
 place,
 Like carrier doves. The wind leads
 on his van;
 The lawless elements no longer can
 Resist his strength, but yield with sullen
 grace.

His bold feet scaling heights before un-
 trod
 Light, darkness, air and water, heat
 and cold,
 He bids go forth and bring him power
 and pelf.
 And yet, though ruler, king and demi-
 god,
 He walks with his fierce passions un-
 controlled;
 The conquerer of all things—save him-
 self.

—*Ella Wheeler Wilcox.*

Paul Lawrence Dunbar, before he left,
 with the light of many heart-aches
 coined into gladness, ashine from his
 beautiful soul, turned his great loving,
 black face toward weary world travelers
 and sang this cheering song:

"De da'kest hour, dey allus say,
 Is jus' befo' de dawn,
 But it's moughty ha'd a-waitin'
 W're de night goes frownin' on;
 An' it's moughty ha'd a-hopin'
 W'en de clouds is big an' black,
 An'all the tings you's waited fu'
 Has failed, er gone to wrack—
 But jes' keep on a-joggin' wid a little bit
 o' song,
 De mo'n is allus brightah w'en de night's
 been long."—*William August Bell.*

A PICTURE.

Gray skies, gray streets, and dreariness,
 A tired woman and a fretful child.

A crimson leaf whirled by a vagrant
 breeze,
 A breath of something fresh and sweet
 and wild.

A woman smiling through her weariness,
 A little child with happy laughing eyes.

How close is heaven when a crimson leaf
 Can open thus the gates of paradise!

—*The Outlook.*

What was called "above the ordinary
 course of nature" was what was unus-
 ual in human experience. Of course no
 one has any right to say what is "above
 the ordinary course of nature." The tele-
 graph, telephone, graphophone, wireless
 telegraphy, etc., used to be considered
 "above the ordinary course of nature."
 So was mental healing. Now we have
 demonstrated the fact that they are both
 real and practical and in perfect accord
 with the course of nature.—*The Life.*

A whole little army of pink clad men
 Climbed to the top of a small slender
 stem,
 And stood on the little green tuft that
 was there,
 Sending sweet incense out through the
 air,
 In praise of the great and lofty God
 Who had drawn them up from the lowly
 sod.
 They blew their breath the wild field
 over,
 And children and honey bees soon found
 the clover.

—*W. S. in Wee Wisdom.*

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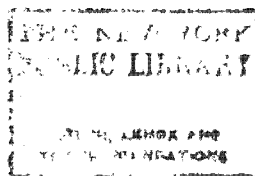
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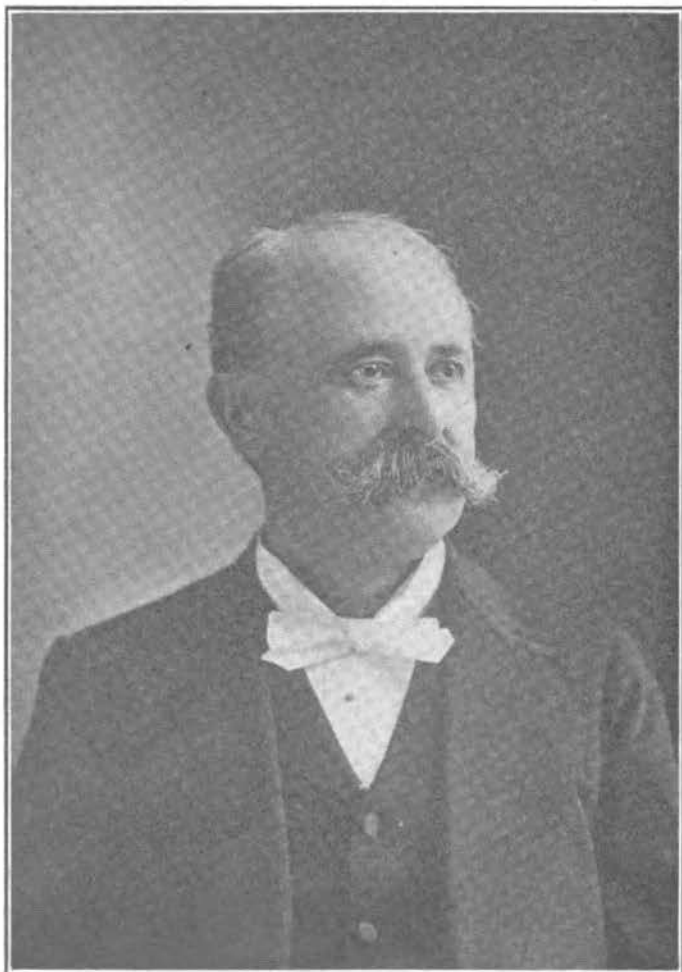


Jesus Christ

Our Savior

A MONTHLY MAGAZINE
OF
DIVINE HEALING





BISHOP OLIVER C. SABIN.



VOLUME XIII.

WASHINGTON, D. C., NOVEMBER, 1907.

NUMBER 2

Jesus Christ, His Mission

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IF there is one subject that I love to talk about more than another it is of Jesus Christ and His work. If there is one subject that appeals to us as Evangelical Christian Scientists more than another it is the history, the work and the teachings of Jesus Christ. In order to understand His history and His work we have to know something of the times in which He lived.

God works in all of His methods along scientific lines, adapting all of His methods to the conditions of man sought to be improved. And so it was with Jesus Christ and His mission. He came at a period in the world's history which, we might say, had run down at the heel to a great degree. There was no great dominant educational center in the world, except perhaps the little republic of Athens in Greece, and it by no means was at the height it had been three or four centuries before. The world seemed

dropping into darkness. Man, created to live forever, had lost his privilege, we might term it, and had dwindled down until his life at that time was less than half a century on an average. He had forgotten that he had power and dominion; he had forgotten his God, and the whole world with but very few exceptions were bowing down to images of wood and stone, to animals and other so-called deities. The multiplicity of deities was more than I could enumerate if I were to stand here and talk about them all day. The little city of Athens alone had over four hundred—if I remember right, nearly five hundred; and so also with Rome. Every thought that the human mind could conceive had a deity to worship; the rain, the drouth, the sun, the heat, the cold, war, peace, the sun, the moon, the stars, the passions, anger, hate, love, every conceivable thought had its special deity to worship.

The one and only true God had been lost sight of, except by a few of the nation of the Israelites that were scattered broadcast throughout the world. Many of these retained their belief in the one and only true God; but the whole nation of the Israelites, or the remnant of it that lived in Judea and the immediate environments, in a manner, worshiped God, but their worship was so filled with error; so environed by hate, malice, vindictiveness, jealousy and other conceivable evil passions, that finally God Almighty smote them from the face of the earth and razed their temple, one of the finest that had ever been built at that time, stone by stone. The Roman general left not one stone lying upon another. He razed it, and the battlements of Jerusalem were destroyed. This was but 70 years after the birth of Jesus Christ. They reaped the curse that they called down upon themselves, when, before the great Pontius Pilate, they said, "His blood be on us and on our children." And such a reaping! In all the history of the world you can't find a parallel to the suffering, the enormity of the wickedness, both inside and outside of the city of Jerusalem during the long siege by the Roman generals. When not pressed from the outside by the Romans, they were divided into factions within the city, and were fighting one another when the common enemy was not pressing them immediately upon the walls. It seemed as though the spirit of evil had taken possession of them, that God Almighty's judgment law was being vindicated and they were reaping that which they had sown.

Christ came at a period of the world of which I spoke, when it had almost forgotten God Almighty. Mankind had wandered from the paths of love and truth, and were going down to death. He came to supply a necessity.

The whole universe on the one hand is a constant asking; I want, I give. Take the whole nature world, and it is a cry, give, give, give. The plant from the earth cries for dew and for rain; the trees lift their boughs toward heaven for sunshine and for moisture; the animals want food to exist; everywhere that there is anything animate it is a constant want, want, want. On the other hand, by divine Love, there is a constant giving, give, give, give. The plant is supplied with the dew; the forests with the sunshine; the fishes of the sea with food; the birds of the air although they have no houses nor barns, yet God feeds them. Everywhere this want is supplied by the unchangeable, perfect law of divinity. I want, you shall receive; pray for, you shall have; seek, knock, and it shall be given unto you. That is the universal thought in universal nature.

Here was the world gone astray; it was lost, gone from God; it was filling the graveyards, filling the slums of evil, being destroyed, threatened with annihilation, when here came the balm in Gilead in the name of Jesus Christ. The Word was made flesh and came and dwelt with men, that men might look upon Him and live. That was the mission of Jesus Christ; and all who look, and all who love will live. As was the brazen serpent lifted in the wilderness, so it is with this second Savior; those who look and those who believe have eternal life, and those who fail go over the vortex of death. I follow them no farther. Where they go after that I know not; but I do know that, unless you believe and become harmonious with the thought of universal Love as taught by Jesus Christ, there is no salvation for you. Where that conversion will take place in many I don't know, nobody knows. But I believe that somewhere,

under some conditions, all, whether dead or living, shall bow the knee to the name of Jesus Christ, believe and be saved. But where, it is God's wisdom to know. I don't know. Under universal law you must believe, you must receive the gift of the Holy Spirit; you must receive this divine inspiration, or else you are among the lost. Jesus said, "Let the dead bury the dead."

Christ's mission was a wonderful mission; His history is a wonderful history. The greatest point, or the greatest factor in His history is the wonderful influence that he has had upon mankind. He came teaching, doing good, teaching the principle of love through divine law. He was rewarded, as mortal men reward all such, with a martyr's death. They can't kill them all now under the enlightened age that has been brought about by this divine love, but take the person in the advanced thought today, and were it not for the law there would be those who would clamor for the blood of any person who claims that God does, through man, in the name of Jesus Christ, heal the sick. They would cry, "Crucify, crucify!" It is the same evil spirit wherever you find it, that hates the good and stands ready to destroy it.

It is very likely that these people who condemned Christ, that those Jewish law-makers and Jewish priests thought that they were doing a righteous thing from their own standpoint. Here was a man who claimed to be the Son of God; who claimed to be the king of Israel, sent by God Almighty. Notwithstanding the fact that his life had been one of perfect virtue, nothing but good, healing the sick, feeding the hungry, opening the eyes of the blind, unstopping the ears of the deaf, wherever He went a benediction to man; I say, notwithstanding this was true, when he was brought before that

sanhedrim, the cry was, "Crucify, crucify! Give us a known thief in preference to this man who has done these acts of kindness and of good." That was carnal mind, and that is the way it rewards the righteous.

The student in this thought will find this in its history—I not only have found it, but have seen a great many others who likewise have been affected—every step you take in the advancement of this Truth, you will be fought foot by foot, inch by inch, to keep you out of it. I became so thoroughly convinced that this was true, yet I despised it so thoroughly although I was convinced, that I would not go into this church or have anything to do with this thought, that I sent West and dug up letters that had been lying dead for years and years, and brought them to light and joined a church in this city on purpose to keep me out of association with people who had this new thought. But God Almighty rules! I never have been into one of those churches since, not even the one I joined or any other. That is the way. You have to walk if you ask for the Truth. God will protect you if you ask Him, but error will fight you, and unless you are panoplied by the love of God Almighty, and protected by His power, you will be destroyed by so-called evil. I have no doubt that my experience is the experience of thousands of others who will read what I say today.

This is Communion Sunday, so I will have to cut my remarks short. I want to say in conclusion regarding Jesus Christ that the greatest victory that He achieved over mankind, if you might term it a victory, is the love that the world bears to His name. Unlike any other conqueror that the world ever knew or saw, Jesus Christ's love conquers the world and controls it. Marching down the ages, wher-

ever it has come to be the dominant thought, such nations have bloomed forth in wisdom, in greatness and in goodness. It is so wherever Truth takes hold. It blesses the recipient as well as the source from which it comes.

God Almighty, through His Son, controls the civilized world today, and the civilized world controls all the rest; and if we as a nation, if we as a people keep close to God, love Him and cherish Him, the combinations of evil can have no power against us. If we as a state; if we as a personage; if we as the children of God, realize at all times that we live, move and have our beings in Infinite Love, and that it leads us and protects us, nothing but happiness, prosperity, love, health and harmony will be ours.

Oh, what a beautiful character Jesus Christ was; what a beautiful doctrine He taught; what a blessing it is for us, His children, who follow in His footsteps! I thank God Almighty that He has given us the light so to do. Let us cherish His name, let us cherish His teachings, and follow where He trod and go as He taught, and all will be well, not only now, but forever and for aye.

REMARKS ON COMMUNION.

This institution is called the Lord's supper. It is given in commemoration of His second coming, or until He comes again, and we are taught that as often as we sup at this table we show forth our belief in His coming again. We are commanded to do it from time to time. After the Savior had finished His mission and with His disciples was walking up the Mount of Ascension, or Mount of Olives, the clouds engulfed Him and took him out of sight. His disciples stood there wonder-stricken, wondering where He had gone, and the angel came and stood by their side and said, "Ye men of Gali-

lee, why stand ye here gazing up into heaven? This same Jesus which is taken up from you into heaven shall come again in like manner as ye have seen Him go into heaven." Now that is the belief of our church, that Christ will come again when the world is ready to receive Him. The world will not be ready as long as sin is rampant in it, but when the New Thought dominates, when universal love for God and love for our brother and our sister dominates the lives of our people throughout the world and that becomes a reality, then can we look up, for God Almighty's Son will come again and dwell with us. That is what we are promised. This doctrine of love as taught by Jesus Christ is the key that will solve the problem and give us universal harmony, the Millennium.

This institution is also likened to the paschal lamb. Just after Moses and Aaron had been to Pharaoh eleven times, and he had promised that they might go and their demands were refused, the last punishment that Pharaoh was to receive was to be that which would cause him to let the children of Israel go. God instructed Moses and Aaron to have the children of Israel prepare a paschal lamb, to stand ready with staffs in their hands while they were eating. "As soon as you have eaten, look up, you have to be ready to go." The angel, if he saw evidences of this paschal lamb being slaughtered in any house, passed on, and wherever that evidence was not, the first-born was to be slain. It was so, and that was what was called the feast of the passover, kept by the Jews. This is the feast of the passover, kept by the Christians, commemorating the passover from death into life, as taught by Jesus Christ until He comes again, commemorated through this bread and through this wine.

It is not for me to say who shall partake and who shall not. It is with you. "And He blessed the bread and gave it to His disciples and commanded them to eat of it."

We thank Thee, our Father and our God, that Thou hast given us the realization of what this supper means to us; that it means to us that our Savior will come again when all is harmony and all is love, through His blessed teachings; and we thank Thee, our Father, that this

is true, in the name of Jesus Christ, our Lord. Amen.

PASSING OF THE BREAD.

In like manner He blessed the wine.

O Father, we ask thy blessing upon this cup, that it may give to each of us the spiritual realization of the principle for which it stands, the blessing of righteousness and holiness, for which we thank and praise thee, our Father, in the name of Jesus Christ. Amen.

St. Paul's Exhortation

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.—Romans xiii 12, 13.

THE Epistle of St. Paul to the Romans is a serious and thoughtful and earnest letter directed to a people who had little or no conception of duty, as that word was understood by the followers of the recently departed Christ. It was a people given to luxurious living, to the worship of many gods, to all the refinements of vice and sinful indulgence of the appetites. To these people St. Paul felt the need of uttering a cry that should convince them that living was not all of life, and that the human soul was born to aspirants of higher things. We find the apostle constantly dwelling, to these slaveholding Romans—on the importance of love as the primary virtue. Love was a word much in the mouths of these Romans, but the love of which St. Paul spoke was a quality unknown to

them. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." It was, of course, but a paraphrase of the new commandment given by Jesus Christ to His disciples, and it seemed peculiarly fitting for St. Paul to insist on it strongly in this epistle to the Romans.

And the message he conveyed in those days so far away that the very empire which he addressed is but a memory is a message which each individual man of us needs to take heed of today. "Let us walk together honestly, as in the day." If we only could be united in such a resolve, what a much better place this gray old earth would be! How such a high resolve added to loving kindness would do away at one fell blow with hatred and malice and envy, and all the evils that spring from these. How heavily and yet how happily would the burden lie upon us of unselfishness; of doing unto others as we would they should do unto us. Life is truly enough a battle, but too many of us think that putting on the "armor of light" means that such armor is to protect us against our fellow-men with whom we are supposed to fight.

What we need to see is that the spiritual armor of which Paul speaks is an armor of the soul, and the enemies we have to combat are the temptations toward sloth, to unkindness, to selfish care for our material well-being. The whole story of human life teaches us that man cannot hope to make great headway by himself. Selfishness leads downward, not up; and if one is going to climb toward the light, he must be willing to accept a hand over the hard places and himself be willing to stretch out his hand toward the weaker of his brothers.

And the value of doing things at once St. Paul urges. We all must know that the "day is at hand," and it is for us to say that we will not wait until some mystic and unknown time in the future, but now turn our backs on the things that have held us from the best, put on the armor of light and walk honestly as in the day. Chambering and wantonness, rioting and drunkenness, these are things that are damnatory to the human soul, and which hold us back from God, even

as they did in the old days of licentious Rome.

Poor, petty baubles of selfishness they are. They waste the time and they rob us of energy; deaden ambition, weaken right pride, exhaust the strength which we need so much in the battle with the powers of evil.

St. Paul's exhortation is a manly and brave call to come out of the darkness into light. Not to hang cowardly back dallying with sin, but to face it bravely, recognize frankly that in these evil ways there lies no chance of happiness or peace, and to walk in the clean and upright way which leads to the betterment of the world and the right fulfillment of human destiny.

Thus may we serve God truly; helping
men,
Being ourselves helped in our hours of
need;
Fighting life's battles; rejecting all the
ill;
Living clean lives and reaching hands to
God. —*Washington Herald.*

"What is the beginning? Love. What the course? Love still.
What the goal? The goal is Love on the happy hill.
Is there nothing then but Love, search we sky or earth?
There is nothing out of Love hath perpetual worth;
All things flag but only Love, all things fail or flee;
There is nothing left but Love worthy you and me."

—*Christina G. Rossetti.*

As Christologists, we take this position, that to compare Jesus Christ, the immaculate Son of God, to any human being, is the most flagrant sacrilege; and we hereby denounce such comparison and place it upon record before the world that we believe that Jesus Christ was the Son of God.

Where faith is there will be found results. Those who desire "this world's pleasures" and believe in them, will surely bring them into their experiences. There is not of necessity a correspondence between a profession of Christianity and the pleasures of the world. Christ's kingdom is a spiritual one.

Jesus Christ, Our Redeemer and Our Guide

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I THINK that perhaps there is no one subject in regard to which the Christian world is more at variance with the real Truth than this subject of Christ's being our redeemer. He is our redeemer; but the redeemer that He is is not what the Christian world regards as the true thought. They think that He redeems us from the world of sin, sends us to a place called Heaven, where we live forever in the enjoyment of celestial songs and in the presence of a personal God and His angels; and that there we will meet our friends that have gone before, providing they pass, as they hope to pass, by the judgment seat and receive the plaudit, "Well done, thou good and faithful servant."

Now, that is not the redemption through Christ. Christ is not that kind of a redeemer. We are given a good example in the Old Testament of the paschal lamb. The last night which the children of Israel spent in Egypt the angel went over, and wherever he found sprinkled upon the door lintels the blood of the lamb, he passed away, and all the houses that did not have that sprinkling of blood lost their first born. It was in the nature of a type of the redemption of Christ. Christ came and shed His blood for man, in order that man, like the children of Israel, should have redemption, should have a deliverance. That night, after eating this paschal lamb feast, they walked out; they passed over the Red Sea of iniquity and of carnal mind. And so it is with us. Christ redeems us; redeems us from a world of sin; redeems

us from a world of death; redeems us from a world of superstition; redeems us from a world of slavery and gives unto us the Truth which makes us free. That is the redemption which Jesus Christ brings. He brings us redemption from our own sins and the sins of those who have gone before.

The world at the time of our Savior's advent had gone astray. Originally given eternal life, man, by his own sins, had so curtailed his tenure of life upon earth that it was less than half a century at that time; and it would have been but a few centuries before the human race would have become extinct because of their own sins, because of their own environments, created by themselves destroying the world and sweeping it clear of humanity. He came to arrest that downward course of death, sorrow and destruction and to bring us back to the beautiful light of eternal sunshine and of love. That was His mission. In order to do that He had to overcome this creature called death, a man-created institution, and to show the world by His example that it was not a reality, but that we, by believing on His name, should have life eternal, and even though we are dead shall live again.

That was the great redemption that Jesus brought. He brought us harmony; He brought us peace; He brought us Truth; He brought us liberty in its broadest and widest sense. That was the redemption of Jesus Christ.

God did not have to have a sacrifice of blood to appease His anger, His wrath.

Such a brutal doctrine as that is what has drenched the world in blood. It is the edict of falsehood and ignorance and has engulfed the human family in superstition and stilled the affections of love with hatred. It is the natural curse of the human race.

The idea that God is implacable and must be pacified by the shedding of blood! It is perfectly wicked. Such a doctrine is not true. On the contrary, it is at variance with every thought of God. God is Love, not that God has Love, as you and I, and that He loves you and loves me; but that God is the essence of Love, the essence of Life, the essence of Good. He is it. How can you turn a streak of sunshine into darkness, turn the Truth into a lie or make the universal laws of God Almighty turn back upon their axes? It cannot be.

There are certain things that must be true. Two and two make four in all languages. An axiomatic fact is a fact the world over and cannot fail. All truths run in parallel lines, and they cannot cross. Therefore we know certain things, though all the world speak against them.

They say, "Well, it is in the Bible." Suppose it is. Take that second chapter of Genesis and give the history of the creation of woman from the rib of man; and take the third chapter of Genesis and the history of woman's curse, where she is driven out and cursed, and doomed to bring forth her children in sorrow and in pain; and then, if you please, supplement that with the doctrine of Paul, that a woman must keep her mouth shut and be obedient to her own husband. You can take these sayings and throughout all the world there have been victims immolated upon that monstrous altar greater in number than all the people who live upon the earth today, because of the ignor-

ance and superstition that has been injected into Holy Writ. Mind you, I am a believer in the Bible, but I do not believe error in the Bible any more than I believe it anywhere else; and when the Bible tells you that God created man and woman, male and female created He them, and after He had created all He looked over all and said that it was good, and on the seventh day He rested, I take that history as the truth; and in the belief of that being true, and in its demonstration, we heal the sick, overcome the inharmonies of life and destroy error wherever it is met; but the one who believes the other story is steeped in ignorance and superstition and has no power, not one particle.

Jesus was also our guide, and He is our guide. The world has been finding Christs since long before the days of Jesus, and there is a Christ living today if we are to believe certain people; there is a full-fledged Christ living over in Persia that a Washingtonian went over to see. He came back and was telling me about associating with him, and, speaking of him, he called him "The Savior."

But that kind of Christs don't count. That fellow has not left one good thought upon that down-trodden Persian country, not one. His Christship is a fraud. He is nothing. And so with all the other Christs who have figured in history, except our Savior. I have a book that gives the history, I think, of sixteen of them. You may take every one of them and you will find they never did anything that had a tendency to make the world better. One of them that I call to mind is Buddha. The bigger lie you tell about Buddha the more abjectly his followers believe it. One sample is this: He could shoot around the four corners of a square with a bow and arrow and split a hair at each corner. They believe that. They

believe that he could take a bow that was so stiff that a thousand men could not bend it, and by thumping it with his thumb, it would sound like an earthquake in the distant provinces. They believe that. The more monstrous the story is, the more implicitly and greedily they gulp it down, if you will permit that expression.

You can go on with all of these different Christs and you will find them a set of humbugs from start to finish. Jesus Christ came and left His mark, left His mark upon the ages. He found the world sinking into death and He revolutionized it. Not only did He die upon the cross but He lives forever, and the nations today that take His teachings as true and follow in His guidance are the greatest nations and the only ones that uplift the human race. That is the fruit of the tree.

In Christ's profound philosophy He tells you that you shall know the tree by its fruit; as much as to say if the fruit of the tree is not good the tree can't be good. I ask you if the belief in sickness, if the belief in sorrow, if the belief in pain, if the belief in death has a tendency to make you any better; if the belief in poverty has a tendency to make you any more prosperous? Has it? I should say not. Then the fruit of that tree is bad. Take the interpretation, Judge the tree by its fruit; if the fruit be bad, know that the tree is bad. You cannot grow brambles from grapevines. You can't turn the sweets of life into the vinegar of death. It cannot be. It is impossible. The axiomatic Truth will go forth and it must stand; there can be no variance.

We follow in the footsteps of our Savior as nearly as we can, and, the longer we study His words, His thoughts, His parables and His teachings, the more

fixed we become in the conviction of their perfect truth and their perfect good. The world has made a great mistake in its theology. It has been doped by theological scoundrels. Now I am talking in the light of history. Take the history of the church along from the fourth, fifth and sixth centuries, and we find that they absorbed the whole subject of religion in the priesthood, until finally the priesthood became so strong that nobody was permitted to read the Bible for centuries and centuries except the favored few, and all the common people were permitted to do was to take the interpretation that was given out by the priesthood. I remember hearing a sermon from a Catholic priest up in Northern Canada, up towards the Canada line, a great many years ago when on a fishing expedition. The preacher bore down on the thought that we had no business to read the Bible; that all we had any right to do was to do what the priest told us to do and to follow that implicitly, and he looked at me and my crowd almost all the time. I confess it was a new doctrine to me, for I did not believe that such a doctrine was taught in this day. But it is true, it is taught and it is taught today. They do not teach it in cities like this without a reasonable degree of fingering. The priesthood bore down the truth, the Bible, the doctrine of Jesus Christ, until the world was engulfed in darkness.

Then during the Renaissance, of the last two and one-half or three centuries, this has been greatly uncovered. Through Wyckliffe, Luther and others, the covering has been thrown off to a very great extent but it is not free yet, the world today is not free. You take the ministers of this city, of the United States, and of the world. Go to them and ask them if God does heal the sick today in answer to prayer, and ninety-nine out of one

hundred will tell you they do not believe that He does. One eminent minister of the Methodist church told me that he would not believe it if he saw it with his own eyes. They do not believe it. Why? Because they cannot heal. Ecclesiasticism has been injected into their teachings.

Mind you, I am not saying that they are not honest, good men, for I believe they are. I believe I have known some as pure, white-hearted men in the ministry of the churches as I have ever known anywhere—perfectly sincere; but they are wedded to this doctrine of eternal punishment to some and eternal happiness to others, and although Jesus Christ said "The works that I do ye shall do also," they don't believe it. They think that was for a certain time. They forget the great philosophical underground principle that, if there ever did exist a law whereby God did, through man, heal the sick, that law exists today. God changes not; there is no change and cannot be any change. The same laws that existed forever exist today and will always exist. The time, if it ever existed, that Jesus Christ could heal the sick by the spoken word and the realization of the Truth, that time exists today, and we all can do it if we have the same realization and the same understanding. It is only bringing things into the tramway of this law of universal Deity, which cannot change. Now by the same law by which Jesus healed the sick we heal; by the same law by which He destroyed poverty we destroy poverty; the same law by which He destroyed fear, pain and sorrow exists today and you and I can destroy them. All we have to do is to believe His promises and put them into practice.

For instance, a lady came to me the other day on the river below Washington

on a wharf where we stopped, complaining that she had a headache. She had had it for several days and wanted to know if I could help her. I told her I could heal her instantaneously, and I handed her sister my watch, and told her that in thirty seconds to tell me the time, and in thirty seconds I stopped and her headache was gone perfectly and completely by the realization of the Truth by which Jesus Christ healed. You can do it. Hundreds and thousands of our students all over the world are doing it all the time. You make the perfect realization of the perfection and allness of God and thank God in the name of Jesus Christ that it is true, and let that conviction be in your consciousness, throw the thought into the vibration and the work is done. If you can do it without any solitary doubt in your consciousness you will never have a failure. The only reason why there can be failures is because of doubts and unbeliefs. It is said our Savior could not do many mighty works in his own country because of their universal unbelief.

You have to understand the philosophy and laws of thought; you have to understand that thought is a thing, that thought is an entity that must be controlled before you will be a success. The world of thought is a reality; it is not what the lawyers would call an incorporeal hereditament. It is something that has an essence; that is, it has a being; and, when thoughts are rightly and properly controlled and thrown into the right channel, all is harmony, all is success. When the universal thought of the world is against you they will bear you down unless you are very, very strong. Our Savior was not strong enough, it seems, and I know that nobody has ever yet reached Christ's realization, although He said that in time we would do even

greater works than He, because He went to the Father and was our Guide and our Leader, and the one we follow. He is our Leader; Jesus Christ is our Savior and our Redeemer. It is He that we follow; it is His doctrines that we practice; and it is in the line that He taught us that we achieve success.

The whole world may be fighting against you to bear you down; you may have against you the waves of adversity; your little boat may be in the storm and the waves may buffet, but hold her to the front, and by and by God Almighty's power will bring her forth to the other shore in safety and in peace. And it is

so with us in this beautiful religion. We realize in following our blessed Savior the great victory He has in store for us; we realize that all is abundance, that all is health; that all is prosperity; that all is sunshine; that all is contentment; and that all is peace. We turn our backs upon that horrid world of carnal mind, with its environments of death and of pain, sickness and sorrow, and turn toward the beautiful picture of the doctrine that Jesus Christ inaugurated; of beautiful, perfect love, love that sets you free and makes you perfect. May God Almighty bless us all in the enjoyment of it.

TRUTH—ABSOLUTE AND RELATIVE.

Absolute truth is truth whether you recognize it or not, whether you believe it or not. It is indestructible and unchangeable. It always has been and always will be. Relative truth is truth because you believe it and is truth only as long as you believe it. It is forever changing.

There is in the universe a law of unity—all things are one. There is also a law of diversity—all things are different. The law of unity applies to the invisible, the eternal, the absolute. The law of diversity applies to the visible, the changeable, the relative. To one who recognizes only the law of diversity the world is a hopeless snarl. He who recognizes not only the law of diversity, but also the law of unity, says: "All things are different manifestations of the same Spirit." That life sees God, or Good, everywhere and in everything, and that life has peace, for the law of unity and the law of diversity working together produce harmony.—*Jean Cuthbertson Stevenson.*

CLASS TEACHING.

Commencing November 18, we will teach a class in Divine Metaphysics, teaching how to heal the sick and demonstrate along the lines of Metaphysical thought.

The tuition fee for the teaching is \$50 for the course, payable in advance. Those wishing to take the course should write to the undersigned at as early a date as possible, in order that proper arrangements can be made. Those who wish board or assistance in obtaining places for board, either temporarily or permanently, during the teaching of the class, can also write and we will see that such requests are attended to.

These classes are intended especially to teach those who desire to make metaphysical healing and teaching their life work. Address for further particulars,

OLIVER C. SABIN,
1329 M street, N. W.,
Washington, D. C.

FAITH.

Faith stands as a beautiful woman in the midst of desolation and ruin. The flood rises about her most menacingly, washing the lone rock on which she stands, and threatening to sweep her away. She does not know but the resting place for her feet may become engulfed,—the flood looks threatening,—yet she fears not. In the calm depths of her eyes I read:

“I will not fear.

For naught of ill can me befall.

Should this rock-footing, still so firm,

Be covered over by the tide,

I will walk forth upon the flood,

As did the fearless Nazarene.

I cannot be o'erwhelmed; I stand secure,

But should I need to sally forth,

The waters of the sea stand high

In walls, on either side, to let me pass;

The restless waves bear my light tread;

Or I mount up on wings

And go in safety on my way.”

Darkness may obscure the scene, and Faith be hidden for a time; but, when the clouds of night are chased away, we find her triumphant, her strong features beaming with the warm hues of the rising morn.

Faith dwells in confidence and assurance forever. Faith never fails.—*Sheldon Leavitt in "Thought."*

“Those who dwell in the secret place of the Most High” are those who abide in—not run in and out of—a consciousness of the Spirit within. “Thy thoughts shall be established,” means that we will not be turning the mind to a fluctuation between good and evil, but that we will abide in the true thought, the knowledge of God.

SOME RESOLUTIONS AND AFFIRMATIONS.

1. I will be square—I will not do any man; nor shall any man do me.

2. I will be thorough—I will do my work so carefully today that tomorrow will bring no regrets.

3. I will be happy—I will train my face to wear a smile and my tongue to say pleasant things.

4. I will be faithful—I will stick to my task till it's done and forget the clock.

5. I will be energetic—when the alarm clock rings I will get up at once.

6. I will be more saving—I will put by something from my salary each week.

7. I will work harder—I will remember that a man who does no more than he's paid for never gets paid for more than he does.

8. I will be prompt—I will do it now, and do it right.

9. I will be optimistic—I will remember that “if you boost the world boosts with you; if you knock you knock alone.”

10. I will believe in myself—there is no devil but fear and no sin but ignorance.

Some of the above were concocted in this office and some were stolen bodily.—*Suggestion.*

Keep out of the Past. It is lonely
And barren and bleak to the view;
Its fires have grown cold, and its stories
are old;

Turn, turn to the Present,—the New.

Today leads you up to the hilltops
That are kissed by the radiant sun;
Today shows no tomb; life's hopes are in
bloom,

And Today holds a prize to be won.

—*Ella Wheeler Wilcox.*

God Is Love

Miss MARTHA E. VAN VOAST

Before the Evangelical Christian Science Church

"God is love; and he who lives in love lives in God; and God in him. John 14:17.

WHEN we awaken to the Truth there is no change that comes to us any stronger than this one of the true meaning of the word L-O-V-E, and I have wanted to express the wonderful change that came to my consciousness from that one word. I had been studying anxiously, perhaps too anxiously, for the knowledge contained, or the truth contained in Evangelical Christian Science teachings. I had been reading, I had been praying, asking, seeking, knocking. I wanted this Truth. I saw in the lives of those around me that it meant harmony; that it meant happiness; that it meant peace, as well as health, and I determined to have it at any cost. I worked five months and I was about to give up in despair, crying, "My God, why can't I see it? Why can I not understand it?" In His infinite mercy He opened my eyes and I saw the meaning, the true meaning of that word love. I was one with my Heavenly Father, and I loved everything that He had created; was one with it.

Now, that was the Truth that came to me that made the whole world one bright, beautiful dwelling place, and everything in it beautiful and good, and I one with it. John understood the meaning perfectly. If you once get the key to any problem it unravels; it is easy to understand it perfectly; and the key to all of Christ's teachings is Jesus' understanding of that one word. The understanding

of that one word brings you into perfect harmony; into health, happiness, joy, and everything good. There is nothing left out; and I don't believe you will ever come into harmony without it.

My conception of the word, is the conception of the world today, and in the chapter I just read to you John says that the world had not yet learned God-Love. If the world knew the meaning of that word they would be one with us; there would be no separateness; we would all be one. It is because they do not understand that they are not with us. The world's conception of the word love as it is current in the world today, the very highest type we have, is the mother love. Now, you just think of the types that have come under your vision, the very highest type of mother love, what is it? It is spelled in just the word, selfishness. That sounds hard, but you stop and analyze it. The most devoted and fond mothers I ever knew utterly ignored the divine individuality of that little soul. They sought to impress on that child their ideas whether right or wrong; their prejudices, their ambitions and their hopes, ignoring the divine individuality, God-given. In Love, the God-love, there is no selfishness. You can study the Christ life from start to finish and you will never find one act or word in His life that ever speaks of self. He is selfless. You take self out, as we know it in the world, and there is not much left.

You see a young maiden with her lover. She is watching him, "I am not sure that he quite loves me. I think he

loves me, or he would not give so much of his time to me," and so on. We find her measuring every act. Selfishness, isn't it? Pure God-love is simply the delight in loving, the delight in giving, with no thought of return. That is the Christ spirit; that is the God-love. If we tell this to our brothers and sisters out of the Truth they scorn us; they do not understand it. They say we are cranks; and, just as we come to that knowledge and are able to live it, do we know peace and happiness. Just take out of your life for one instant this weighing and measuring of your brother's and sister's affections; just stop looking to see whether they give you more of their affections than they give anyone else. Take self out of it. In other words, see how divine your love is; not that somebody loves you, but that you love not only God but everything He has created. It is all His, it is all God manifest. If you love God you love all, and it is perfect love.

I like to think in the matter of healing of this: Take a human being and in every atom of his body is a little unseen wire or thread connecting him with the great dynamo, God-love. You sever it by a thought even, a thought in your past life perhaps, that comes in and severs one of those little threads and there is a jangle right off, just as there is on the piano. Cut one of the wires, however small it may be, there is jangling and inharmony. Break one of these little threads that unites you to the great God-love, break it by an ugly thought and there is inharmony. Keep on; begin to hate that thing and that person, and the inharmony increases and increases; sickness, inharmony of every sort is built up, just because you are severed from your source; and there is no way to restore it but by filling yourself completely full, that every atom goes forth in per-

fect harmony with the God-love, and the circulation is perfect and complete and perfect harmony is the result.

Along this line a story came to me from California of a little boy whose mother was a Scientist. The people out there who are not Scientists learned of it, and one of the little boys said, "You Scientists just talk love and all these things and there is not anything in it; you may prove it," and he went to work and banged that little boy's thumb and hurt it pretty badly. The little boy said, "God will heal me, it is all right." He went in doors, as he passed through his mother said, "Can I help you?" "No, I want to be alone." He went to his room and was in his room an hour, and when he came out his thumb was well. He said, "Mother, I have worked till I love Him through and through, and when I loved him entirely my thumb was well." That is one little incident. When he had hate in his heart for the ugly act of the little boy, his thumb hurt; when he filled it with love it was all right.

Half of the diseases, more than half of them, I believe, are caused by our being disconnected from our great dynamo, God-love; and when we fill ourselves full of perfect love, it makes us not only feel good and talk about, but we give it out in every way. We should never allow a disagreeable, hateful thought to come into our consciousness. We cannot afford it. There is not any condition under which we are justified in holding an unloving thought. We dare not do it; we know the danger. "He who lives in love, lives in God, and God in him."

Isn't that a wonderful thing that when we are love, completely, through and through, God is in us and we in him? That is our perfect union. It is perfectly easy for us to tell what our thoughts are. I do not believe that there

is one human being but wants perfect harmony, perfect love and perfect power. We can get it here from this one idea. It is a panacea for everything in our everyday life. I heard of a case this evening of a little woman who in her office life has had all sorts of things to contend with. She has but one remedy; she has marched right through all sorts of inharmonies by just treating and holding love.

A man or a woman comes before you and does a hateful act, tries to injure you, as was done to this little boy, for instance. It is hard sometimes, our material thought hangs on and we find it difficult to love the individual; but we know that every one of our brothers is the perfect child of God. He may wander from his heirship; he may fall from his true place; but if we in our consciousness recognize him as a spiritual being and therefore perfect as the manifest thought of God must be, we do not see the ugly act, but we see back of it the perfect child of God created in the image and likeness of perfection and realize that we are at one with Him always, with Love always; and just as soon as we can overcome the mental vision and see through the material, we see the perfect spiritual being, and then it becomes an easy thing to love every human being.

I know when this thought first came to me—the realization that every human being was my brother—it was a very hard test for me, a very hard one. I went out in the street early in the morning and I met one of my brothers lying beside the curbstone unconscious. I stopped and looked at him and said, "Brother, you have fallen a long way from the 'likeness and the image,' but the divine is there; I refuse to see this thing you have brought the temple to, and see back of it the Christ child, the God manifest, and

as such I recognize you as my brother." I stayed there and treated him until the crowd gathered. I have met many of my brothers since then in a rather sad plight, but I have been enabled to see that beautiful thing that God created. I know every time I give them that thought; every time I address them as God's perfect child I am helping them up, helping them by raising them up through the subconscious; and sometimes I have been blessed by seeing them receive my thought and straighten up and hold themselves up as the children of God. You see our thought then and our realization becomes a real, living factor. By our realization of the good in every human being we are enabled to help them; we are enabled to bring forth the good that is in them by our own recognition. Isn't that a blessing to the world? Isn't that a power that raises the world, that by your thinking you can make your brother better; you can make him a more noble man? That is worth something.

That is what Christ saw in every human being, that he was one with the whole; and He recognized their oneness with the Father. You remember how many times in His healing that He spoke aloud and He said, "Father I knew that you would hear me." It was because He knew that they were sons of God; it was because He knew that they were spiritual beings; it was because He was one with the love of God. He lived in the love; God was one with Him and in Him. That is our privilege; that is the privilege of every one of us.

When we think of a being as the son of God, joint heir with Christ, and realize this thing that we see is not the real man, is not the real being, we can love every one; we can't do anything else; it is impossible; and with that thought we can raise the world. We can bring the

lowest creature into a sense of his oneness. It may take a little time, but it can be done. I have seen it.

Love is the only harmonizer in our lives; love is the only power given us; love is the only power that lifts us out of materiality into the perfect spiritual beings; but it is the selfless Christ Love, not the old material thought that we carry of weighing for self, watching for self, thinking of self continually; but put God first. Thank God that He has given us the privilege of loving; thank God that He has given us the privilege of giving out love; thank Him that He has revealed to us the truth of God-love, thereby elevating, changing and lifting us into our complete and perfect oneness. When we love God we wish to become like the thing we love always. Then to love the good, to love the pure, to love the true, we have to become like Him. That lifts us again into this complete and perfect oneness, sons of God.

At the close of the lecture Bishop Sabin gave the following treatment:

EXPLANATORY.

A treatment is no more nor less than a prayer of the understanding. The understanding is the topic which we have heard so beautifully illustrated tonight. We realize in our consciousness that Love, God, fills all space; not that God has love like you or I, but that God is Love. Life is God, not that God has life, but God is Life. These principles, if we might term them that, compose God. Of His personality we know not, but we know that God is Love, and we know it by the signs that follow.

It is no question with us whether it be true that God is Love, because we conquer all by love manifest. Love is what the little boy healed his thumb with;

he healed it with Love. You have a vicious animal; you will conquer it with love, through love, and you can do nothing in this Science or in God's Science except through Love. God's Love moves through us; God's love fills all of us, we live in it, and as, we realize this thought and absorb it in our consciousness, do we become strong and great in the world of infinite Love.

That is our Science; that is our realization; that God Love fills all, is all, and that we form part of it and it of us; and that we live in it; that it controls us. God-love takes us by the hand and leads us through this valley of life; or, as it is termed, this valley and shadow of death, which is a false thought. It is the valley of life; it is the hillside of life; it is the springtide of life; it is the waters of life—God-life; and it blesses; it makes us strong, makes us healthy, makes us vigorous, makes us prosperous, makes us happy.

Now let us realize that we come to God and thank Him that we live, move and have our beings in Him, infinite love, and that He does fill us now with all good, all Love, all life, all happiness, all abundance and all perfection.

PRAYER.

We know, our Father and our God, that this is true; that we live in Thee and Thou in us. This being true, we know that all good is ours, all love is ours, all prosperity is ours; therefore perfection is-ours. We live in Thee; Thou dost lead us along the pathway of life and fill us with all of the comforts of so-called existence.

O God, we thank Thee for this realization. This is the Truth which makes us free. We have no fear of evil, we have no fear of sickness, we have no fear of want, we have no fear of anything; but

God Almighty love fills us and we walk along this pathway with happiness, contentment, perfect love and perfect harmony; and this thought destroys every belief of ailment of every person in this house tonight. God's love heals and destroys all beliefs of evil, gives us the realization of the perfection of God; and we thank thee, our God and our Father, for this in the name of Jesus Christ. Amen.

God Almighty Love goes with each of us to our places of abode; surrounds our hearthstones with love and harmony, with happiness, with health and perfection, filling our minds with love, supplying us from the reservoir of eternal good, protecting us by God's power. God Almighty blesses each of us now; fills us with all joy and all contentment; and we thank Him and praise Him for this in the name of Jesus Christ. Amen.

For the Christian Church

SPIRITUAL therapeutics accepts the work of healing sickness as an integral part of the discipleship of Jesus Christ. Christ healed the sick. He laid his charge upon his disciples to do as he had done. They did this work effectively, according to the records. Beyond the era of the primitive church, through several generations, the early Christians felt themselves charged with the ministry of healing. A gradual disuse of this power, following upon a failing recognition of its possession, has ensued. The church has come to accept it as a normal order of things that what was once the rule in the Christian church should now be only the exceptional. Our modern orthodoxy is thus found faithless to the example and the words of the Master. It acquiesces in a state of things which is a systematic disregard and denial of his original charge to his followers.

Spiritual therapeutics thus brings back again to the Christian conscience the forgotten truth that part of the duty of Christian discipleship is to follow in the steps of him who went about doing good,

not only to the souls of men, but also to the bodies of men, healing all manner of sickness and all manner of infirmity. Call it what we will, we must needs recognize the fact that the trend of thought among dispassionate students points to the conclusion that there is inherent in man's organism a power or energy which under favoring conditions can exercise a healing influence. The more purely psychical character of the healing wrought by Jesus shows that the one condition he laid down as necessary for his cures was the exercise of faith. This faith was more than faith in himself; it was faith in the possibility of the patients being healed.

There is nothing in this new movement, as interpreted, which is in conflict with the inner heart of Christian orthodoxy. All that is vital in the new movement can be absorbed by a progressive orthodoxy, and will be thus absorbed, a richer and more vital growth of thought ensuing; of life as well as of thought, for this is the ultimate secret of the new movement.—*Rev. R. Heber Newton.*

Jesu Christi

HOWARD FERGUSON

UST know your life is purer, brighter, better every day;
Just know that God is with you as you walk along the way;
Just know the good in others, let no thought of yours condemn;
Just know that by such doing you have touched His garment's hem.

E'en as you find your bidding place for holding secret prayer;
E'en as you seek to guard it, that no evil thoughts are there;
E'en as you make its furnishings of gems and purest gold—
Endeavor so to faithfully its wealth of truth unfold.

Send out its loving messages to all the waiting throng;
Send out the harp's sweet tunefulness to magnify life's song;
Send out, with voice of triumph—"There's no other God but Truth;"
Send out this joy to every one—unto the aged and youth.

Unfold the wondrous story of the Life—"Divinity;"
Unfold its holy attributes—the manna, all so free;
Unfold the holy living of a life free from all dross;
Unfold His sweet humility, the sacrifice, the Cross.

Come out and find the goodness that the world is building strong;
Come out of self with gladness and join the happy throng;
Come out and know the peacefulness of life without a fear;
Come out, sing alleluias! alleluias of good cheer.

Hope on, and all the good there is shall be a part of thee;
Hope on and all the good in thee the world shall know and see;
Hope on and know there are no cares that can thy faith destroy;
Hope on and dwell in Godly spheres and nought can thee annoy.

Rest wholly on the promises of God and yet abide;
Rest wholly in the truth—God-given—and to thy heart confide;
Rest in the Cross that He hath borne and seek heaven-born repose;
Rest on, and know that resting will at last thy heaven disclose.

Instill into your every thought the helpfulness of truth;
Instill into your every act God's earnestness, forsooth;
Instill into your every word a holy, helpful theme;
Instill into your walk through life a lustre and a gleam.

Seek out the former teachings with a fervor undisturbed;
Seek out the heart's beseechings with a zest that's unperturbed;
Seek out the spirit's ardor with a longing for the best;
Seek out the good that's in you with a better good confessed.

Trust in the theme of ages, for the same Lord now doth reign;
Trust in old Time's fair pages, for to trust is but to gain;
Trust in the promise given, of a heaven-Eternal Joy;
Trust in a sure fulfillment of a peace without alloy.

It's thus that we shall scatter all the clouds that foster gloom;
It's thus that we shall gather all the heaven-born flowers that bloom;
It's thus that we shall nurture up all heaven-born charity;
It's thus that we are finding ways that reach Jesu Christi.

Evangelical Christian Science---What It Is and What It Does

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church.

IF I could denude this lecture of all mystery and come down to the commonplace and talk to you and my readers, and tell you plainly and without rhetorical flourish the simple story of what this church is doing, I would be very happy and I know my words would be very effective throughout the world in bringing those who are not conversant with this work into the knowledge of it, and therefore into the knowledge of the Truth which makes them free.

The object and aim of the Evangelical Church is to teach the doctrines of Jesus Christ as He taught them, pure and simple; taking His promises literally as they were given, and to teach all how to demonstrate the truth of these propositions. We assume this to be true, that any so-called truth which is not self-demonstrable is a false coin; and I state this, that any religion that cannot prove itself to be that which it claims to be, which is not capable of proving by the signs that follow the truth of its so-called tenets, is a false religion. It is a blind leader of the blind, and all who go with it will fall into the ditch.

We teach the Truth which Jesus taught, and aim to do it simply as He did. Where we are told by Him, "Whatsoever you ask of the Father in my name, believing, you shall receive," we believe that promise to be true. We not only believe it to be true, but we demonstrate its truth by the signs that follow.

Now, if I could speak to the one who never heard or never knew of this re-

ligion; if I could draw his attention a moment, so that he would stop and read the remainder of my remarks, I would say to him that herein is the principle of life; that herein is given to you the key that unlocks the problems of life, which gives you a perfect rule whereby you can follow in the road to which we point.

If you will study you will see that God Almighty is not a myth; but on the contrary, that His promises are true; that He is with us now, an ever-present help in time of trouble or in time of need. In other words, our religion teaches that God is an entity, that He is something; that He is something here and now to be enjoyed, not some far-away being, sitting upon a throne, judging the world with cold law as to whether man shall go into heaven or whether he shall go into hell.

All such teaching as that is error and has a tendency to destroy the body, the health and the happiness of the human family. There is nothing in the world that will destroy the bodily health of a human being so much as fear, and the fear of endless punishment is among the worst of all fears. In our contact with the world we find a great many such cases. Many persons have come to us or written from various parts of the world, who are stricken with all kinds of diseases which have their foundation in a terrible fear of a future and of endless punishment. That belief is all error; there is no truth in it and a person who believes in it cannot heal the sick. He cannot demonstrate along the lines of Truth; he

doesn't prove himself by the signs that follow. Consequently, his belief is error and there is no Truth in it.

This church teaches you to be independent. It teaches you how to be free; it teaches you to be free from the fear of sickness, from the fear of sorrow, from the fear of want, from the fear of trouble, and from the fear of the present and the future. It teaches you that we have an ever-present God; a loving, beautiful Father, that does, so to speak, take you by the hand and lead you along the pathway of life, giving you the flowers of happiness, contentment, pleasure, of health, of comfort, of joy and of plenty all along life's journey as you go. It teaches you that you can trust and rely on Him, and that you will receive that for which you ask every time. It not only teaches you this but it demonstrates these things to be true.

Now, if these things be true, I ask all who may hear or read, is such a religion worth having? It will lead you in your business affairs, unravel the skeins, give you prosperity and abundance all along the line, and you will never know what want is, what anxiety is, along the financial lines. Is it worth it? Is it worth trying to be able to enjoy all that? It teaches you how to preserve your health, preserve your youth, preserve your body, preserve your strength, preserve your intelligence, preserve your manhood. I ask you is it worth it? Is it worth the study?

What is the world grasping after? Take it as it appears to us, this great panorama as we see it. We see the world scrambling after the almighty dollar. A few are scrambling after the bauble called reputation, and ambition leads them. But with the great mass, the under ten millions, it is a scramble for bread and butter and an existence. This thing called want

leads and controls society. Want is what gives your daughters husbands; want is what controls the family relations, or the lack of want. It is the desire to escape the fear of want. Want is what fills your face with wrinkles, gives you a fear of what is coming in your old age. You will find perhaps 75 to 80 per cent of old people in this world have a fear. That is, those who have anything, a fear of coming to want and being forced on their children in their old age. The others may not have anything. I am told in several of the China-cantonments where a person becomes so old that he cannot work, he is mercifully put out of existence; killed; when he ceases to be able to earn enough to support himself. All children who are deformed are destroyed. The rule is, that unless a person is able to earn his own bread and butter, they must "get off the earth," as the expression is. They know they have to be killed and killed the very minute they fail to "come up." I think it is a most beastly rule; but, of course, that is the religion, that is carnal mind.

This religion of ours would relieve that tension, relieve it all. There is so much that I ought to say in so short a time that I can only give hints that will induce the reader to commence the study and carry it out to its legitimate results.

The world is filled with sorrow—sorrow for the dead, sorrow for the inharmonies of life, sorrow for the bickerings of family relationship. All of these things are obliterated and destroyed by this Science. A person in this Science should have nothing but perfect happiness, and one of the first symptoms of a person's coming into the Science is that this scowl and sour-looking face which is so common leaves him; his mouth, instead of being turned down at the corners, turns up the other way, and he has a pleasant

and beautiful look, and the people say when they meet him, "How well you look." All such show they have had their hearts converted and filled with love and it makes their faces shine with beauty. It destroys absolutely the thought of old age.

A gentleman told me on yesterday "How different you look from what you did when I last saw you." It was nine or ten years ago when he saw me. "Then you were an old man; you were bent over; you were filled with sickness and disease. You have been transformed; and if nothing else would make me believe in that Science you talk about, your very looks would show to me that there is something in it." He is not in the Science as yet, but he is getting to where he notices things.

Ten years ago I was an old man, and I was being cautioned by my friends, "Now be careful, don't exert yourself; remember you are getting old, you can't do what you could when you were young." I had got my mind so filled with that kind of nonsense that I actually felt they were telling me the truth and was saving myself on every occasion that I could; saving myself, for fear that I would drop dead with the heart disease. Two of the very best physicians, or among the very best, that ever were in Washington, sent me out of Washington nearly twenty-eight years ago because of the fear that I would die of the heart disease if I stayed in this town. When I heard of this Science, I would not have run across the street to catch a street car if you had given me ten thousand dollars in cash. I would have expected to drop dead before I reached the car. I was cautioned that I must be very careful; "You are liable to drop dead at any time." That was the kind of rot that they fed me on.

That is the kind of stuff that the world is being fed on today, the world that is outside of this Science.

A peculiar case came to me today for treatment. Nothing in the world was the matter with the man except too much doctor. He was told to go to bed and he has been there for nearly a week. There is nothing on earth the matter with him but doctors. The doctor downed him and has kept him down. He has finally asked for treatment, and if the doctor holds him down for another twenty-four hours he is a good one. That is all I have to say of him.

Another fact is that this religion disenfranchises you; it makes you a true man or woman; it gives you the understanding that these mortal mind stories are false. It shows you that you don't have to pound iron to have hard muscles. My muscles are as hard as rocks and I don't pound iron; I don't work; I don't have time to. It is the Truth that makes you strong; it is the Truth that makes you healthy; it is the Truth that makes you beautiful; it is the Truth that makes you young; and if you will stick to the Truth, you can be free, free from all of these hobgoblins of so-called carnal mind. That is what our religion teaches you.

What it does along the line of health it does along the lines of business. What it does along the lines of business it does along the lines of social relations. It gives your mind a perfect heaven of peace, and instead of being racked with trouble and anticipations of future evils, you know that, in the hands of an ever-loving, ever-present, God, there is peace and freedom and love, and that nothing can cross your peaceful breast. All is happiness, all is contentment, and you don't worry. It destroys worry.

The same things Jesus did we can do. He said we could, and even greater

things, "because He goes to the Father" and is there our advocate. When they came to Him for money to pay taxes, with and He had no money, do you suppose He worried? No. He told His disciple to go and catch a fish, "and the first fish that you catch open his mouth, take the money out of his mouth and go and pay the taxes for you and me." Now He demonstrated all that and the same law that he demonstrated with can be demonstrated by you and me—that same law is unchangeable. When the multitude surrounding him were starving, too far away to send them away without suffering, did He worry? He set them down by companies, took fish and bread and blessed them and fed them; fed them from the supply of universal good of God Almighty.

The same power that filled the cruse of oil and the measure of meal, supplied what fed the multitude, that same power exists today; and yet my students come to me and ask me, "How can I be helped when I am on a salary?" as many of them are here in Washington. "How can God help me?" The poor little dears, they are trying to fix limits upon Infinite power. Did I expect that God Almighty was going to take me out of my work when I was lifted up as much as if I had been taken by the back of the neck from one chair and carried into another room and to another desk and stopped writing politics and went to writing religion? Such change would not have been any greater than that was, which came to me, a man who had never been taught in religion. God told me what to write, and what to say, and my writings have gone out, all over the world, and I praise God that they are doing good. That is the object and aim of my life, and I thank God Almighty that He has enabled me to be one who is doing his work. There

are others in this church that are doing good and yet others who are scattered throughout all the world.

I estimate that there are more than a hundred thousand healers that are readers and disciples of the Truth taught by this church who are healing the sick all over the world. People will read this lecture amid the glaciers of far northern Alaska; amid the snows of far away southern Africa; in Australia; in short, everywhere on the face of the earth where a civilized flag floats.

Our mission is, preach the gospel, heal the sick. That is the mission of our church, and God gives us the strength, the means, to scatter it broadcast. We praise Him and thank Him for it, and the more the better. That is what we are doing. This work is our mission. That is what we are doing in this church.

Now, I ask you, my friends, who are here tonight and who don't know of this religion, I ask you who are here, Is what I have told you of our religion, if it be true, worth obtaining? If it is, I pledge you my word that you can prove its truthfulness by your own works if you study. You don't have to take my word, or anybody's word for anything. All you have to do is to study this Science, and God Almighty will, through you, do many wonderful works. He will prove to you that this Science is true. He will prove to you that you are master, the son of a king. Instead of being a worm of the dust, you are God Almighty's child, living, moving and having your being in Infinite Love and no inharmony can come near you; you are the master and can control.

This Science manumits you from slavery; brings you back to the original power and dominion that God Almighty gave to man when he was created, and gives us the knowledge how to use it.

We use it and it does bring forth fruit, and God Almighty does bless us in our work.

I say to you tonight, I say to you all, preach this gospel Truth, send it broadcast; wherever you can throw to a sinking soul the lifeline, throw him the buoy

and let him grasp it and bring him into the haven of rest; give him of the knowledge of the Truth which will make him free, and God Almighty will bless you for every soul you save. And He does bless us all and give us strength and vigor and life and health to carry on this work.

An Honest Booze Man

TERRE HAUTE claims to have the frankest saloonkeeper in the United States.

He keeps the Big Injun Saloon and advertises his business in a remarkable manner.

"Friends and Neighbors—I am grateful for past favors, and, having supplied my store with a fine line of choice liquors, allow me to inform you that I shall continue to make drunkards, paupers and beggars for the sober, industrious, respectable part of the community to support. My liquors will incite riot, robbery and bloodshed.

"They will diminish your comforts, increase your expenses and shorten life. I shall confidently recommend them as such to multiply fatal accidents and incurable disease.

"They will deprive some of life, others of reason, many of character, and all of peace. They will make fathers fiends, wives widows, children orphans, and all poor.

"I will train your sons in infidelity, dissipation, ignorance, lewdness and every other vice. I will corrupt the ministers of religion, obstruct the Gospel, defile the Church, and cause as much temporal and eternal death as I can.

"I will thus accommodate the public—

it may be at the loss of my never-dying soul. But I have a family to support, the business pays and the public encourages it.

"I have paid my license and the traffic is lawful, and if I don't sell it somebody will. I know the Bible says: 'Thou shalt not kill;' 'no drunkard shall enter the kingdom of heaven,' and I do not expect the drunkard-maker to fare any better, but I want an easy living and I have resolved to gather the wages of iniquity and fatten on the ruins of my species.

"I shall, therefore, carry on my business with energy and do my best to diminish the wealth of the nation and endanger the safety of the State. As my business flourishes in proportion to your sensibility and ignorance, I will do my best to prevent moral purity and intellectual growth.

"Should you doubt my ability, I refer you to the pawnshops, the poorhouse, the police court, the hospital and the penitentiary and the gallows, where you will find many of the best customers have gone.

"A sight of them will convince you that I do what I say.

"Allow me to inform you that you are fools and that I am an honest saloonkeeper."—*Hayworth's Aphorisms.*

An Open Letter

We are sorry to note, dear Brother Sabin, that in your place as head of the Evangelical C. S. Church of Washington, D. C., you seem on occasion lately to fail to make your preaching and practice "connect," to use an apt street phrase. In all friendliness, brother, we wish to call your attention to one or two pronouncements of yours recently and ask you a few questions.

You said on a Sunday, and spread it widely in your magazine: "We need this (your) 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 presume there are hundreds and thousands of them. They leave Jesus Christ, or the teachings of Jesus Christ, out of the calculations entirely." You add: "They do not recognize Him as the Son of God."

Surely, brother, you are laboring under quite serious illusions here, so to name them. Just as surely you do not wish to wrong those of whom you speak or mislead the public, so you will be glad to be set right.

In the first place, there are not only "hundreds and thousands," but hundreds of thousands, probably thousands of thousands of New Thought people in this country. Secondly, and of more moment, it seems a very serious illusion of yours that "these people do not recognize Jesus, the Christ, as the Son of God." We feel certain that we speak rightly for the most of them at least when we answer that they not only believe that Jesus was the Son of God, but have a much larger conviction, namely, that all men, all God's children, are sons of God.

And now, dear brother, we wish to add a few general remarks—in brotherly love and for the sake of the truth, which you and we all hold to be the true Christian attitude. The New Thought people generally, we think, look upon this great Spiritual Healing Movement as really one movement, of which the so-called Faith Cure, Christian Science, New Thought and also your Evangelical C. S.

Church are so many branches. We of the New Thought have only friendly and sympathetic feelings toward all Faith Curists, Christian Scientists, as toward your branch. We do not hold that only we of the New Thought branch have the Truth. Not one of us is infallible. It may turn out that you or our brethren are nearer the Truth than we. Your branch and all other branches have truth and are doing great good. We look at and think of, magnify and are thankful for that good, and wish all the greatest possible growth and success in it.

We let the "error," the mistakes, the failures go. Evil, so-called, is self-destructive; let alone, except by displacing it with good, it tends to die of itself. We may each well publish our particular faith, our view of truth; we may discuss our differences even, magnify our special convictions, but we should not discount or denounce the views of our brethren of the other branches of the household faith. The above, we believe, to be in accord with, indeed are, the underlying principle of this spiritual healing movement, a movement toward a new order of things. We believe in unity, in doing all possible to bring all these households of faith together in unity, into co-operation and brotherly love, in bringing about peace on earth and good will among men.

—*Practical Ideals.*

REPLY OF BISHOP OLIVER C. SABIN.

WE publish the above letter in full for the purpose of giving our brother of the *Ideals* the fullest benefit which his criticism may be entitled to.

Far be it from the editor of the *News Letter*, either by word or by deed, to discredit any of the followers of Jesus Christ, for it is the object and aim of our life to publish and teach the doctrines which He taught.

Some few years ago, the editor of the

NEWS LETTER was invited to attend an international convention at Chicago, and delivered an address. In that address the main thought to be impressed upon the vast audience was that Jesus Christ was the only Savior the world had ever known, and that the doctrines that He taught and the truths which He enunciated were the only one which would bring salvation to the world. This discussion caused great uneasiness to many of a certain class of the hearers, notably a prominent publisher of Kansas City, and when in our discourse we were discussing the subject of Buddhism and Brahminism and some of the other so-called lights, which many "New Thinkers" claim to be equal, if not superior to Jesus Christ, this Kansas City editor sent up two or three notes to the chairman of the convention, saying that I was exceeding the time that had been fixed and must be called down. After the third note, the chairman regretfully explained that they had established a rule timing the speakers. Fortunately, for me, my lecture was all printed in pamphlet form and a copy of it was given to each member of the convention.

This Kansas editor claims to be the reincarnation of Saint Paul, next Napoleon Bonaparte, and what other personages he has passed through I am unable to say.

Our Boston friend must understand this, that the world is filled with masqueraders under the name of "New Thought" and many are filled with heresy, and the followers of which are disseminating the rankest kind of mental poison. Some have even gone so far as to publish that they can teach the practice of evil through mental processes and enable persons in that way to destroy their enemies.

One of the so-called "New Thinkers" who lived in Boston, on being in-

troduced to me, made this remark, "Jesus Christ is your crackerjack." Another said that there was no more efficacy in treating the sick in the name of Jesus Christ than in the name of Col. Sabin. At another time one of them said of a Boston writer, who had written a number of books, that the word Jesus Christ was not mentioned in his whole series of writings.

It was for the purpose of warning the world against this class of thinkers and writers that the statement was made which was referred to in the above open letter. For all followers of Jesus Christ and those who heal in accordance with His doctrines, we have nothing but the right hand of fellowship, but with those who teach the error of reincarnation, or that Christ has come a second time in an impersonal manner and is manifest in Mrs. Eddy's book of Science and Health, or the thousand and one other heresies that are taught by the various kinds of so-called "New Thinkers" and Christian Scientists we have no sympathy.

If my statement, referred to in the open letter, was too broad and included in it persons who should not be there, I regret it sincerely, but it was made for the purpose of cautioning all of our followers to avoid, as far as possible, those who seek to belittle Jesus Christ and His teachings.

The words "New Thought," of the present day, have been adopted so largely by so many kinds of erroneous thinkers and so many kinds of erroneous writers, that the name is almost as opprobrious as is the name Christian Science. The one goes too far in one direction and the other too far in the opposite. The followers of one seek to free themselves from all personality, either of Jesus Christ or any other personage, and the others seek to follow a personality and

almost, if not quite, deify it. The only plain road for the real follower of Jesus Christ and the believer in Divine Healing to follow is as taught by the Savior, and if you follow it you will heal the sick as He healed them, and the doctrine which you preach will prove itself by the signs that follow.

The true friends of Jesus Christ and

His teachings will sympathize with me in my statement in this, that they will see that we have no desire to hurt the feelings of anybody, yet, impelled by duty, we must stand by the doctrines and teachings of Jesus Christ, which not only recognize Him as the greatest Teacher, but also recognize that His personality is what the evangelists claimed it to be.

THANKFUL.

Los Angeles, Cal., Sept. 20, 1907.

"O. C. SABIN, ESQ.

"MY DEAR CHRISTIAN BROTHER—I write you a few words to once more show forth my thankfulness to you for so kindly sending me the book, "Christian Science Instructor." I love it next to my Bible. I have never found anything that so clearly reveals the greatness and power of God's love as does that book, and I am hungry to learn more along this line, that I, too, may be able to throw out the lifeline to some one who is also hungering for the Truth, as it is given by Him, who is not only the Truth itself, but is also the Way and Life. I praise God that He ever put it into some one's heart to search me out.

"How I would love to be where I could attend your meetings. It would be a blessing to have the privilege of associating with people that know God as the FOUNTAIN OF ALL LOVE, THAT FILLS ALL SPACE, IN WHOM WE LIVE, MOVE, AND HAVE OUR BEINGS.

"God bless you and yours, Brother Sabin. I love you all. Pray for me.

"Your brother in the Lord,

"(Signed) _____."

A LETTER.

"Columbus, Ohio, Sept. 30, 1907.

"BISHOP SABIN.

"DEAR SIR—I feel since my last letter to you I have made a long stride in the right direction. I believe I am about well. I would like you to treat me the rest of the week, to make sure.

"I am advancing in the right direction. I have read along these lines for some time past, but I was never able to get hold of the wonderful Truth until this early summer, when, on a visit to Zanesville, I found Christology. Then the light I had most earnestly sought was found. I read the book several times slowly, found my stumbling blocks, but I also found my way over them. I can't tell you how much I thank you for your books. I am just now studying 'Christian Science Instructor.' I know I am a happier and better woman. I know I shall advance, that I could not turn back, and that my help shall be given to others, and I thank you most earnestly for all you have done for me.

"Very truly yours,

"_____."

“Git Up and Get”

SLANG? Of course it is, but isn't it good slang? Do not those four words express a big truth? One might talk a week and with the best of intentions in the world not say as much as they say.

“Get up and get.” It is a positive command and its benignity cannot be doubted. There is a laugh in it and it slips in between the aches and the groans and sometimes unearths a dimple. It is a great thing to bring to light a hidden dimple. It tells a story of what might be and the what might bes are what lots of people all over the earth are trying to make what is.

We have had might beens and might bes until even the tone that expresses the words has become unpleasantly nasal. Tears seem ready to gush out at the slightest provocation.

The weary weepers think they want sympathy. They are mistaken. They want to get up and then they want to keep getting until—until nothing—for trouble begins when activity ceases. You may look for chronic repose and want to find it but there is no law for laziness to be found anywhere.

“But I am not lazy; I am sick,” says one who perhaps has pluck enough left to resent what she considers an unmerited criticism. “Why, the reason I am here in this bed is because I overworked. My husband says I did enough for a dozen women and now it's a toss-up whether I shall get about again or be an invalid for life. At least that is what the doctors tell me.”

There is nothing imaginary about these remarks. If we have anything to do with the sick and the shut-ins or the groaners who “just manage to crawl about” we are inundated with such arguments and

the more we see and hear of these negative conditions, the more we wonder that any one ever lives to grow up. The belief of the race is entirely against keeping up, to say nothing of getting up and getting. The funeral road is the only one that most people know anything about and on this highway every facility, fashionable and otherwise, is provided for the expected exit. This avernic descent is always in mind and how can it be otherwise since the death thought is the first thought that strikes the child as he opens his eyes upon the planet.

No wonder the invalids argue and have scant patience with those who try to take to them the gospel of salvation. There are so many things that are out of kilter that it is a difficult matter to find a working hypothesis. A friend who has learned to think somewhat clearly and who desires above all things to help the sorrowful ones, often feels encouraged when a prejudice seems to give way a little but she is very apt to strike a snag which because of the tangled mental condition, threatens to upset all her work.

“I admit,” says the shut-in, “that some of it sounds well and seems sometimes as if there was something in it, but I simply can't do any more than I am doing.”

Now to get up and get, is to get up and stand squarely on one's feet in mind; not to get up with one's leg in splints and go on a shopping expedition. Here is where so many mistakes are made. The inability to differentiate between the mental and the physical, causes much trouble and delay.

To get up in mind is to first see ourselves up and about our legitimate business. Here is where the real of us is

brought into recognition. In essence, in spirit, in our real selves, it is impossible for us to be any healthier or happier than we are this minute. This seems a wild statement to those who have been taught to believe in two powers, God and the devil—or to think that their sorrows and sufferings are meted out to them by their Heavenly Father. One belief is as pernicious as the other and both lead the benighted travelers into inexpressible misery.

Very few persons realize how safe a refuge the mind is. It is our impregnable fortress. We can get up and get in our minds without our nearest friends suspecting what we are doing. If the nurse is skeptical and the doctor antagonistic to progressive views, the patient can arise in her mind and without opposition, go where she pleases.

This is a most benign treatment for the body because the latter is always sure to follow the mental lead, provided the get up and get practice is conscientiously adhered to. There are many well attested cases of benefits received from this soul trip-taking. Housekeepers immured in their bedrooms and anxious in regard to the menage, have not only been completely healed by this mental familiarity with their establishments, but they have also developed other spiritual and psychic powers which were well worth having. To get up and get in mind will surely result in activity and happiness.

There are some so-called invalids who could really get up today as well as tomorrow or next week. They are lazy and find their chief enjoyment in petting and rehearsing their ills. Their thoughts have not yet materialized into what is called helplessness and this could be avoided by the knowledge of their own mental ability to rule the situation. The tendency is to give in and to keep settling down and finally to give up the ship. This is the acme of ignorance. None of these sufferers have the slightest realization that God is his life—that there is no other life, and no other way of knowing health and happiness. When this thought once penetrates the thought of ignorance and unbelief, all the rest is easy. We cannot be sick when we are aware of the presence of God. We cannot be well unless we are happy and joy is impossible when we are all struggling to win a little comfort here and there from the surface of things. Such pleasure never lasts. It is Dead Sea fruit.

So it comes to pass that every one is entitled to health and happiness who is willing to accept them on God's terms and these terms are very simple. "Ask and ye shall receive that your joy may be full."

Again, never stay down. Arise in your mind and your body will follow its lead. In other words—"Get up and get."

—*Eleanor Kirk, in Nautilus.*

Whence runnest thou? Thy heaven is in thee!
Seek it elsewhere, God's face you'll never see.
Why travel over seas to find what is so near?
Love is the only good; love and be blessed here.

—*Paulus Silentarius.*

THE ENEMY IS COMING.

The following letter received from a friend explains itself:

"Kokomo, Ind., Oct. 6, 1907.

"BISHOP SABIN, *Washington, D. C.*

"DEAR BROTHER—Under this cover I send you amount due you. I am very thankful for your service and do rejoice for the benefit.

"I can claim a healing and am happy in so doing.

"Almost three years ago the Eddy students organized here and have all this time been holding services twice each week. I refused to go with them. They say now she is going to turn her attention towards the Sabin movement. I admit that they can guess right sometimes.

"Yours in Christian Love,

"(Signed) ———."

REMARKS.

Why the Eddy people and the Eddy church should feel called upon to work against this Evangelical church is more than a reasonable person can comprehend. But it is the truth that they have all these years done everything in their power to hold back the work of the Evangelical church. Our system is teaching free to all the world, and theirs is to charge for everything they give out. We have nothing but love for the Eddy people, and send them the vibrations of love. So far as their church methods and propaganda of the Truth are concerned, we reject them absolutely. We do not believe that they are following in the direction that our Savior taught. We do not believe that Mrs. Eddy takes the place of Jesus Christ, or that she is to be

compared with Jesus Christ as the Savior of the world. We believe that this gospel is free and should be free to all who will accept, and the aim and object of our whole work is to scatter this Truth broadcast throughout all the world.

THE EDITOR.

CLASS TEACHING.

Commencing November 18, we will teach a class in Divine Metaphysics, teaching how to heal the sick and demonstrate along the lines of Metaphysical thought.

The tuition fee for the teaching is \$50 for the course, payable in advance. Those wishing to take the course should write to the undersigned at as early a date as possible, in order that proper arrangements can be made. Those who wish board or assistance in obtaining places for board, either temporarily or permanently, during the teaching of the class, can also write and we will see that such requests are attended to.

These classes are intended especially to teach those who desire to make metaphysical healing and teaching their life work. Address for further particulars,

OLIVER C. SABIN,
1329 M street, N. W.,
Washington, D. C.

"When you think of it, friends, the worries,

The troubles that wear you out,
Are often the veriest trifles,

That common sense would flout;
They write the forehead with wrinkles,

They bow the shoulders with care—
Yet a little patience would show you,
friends,

Just how the weight to bear."

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*In sending in subscriptions please do not
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Unchain the Truth.

A PRIVATE class will commence on
November 18th, at my parlors,
1329 M street, N. W. Those who think
of attending this course should write to
me, on receipt of this paper, or as soon
as they make up their minds.

A course of free lectures, which com-
mences on Sunday morning, November
3rd, at 11 o'clock, will continue one lec-

ture each Sunday thereafter for twelve
consecutive Sundays. These lectures are
absolutely free and in them we will teach
how to heal and demonstrate along meta-
physical lines. All should make an
effort to attend these lectures, com-
mencing with the first, if possible.

In giving the price list of books, in our
last issue, a mistake was made in the
price of the book Christology. The low-
est rate for the book Christology in sin-
gle numbers is \$1.00; where three are
taken, \$2.39. The other offers remain
as quoted in our last month's editorial.

From now until January 1st, every
friend of this cause ought to make an
effort to send in a list of names to whom
books and papers shall be sent, and
where there is anything to pay send the
money with the order and let each one
do his share in preaching the gospel, for
as we sow we reap. The prices of the
little books have been made so low that
the expense is barely covered, thus en-
abling each one to preach the gospel
free from any speculative thought. My
object and aim is to scatter this Truth
broadcast all over the world, so that
all may have it and receive it, and ob-
tain the blessings from it. God blesses
us in our efforts and will richly repay us
for everything we do along these lines.

I wish every subscriber to the NEWS
LETTER would make an effort from now

until the first of January to try and obtain at least one new subscriber for the NEWS LETTER.. If each one would do that, soon the subscription would be very large and the paper would do a great

deal more good than is being done. It seems to me that it is not hard to do for any person who is really a friend of this cause. Let each one do his duty and God will bless us all.

Lovingly yours,

Oliver C. Sabin

BISHOP.

"Throw out the Life-line across the dark wave,
There is a brother whom some one should save;
Somebody's brother; oh, who then will dare,
Throw out the Life-line his peril to share?"

NEW LEAFLET.

A new edition of the NEWS LETTER LEAFLET is now being printed, and by the time this issue of the NEWS LETTER reaches the subscribers it will be ready to mail.

This is a 64-page pamphlet filled with healing suggestions and helps, answers to criticisms, and general information helpful to both the beginner and the advanced student.

It will be sent free of charge, persons ordering to pay the postage and wrapping, which is two cents a copy, or 10 cents per pound. Address

WASHINGTON NEWS LETTER PUB. CO.,
Lock Box 324,
Washington, D. C.

We of the Evangelical Christian Science Church should fully realize the vital importance of the early teaching of the children. A celebrated divine once said: "Give me the children to teach and I will control the empire." The little ones' minds are as absorbent of that which is about them as the sponge is of the water into which it is dipped. The home, the week-day school, the Sunday school and the church must all be regulated and controlled with a view to surrounding the little ones with proper influences and teachings if they are to grow up in the perfection to which they were born as the children of God.

When we can teach ourselves to believe in health, with greater persistency and power that we ever believe in disease and death, we polarize our life with the universal intelligence, and we can pass through life in a grand master position, whose every expression is normally one of perfect health, perpetual opulence, and divine realization.—*Julia Seton Mears in The Balance.*



MRS. MARY C. SABIN

Thankfulness

MARY C. SABIN

IN looking over the past year and counting its victories and defeats, we see much, very much, indeed, to be thankful for.

First of all, we are thankful for God's beautiful sunshine and that we live in the world covered by it where all is peace, happiness, health and harmony, where the sunshine of His Truth penetrates through the mists of materiality and destroys all inharmonious conditions and places us upon a pedestal of realization, the realization of the allness and perfection of good.

We are thankful for the progress of this great Truth which is being sent forth through the efforts of our church and publications, to all the world, carrying with it the beneficent gift of freedom, freedom from the ills of life, freedom from sickness, freedom from sorrow, freedom from want, freedom from every fear, freedom from the hobgoblins of the world that are destroying all who suffer.

We are thankful that God has made us one among His instruments for the propagation of this blessed Truth and He has blessed our work and is crowning it with success not only here in our home country but in distant countries far beyond the seas and in the islands of the sea, literally from Greenland's icy mountains to the soft breezes of Ceylon's isle; that the work is growing stronger and broader and we are able to count the

victories of success where, at times, it seemed as though defeat alone would be our portion.

We are thankful that we are enabled to practice this lesson of love, so that we love our own dear ones everywhere, love all the children of God, wherever they may be and that this lesson of love, love God and love our brother dominates our life's actions and enables us to throw out the lifeline of a loving salvation to the sinking and to the lost.

We are thankful that we do love God and that we have the realizing sense of His bountiful presence, and that He leads us along the pathway of love crowning our every act and effort with the success of beneficence.

We are thankful that we live in this enlightened age and that God has given us the means whereby we can preach this gospel to all the world and thus comply with the commands of our Savior and we are thankful that our efforts are being received and that great good is being accomplished throughout the entire world.

We are thankful, from a material standpoint, that God has given us perfect health and has prospered us immensely in our temporal affairs and has given us all the good and taught us how to eschew all evil.

Last, but not least, we are thankful that God has given us the opportunity to make our work a greater success in the future than it has been in the past.

The Happy Season

THE golden sun of autumn shines with peculiar brilliance upon the happy land called the United States. The busy harvest fields, the rushing trains and steamers, the teeming and smoking cities, the countless herds, and the belching mouths of mines make the greatest and most varied picture of human happiness that the rolling globe turns to the sun. It is a mighty scene, too large to be grasped by man's imagination, even though winged with genius. The fruit of a year's toil is being gathered up into a million barns. The corn of nourishment, the wine of refreshment, and the oil of joy are filling bin and cask to overflowing. The music of healthy work, the laughter of muscle and steam, and the confusion of a thousand prosperities mingle in a symphony more majestic than the dreams of Beethoven. These are the sounds of peace and health, and doubtless are rightly construed by Providence as unconscious praise and thanksgiving.

Sunburned and with the strength of youth, this glorious country faces winter and another year. The account of 1907 has been made up. Nothing remains but to store the fruits. Is there anything melancholy in the approach of winter and rough weather in such a land? In the hard old days, winter meant a living death to the farmer. Now it is the season

of enjoyment, when thrift feeds on the fatness it stored up betimes. Social pleasures make the dark days bright, and the roaring fire makes delightful contrast to the sleety blast. In the cities there is no cause for mournfulness in the short days and long nights. They are most welcome to all men of open mind and cheerful soul. Especially in Washington, the nest of winter delights, does summer end joyfully and autumn unfold her husk of sweets. October comes to Washington as Robin Hood came to Sherwood Forest. This brown and jolly month dances in, his arm encircling the balmy and buxom waist of Ceres, and the wassail flows merrily as they whirl through the scarlet woods. Jack Frost, the magician, is master of the revels. He hangs strange colors in the trees, and conjures up a mysterious change in the sun's light. Common things begin to seem unreal in this Indian summer radiance. The astonished mortal, before he is aware, finds himself in a land of faery, and must pinch himself to be certain he is not translated.

October a mournful month? Bah! It is the happiest time of the year to honest men. Only the mole-eyed, soured, and thriftless wight, "whose downward eye still looketh for a grave," has a right to be melancholy in October.—*The Post*.

"I know a fairy light and airy,
Who always comes to bless,
All feelings gray she'll chase away;
Her name is *Cheerfulness*.
I know another, 'tis her brother,
His name is *Fearlessness*."

—*Wee Wisdom*.

The fact that men do not anticipate death for themselves, furnishes a tremendous argument in favor of the ultimate conquest of death. It shows that there is an intuitive perception of the eternal spirit of life within man that pervades all things.—*Helen Wilmans*.



DEAR YOUNG PEOPLE—We each have so many things to be thankful for and we are so glad and happy because of all our good things. Your editor heard of something again the other day that made her happy. It was of a nice manly boy who loves our department in the NEWS

LETTER. I wonder if there are any more? We hope our boys and girls will write us of the things they have seen this past summer that interested them. We are one large band of boys and girls with one thought and desire for happiness and all good. Ed.

The Story of the Leaves

C. J. K.

One evening as the sun was setting
And turned the sky to gold and red,
The leaves were twisting round and fret-
ting
And didn't want to go to bed.

At last they all in sleep were hushed,
The starry night was very cold,
When old King Frost came by and
brushed
Each leaf. They waked up red and
gold.

Oh, how surprised; they never dreamed
That they would be so very fine,
To stay on trees it really seemed
A shame—to fly they all did pine.

So when the breeze came loudly singing
They all agreed to skip with him,
With mirth the woodland now was ring-
ing
As leaf by leaf joined in the din.

They hopped, they jumped, they skipped,
they flurried,
They circled round and round, and
round,
They tumbled down, got nearly buried,
Beneath the rest, but up they bound.

And off again they all are flying,
They're in and out and up and down,
It's hide and seek they must be trying,
Each leaf's a jolly little clown.

At last the sun went down and weary
 Was each little wayward leaf,
 As on a mossy bank so cherry,
 It sank, and tried to hide its grief.

In sleep the whole crowd soon were nod-
 ding,
 Their mother trees were far away;
 These little leaves kept on a nodding,
 They never wake or know it's day.

In passing should you ever spy them
 All lying in a tumbled heap,
 Just kick them up, and you can try them
 They all say hush! sh! but still they
 sleep.

They'll leave their gowns, now brown, in
 showers
 And go to God who gave them breath,
 With summer flowers and loved of ours
 All life goes on, "There is no death."

A True Mouse Story

BERTHA TELLYER

ONCE there was a mother mouse with three baby mice, living in a crack under the base-board of a beautiful library in a great house. The babies had never been out of their nest in the crack in the wall, but mother mouse had been out a number of times, and she brought back great tales about the grandeur of that room and the people who lived there. There was a boy in the family, she told them one day, who was the nicest boy she ever had seen. "As a rule you must stay out of the sight of boys," she had told them, because in one house where she had lived a boy threw a shoe at her and she had barely escaped. If the shoe had struck her they would all have been orphans. The next day when she returned from her trip to the library she was all excited over the beautiful lady whom she had seen, the mistress of the house, and how lovely she had talked with the master (the master is the big man whom you will see in the big chair); and when the lady let

fall a small bit of pink tissue paper mother mouse watched her chance and grabbed it and brought it home and tore it in small pieces and put them in the nest and the children thought they were beautiful. The next time she went out her claw caught in something as she scampered across the rug but she could not stop to see what it was until she was safe inside her home, and then she found a long glossy black hair tangled in her claws and this she was sure had come from the head of that lovely lady, so she showed it to the children and they coiled it in among the pink tissue paper, and it really looked beautiful. The next night mother mouse said she thought they would soon be able to make their first trip to the library; but they must remember if the cat was in sight they were to run as fast as their legs would carry them back to the crack.

On chilly evenings there was always a fire in the open grate and then the whole mouse family would creep out of

their crack in the wall and enjoy the beauties of that beautiful room. The master of the house always sat and read long after every one else had gone to sleep, and the mice used to hide between the wall and the fold of the carpet and peek over the tack-heads at the big man in the arm-chair. They liked him. They couldn't help it; he had such a kind face and such gentle, loving manners; and mother mouse told the children that she had never heard him speak an unkind word nor do one cruel act, since she had lived in that house, and she had spent much of her time in the library, too. "Of course," she said thoughtfully, "I have heard him rebuke people; but they always needed it, and he always does it so lovingly it is never harsh." So now they were not a bit afraid to go out on the rug in front of the fire, almost at the feet of the big man, and play. Every night when the house was all quiet, out they crept and away they scrambled over the velvet carpet, and on the rug in the fire-light they rolled over and romped with each other and had great fun. The man in the arm-chair laid down his book and laughed heartily but quietly at the antics of the mice and Mrs. Mouse was very proud.

They got along fine and each time when they returned to their nest what a time they had chattering about that man in the arm-chair, and how beautifully he talked about loving one another and of not being afraid of anything. They all said they loved the master. One said, "How loving he is," and another said, "I'm not afraid to look right in his face, he has such kind eyes," and the third said, "How gentle he is," and so they could scarcely wait for evening to come so they could go out to the library again and play in the firelight on the hearthrug. They went as soon as the

house was quiet, and they romped and rolled over and wrestled with each other and had so much fun that they forgot all about the man in the arm-chair and when they stopped all out of breath and looked up, there was the master looking right at them with his eyes twinkling, and his face just covered with smiles. They were not much scared because he was the only man they ever had seen and they loved him dearly, and "Perfect love casteth out fear," you know. Presently the master spoke and they all stopped on the hearth rug to listen, he told them that he loved them. This so pleased them that one little mouse jumped right over his foot and three pairs of bright little eyes looked right up into his face. He told them that all the members of his house did not love them as he did and that they must go away and live some place else. Then they remembered that their mother had told them that fine ladies did not like mice; but men do not mind much, and the master out in the library, well, he loves everything and so of course, he loves mice. They all said they knew he was talking to them for their good and they listened attentively, and when he said about the seventh time, "I love you dearly, and I do not want to see you hurt, you must go away," they all took one more look into his good kind face and then crept quietly to their nest and told mother mouse all that had happened. Mother mouse said they would have to leave this beautiful home, much as she regretted it but the master is so good and wise I cannot disobey him. She said she knew a house around in the alley where the mistress did not care how many mice were in the house, so they crept out that night and were never seen again. You can love anything into obedience.

Six Little Pumpkins

ONCE upon a time there lived in the corner of a farmer's field a family of six little yellow pumpkins. All these little pumpkin children had different dispositions, even as people have. One was very discontented and unhappy because his life was stupid and dull, and he never had a chance to go out in the great world beyond the stake and rider fence. So he always kept sulkily in the corner as far as possible from the rest of the family. Another, his younger sister, was—I am obliged to say—extremely lazy and usually slept all day long. Another had a belief in his own inability to be anything or grow, that nothing could shake, so there they were. But the other three little pumpkin children were healthy and happy and content, and they rolled as far out as their curly stems would allow them, into the sun on the edge of a delightful little path, and grew plump and round, and as cunning as could be; so

that one day in October two small boys came running down the path, and, seeing the three smiling pumpkin brothers winking up at them, they stopped short, and without more ado plucked them and carried them off. 'As you may imagine, this rather frightened our little friends, for they had no idea of what might happen; but they were really anxious to see the world, and they held the thought that nothing but good could come to them, so nothing else did. They each had a pair of eyes, a nose, and a funny mouth cut in their cheeks and a candle set inside; when it was dark the candles were lighted and they were carried at the head of a procession of boys who carried other pumpkin children. But our little pumpkins looked the best and the nicest, all of which would never have happened to them if they had been discontented and gloomy like their brothers and sisters.

C.

The Boy That Laughs

I know a funny little boy—
The happiest ever born;
His face is like a beam of joy,
Altho' his clothes are torn.

I saw him tumble on his nose,
And waited for a groan —
But how he laughed! Do you suppose
He struck a funny bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He smiles the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know
Who pout and mope and sigh.

—Exchange.

Testimonial Meeting

Before the Evangelical Christian Science Church

MISS M. E. VAN VOAST: Tonight is particularly the congregation's meeting. Tonight is the one time through the week when they have the privilege, and it is a blessed privilege, of telling what this Truth means to them; of telling what they have been able to do with it; of speaking for the Truth. There is nothing any truer than that as you mete it shall be meted again to you.

If you want to grow in spiritual things you must testify. I shall never forget the first evening that I did. I had told Bishop Sabin of a little demonstration that I had. It seemed to me very small, yet it was great for it was my first one. He said, "Now you must tell it." I said, "I can't; I never spoke in public on a Christian topic." When it came time to speak I noticed that he sat near me, he turned and said, "Get up and talk," and the first thing I knew I was on my feet, and I want to tell you my blessing came when I sat down. I was happy; I was happy for two days to think that I had been able to speak one word, testify for the Truth. That blessing is one that we can't afford to shut ourselves from.

The Truth that we stand for is so manifold; it reaches into every avenue, into every condition of our environment. In the first place we can do such wonders for our brothers and sisters.

Last winter I had a letter from a friend in the South asking me to help a friend who had the typhoid fever, and three or four complications. The doctors said there was no possible hope and she wrote me, "Do the very best you can, for I want him to be saved." I began to treat him on reading the letter. In the morning

of the second day the doctors said he was dying, in the afternoon they said he had passed the crisis. On the third day the fever left him and before the ten days were out he was up and apparently well. Before he had the typhoid fever he had a complication that affected his mind. Since the belief of typhoid fever passed away his mind has been perfectly clear and he has been well.

Now, if there is anything that mortal mind holds down it is the belief of typhoid fever. They say it has to run a certain length of time. It was a great surprise as well as joy to me that God so wonderfully heard the prayer.

I want to tell of one other case. They are coming all the time so fast I don't pay much attention to them; they seem small.

Monday night when I went home I found a woman who had a belief of headache. She said, "My eyeballs are coming out of my head. Come and put your hand on my head." I said, "Just wait a minute." I let her wait and was treating her, and when I put my hands on her she was ready to receive the treatment. In less than fifteen minutes she was sound asleep and she slept until morning. That is one way we can use this Truth. That is only one way. It comes in every step of our lives.

I have been a great deal this summer on the river in a boat. You would think when you speak of machinery and engines that that is one place that this thing will not touch, that it has nothing to do with such. The last time I was down the river I tested that thing thoroughly. An engine sometimes get cranky and refuses

to go. After they have made a long run they get very hot; they clog and do all sorts of things. One night when the engine stopped I put the word back of it; "The first time you are touched you are going to go," and all they had to do was to touch that engine, it started. I tested that thing as many as six or seven times. If it got a little cranky and did not move on the first turn, I simply said, "God Mind does control;" that engine moved right off..

THOMAS M. COOK: The objection is often made to this God-healing that it will not set and heal broken bones and dispense with surgery. Once a case came to me from Canada, a little boy who had many complications, one trouble was that he did not grow, and the doctor claimed that he would have to have a surgical operation for something, I don't remember just what. It was a severe case, viewed from a medical standpoint. I treated that child for two or three months. The doctors gave up the idea of the surgical operation and finally the mother wrote to another Scientist in the city to have him treated for two weeks in which time she thought he would be well. I treated the case for that length of time and I have never heard any more of it.

Once a gentleman was carrying a load of plank up a ladder, when the rung which he was on broke and he fell to the next rung. His foot got caught between that rung and the railing of the ladder and he fell backward to the floor on his shoulder, and in the fall his foot was wrenched around and he thought some of the small bones of his ankle were broken or moved out of place. The doctor did what he could for him, which was very little. He had to rely on nature to do the healing. When the man recovered

his ankle was stiff and he never after could walk without pain. In the spring of 1900, about seven years after the injury, he got me to treat his ankle. I treated him two or three months once or twice a day and that ankle limbered up, he could move his foot around and he could plow and did plow all day without pain. It never got back quite to its natural size, but so far as I knew he experienced no further inconvenience from it whatever.

There was once a gentleman who had lost a leg during the civil war. Years afterward when he was getting in a buggy he sprained his ankle and he could not get about at all. When I heard of the accident he was 75 or 100 miles away, and I could not get any word to him at all. He was a particular friend of mine, and it occurred to me that I ought to treat him. I lay down on a couch and gave him a thorough treatment, closing it about seven o'clock in the morning. He had been lying up for two or three days, but he got up that morning and went to his appointment and kept going thereafter. I afterwards told him what I did, and he said it was a remarkable recovery; he could not understand it. He was not a believer in this Science but he afterwards spoke to others of the recovery. He never could understand it.

The first was a case where a surgical operation was rendered unnecessary, if it ever was necessary. The last two were beyond the reach of surgery, yet God, through Science, did the work. However, when bodily injuries are received and surgery can help without danger to life or limb, it should be used; and even then Science will prevent complications and hasten recovery and save many lives that are now lost; and cases beyond the reach of surgery, Science, if faithfully applied, will reach and heal.

MRS E. T. COWSILL: One evening I called on a friend of mine. She had been suffering several days from neuralgia of the stomach and the doctor said she would have to stay in bed. I said to her "Would you like for me to give you a treatment?" She said, "What is it?" I tried to explain it to her. She said, "I am willing to accept anything, I certainly don't want to go to bed." So I treated her about fifteen minutes and when I left her she was perfectly well. When the doctor came the next morning he was surprised to find her so well. She could not get done thanking me. I told her it was God Almighty that healed her.

A neighbor of mine sent for me. She was suffering from chills and fever. They had sent for a doctor, but before the doctor arrived the chill was broken and she did not have any fever to amount to anything. I soothed her with my hands on her forehead, I took her hands and held them, and she went to sleep holding my hands. The next morning she went to work as though nothing had happened. She could not thank me enough. I told her to give God the glory. This is the Truth we stand for.

MRS. O. E. THORNILEY: Several months ago a relative of mine visited me from a distant State. She came here with antagonism in her heart. She had been antagonizing me ever since I came into this Truth. I discovered that she had what is called catarrh of the head. She told me she had had it eight years. I asked her why she had not appealed to me before. She said she did not believe in any such thing. I asked God to guide me in the case. Of course she was very dear to me. I treated her sub-consciously. In a few days she said to me without being conscious of what she was saying, "I do declare my nose is getting better than it

has been for four or five years." I said, "That is all right. Your nose is well now. You are not going to have any more trouble with your nose from this time on." But she said, "Such trash as that, don't talk to me like that." I said, "That is all right, dear, you can't have any more trouble with your nose, no matter what you say." She was here with me two weeks and I did not hear anything more about her nose. I noticed it was better and was no trouble to her. Two weeks ago today I got a letter from her saying that she had got to the point where she had to acknowledge that her nose was perfectly well, and her head was perfectly well. Before she came here she went to the expense of having the X-ray applied to her nose, and the doctors told her that the whole inside of her head had turned black, and all such stuff as that. Now she said she had no further use for her handkerchief, that her nose was well, and she ended it by telling me so.

A family living in this city have been studying this Truth. Some of the members of the family are very antagonistic. A couple of weeks ago one of the heads of the family was taken very violently ill. The doctor was called in and he pronounced the disease tuberculosis. He got a specimen of the blood, held it up before a magnifying glass and showed the whole family the germs and had the whole family frightened almost to death. They were so afraid that their father and brother was going to die in a very short time. They telephoned me to come up and see him. Before I left home I was cautioned that I must talk very easy, and I must not let them know what I was coming for. I said, "Friends, there is no necessity for you to look so sad; he is all right." In a few minutes I asked him if he would go into a separate room

with me for a few minutes. I treated him with the laying on of hands, and asked God, knowing that it was God, not I, that was to do the healing. When we came back into the room where the rest of the family were seated, they were expecting some kind of a verdict. I don't know just what they were expecting. He said: "I never felt better in my life." He took a long breath and said he had not been able to breathe freely for more than two weeks. Then he said, "I am all right." He straightened himself up and said, "The only trouble is it is a little bit tight right there." I said, "Never mind, that will be all gone; you just do what I have told you to do." That was on Sunday. When I was there on Tuesday I casually asked one of the family how he was and was told that he had gone to work.

That is God's work; that is the work we are teaching. We are trying to teach the world that there is no necessity for being sick; that God does heal the sick through man; that He uses us as the instruments in His hand to remove all these so-called distresses. And no matter if people are pronounced by the doctors on the verge of the grave, it is not so. These things are false; they are unreal, transitory; they pass away.

I think this is worth studying; I think this is worth living for. Four or five years ago a great many of you remember, when I first came here, it was almost impossible for me to talk, to say anything. I did not know what to talk about, to tell you the truth. But I do bless my Heavenly Father that I was brought into this Truth, that I was encouraged to talk, and that I have studied and have taken it into my life. Those of you who know me and have seen me all this time know better than I can tell the wonderful change. I feel it. I can't

see it as others see it. I know it has changed me. It has changed everything, changed my physical and mental condition, everything about me; my environments in every way possible have been changed.

That is the privilege of every one of God's children, if they will stick to it. This Truth is the one thing that we have to stick to. After we once take it into our minds and study it we have to stick to it. We can't take it for a day or two and then drop it and take up something else. It is a thing we have to stick to, and if we do stick to it we grow as the plant grows. We grow higher and higher and higher, and finally the time comes for the blooming; and then what will be the next we can't tell, for God has said, "It has not entered into the mind of man to even conceive the things that are prepared for those that believe."

MRS WEIR: I have received a great many blessings from Christian Science, and one this evening. When I came into this hall I was in such great pain that I did not feel that I was able to come at all, but I said, "I will go and God will heal me." During the silent prayer every bit of the pain left me instantaneously, and I can thank only God for it.

WINFIELD S. WHITMAN: The only reason why consumption cannot be as easily and as quickly cured as any other disease is because of the universal thought that travels with that disease. In my experience as a healer I have had three or four cases, and never yet have I known of a case that was not healed when the treatment was continued. The first one I had was a gentleman in Canada. He wrote me that he had a cough; he did not tell me he had consumption. I gathered that he had

consumption, never let it get into my mind, but just kept up the treatments. After about six months' treatment he wrote me a letter. He told me that before the treatment he was not able to do anything; that he had been sent from the United States to northern Canada, where the air was lighter than he might live as long as possible. He had several physicians, if I remember right, five, and all said it was a hopeless case. The last time he wrote he was on a farm and was getting along first class.

A lady in this church had a friend and she wanted me to treat him. He was opposed to Christian Science, and I told her I would treat him if he would give his consent sufficiently to write and ask me. He was so reduced that he was not able to do anything, was just living on his friends. I gave him the first treatment on Tuesday night; wrote to him on Tuesday afternoon that I was going to treat him. That night he woke up, was not a bit sore in his chest or in his lungs, and all inclination to cough had gone. He thought at first that his end was near; he had heard that people die easy. But he said, "I believe it is that fellow in Washington," and there just ran through his mind, "God is spirit, God is all, and all is good." I gave him the treatment about two o'clock in the morning and he felt the effect at once.

I think the most remarkable case that I ever heard of or knew that surgery could not help was a woman who stubbed her toe on a brick that was a little bit higher than the rest. The bone socket was thrown out of position, and she had to have patches put on every one of her shoes to fit that toe, which was up higher than the rest. After a time she got me to treat her. After I treated her two weeks or may be three, she said to me one day, "I have been having the patches

taken off my shoes, and I think you had better stop treatment."

Miss Van Voast spoke about treating machinery. When I first came into Science I was an automobile operator and had the reputation of never having been pulled in. Automobiles then were not as perfect as they now are and it was not uncommon for a man to go out and have his automobile pulled in by another, or by a wagon or hack, or anything he could hitch to. I took an army officer out one day and when I got back to the Peace Monument, the automobile refused to go. I could not see anything the matter with it. I told the officer to sit still and I would find it. I spent about fifteen minutes looking for the difficulty and still the machine would not go. The officer then became disgusted and said he would take a street car and go home. I thought my reputation was gone. I went to the telephone office and telephoned for them to come and bring me in. But I did not like the idea of being pulled in, and the thought occurred to me that I would treat the situation. I did not exactly treat the engine, but I treated that God-mind would direct me to find where the trouble was. I had some NEWS LETTERS under the seat, and when I turned up the seat I found several wires. One of these had been broken. I patched up the wire and went home with the machine and my reputation was saved.

MISS BERTHA TELLYER: God is so kind and good and loving and beneficent, it seems the more we study Him and get acquainted with Him the better we love Him. Of course we can't help loving Him better every day. He knows our human needs and blesses them not at all according to our merit many times but out of all proportion to our deserts. He gives us what we need for our development and brighter and better living.

I had a friend who was not in need of any physical help, but wanted improved finances, and it occurred to her that she would treat for it. So she formulated the plan in her mind, a natural plan as to how it could be brought out, and then she went to God and placed it before Him. Of course her forming the plan was wholly unnecessary. That was the human part of it. She told Him she wanted it and why she wanted it. She wanted it because it would be for her good and it would make her life more useful and would broaden her influence, and she asked Him to bring this about. She was not really in distress financially; she had a living, what any one would say she needed; and this extra blessing she asked for would make her life better and broader, a not wholly selfish purpose. She told Him she wanted it and needed it and told Him why she wanted it, and left the matter with Him. She expected that in the natural course of events in the next month or six weeks it would come about, and she expected to receive an answer, for she prayed the prayer in the spirit and with the understanding, thoroughly realizing that she was trusting in her abundant and never-failing supply. She dismissed the matter and the next day a man came to her door and asked her for the very thing that she had to dispose of. It was a thing that was out of season. He offered to take it at once, and he gave her for it a price that would have been large in the height of season. It was a clear demonstration she felt it as such, and it strengthened her faith wonderfully.

MRS. MORRIS: Last winter a young lady came to me who wanted to pass the civil service examination. She said, "I have been studying; I think I can pass, but I know when I go there I shall feel

so rattled and so nervous that I won't know what they are saying and I can't answer the questions." So I told her what to do. She said, "Will you give me this treatment?" I told her I would. She went on studying and grew more calm every day. She took the examination and passed it creditably. She said, "I have not one particle of influence in the world and how shall I ever get anything to do? Will you treat me for the position?" I told her I would; told her what to do. She came two or three times. She said, "I don't know how I can get it, I have not one particle of influence." I said, "You have all the influence in the world; you have God on your side; you need it; you need it to help yourself and your mother, and you have God; you have all." In two weeks after that time she was sent for and got her position without one bit of human influence that ever was in the world. That was a clear demonstration of God's power.

MISS MARGARET BRANCH: If we desire to know whether we have grown and how much we have grown, I think one of the best ways is to take a retrospect of the year, measuring it step by step with the one that preceded, counting our blessings one by one. We will soon find what God has done for us, and our retrospect will then end in song of praise. That has been my experience.

Another thing is to help ourselves in this beautiful Truth and help our fellow man. Not long since I saw a lady fall. Her weight I think was something in the neighborhood of 200 pounds. She got on the car directly fronting me. Her face was very red and she seemed panting for breath and very much agitated. She said her knee was hurt. I began to treat her. We had not gone many blocks before her natural color began to

return. I treated her quite a while, and when I got off the car she seemed to be perfectly calm and did not seem to be suffering in any way.

A few weeks ago I cut my finger nail, I suppose half an inch long and a quarter of an inch deep. I put the sides together, pressed it, denying that there was any hurt there, and affirming that God did

heal it without pain or scar, and that nail has grown to the end of the finger, and there is no scar there and never was. I don't think it bled more than one or two drops. It never inconvenienced me at all.

It is a very beautiful thing through God's blessed Truth to be able to help ourselves and others.

Is Cured and Gives God the Credit

"New York City, Oct. 1, 1907.

"DEAR FRIENDS—I feel so happy, grateful and thankful to you and your healers that I am able to be down stairs and with my family once more, that I cannot find words to express my gratitude. My husband believes and knows the cause, as I do, that if it had not been for your treatments I would not have been alive today. The 4th of September, on Wednesday, the day the letter and telegram were sent you, was my worst day. The doctor we had has had thirty-three years' practice and is considered one of the best here. He had kept ice bags on me for several days, and I kept getting worse. When he called that Wednesday he shook his head and said nothing. He said afterwards that he went home and spent almost a sleepless night thinking of my case, and that if I was alive the next day he was going to say that my only chance for life would be an operation, and that at once. My aunt was taking care of me and she is a Christian Scientist, but of course needed lots of help, and that night you got the telegram she told me to take off the ice bags, which I was only too glad to do; and she was up nearly all night. When morning came I was ever so much better; the pains had all

gone and most all of the soreness. When the doctor came about noon I never saw such a surprised man in my life. He saw the ice bags were gone. He examined me, found the swelling still there, yet it did not hurt me when he pressed down on it and tried to hurt me. When I told him so, he jumped out of his chair, took my aunt's hand and shook it for joy, and said, 'I can tell you that we can all thank Providence and good nursing that this girl is alive and has passed the most dangerous point.' From that time on he would say he never saw anyone gain as fast as I did. For he said it was the worst case of blood poison he had seen in many a day. He looked every day for all the symptoms that go with that disease, and found none. I kept getting better all the time. I had been sitting up and walking about several days, when I asked him how long before I could sit up, and he put it off about a week ahead. When I told him I had been sitting up and walking around, he would hardly believe it. He says, 'I never saw the beat of her, she just gains by the jumps.' When I was so bad I would think, 'Oh, I can't leave my husband and these children,' and while in bed, so many times a day I would hear my baby call 'Mama,

Mama.' So now that I am with them again I am so happy and cannot thank God and you good people enough for healing me.

"I would be willing to have you publish my case if you wish, and use my name, too. I told one dear friend all about my case, that came to see me yesterday, and will be only too glad to tell others.

'Yours sincerely,

"(Signed) _____."

REMARKS.

The treatment of the above case was commenced on the 4th of September. I first received a telegram and then received a letter written at the same time, which reads as follows:

"I am writing you for treatment for my wife. She has suffered from the effects of a miscarriage and a severe inflammation of the womb and a good deal of fever, and not able to sleep. There is a good deal of fear of blood poisoning. She has been sick two weeks, has a doctor attending her, but seems to be getting worse. Will you do the best you can for her? I have just sent you a telegram. "Sincerely yours, _____."

Persons must not make the mistake, in reading testimonials like the above, that it is human power that heals the sick. What I mean by that is, that it is not human power that heals, for it is not. It is the same power that has always healed the sick since the earliest history of man, God Almighty Truth.

When Peter and John were going up

to the temple and the beggar accosted them for alms and Peter turned to him and said, "Look on us. Silver and gold have I none, but such as I have give I unto thee: in the name of Jesus Christ of Nazareth rise up and walk," he gave that personage the Truth which made him free; freed him from the belief of lameness; and he jumped up and walked, rejoicing. It is the Truth that heals today. It is done through the realization of divine love, divine good, and the allness and perfection of God and God manifest.

If the people generally would investigate this Truth, they could learn how to heal their own sick through the prayer of realization. It is the Truth that does the healing. It is not the individual personality. It is the Truth which God gave. It is the signs that follow. Our Savior, when He told His disciples, immediately before His ascension, to preach this Gospel to all the world and "these signs shall follow all who believe." You can tell who the believer is by the fact whether the signs follow, or whether they do not. That word was true then, it is today.

There is not a place in the whole Bible which indicates or hints that this power was to leave mankind; and it did leave, only because of the unbelief of the so-called followers of Jesus Christ; and any person who believes today can heal the sick. The signs do follow. There are many who think they believe, and who believe that they are believers, but they are so encrusted with prejudice that they will not test this divine thought and learn whether they can heal or not.

Those who bring sunshine into the lives of others cannot keep it from themselves.—J. M. Barrie.

"When you're right you can afford to keep your temper, and when you're in the wrong you can't afford to lose it."

Christology

IN commencing the study of Christology the reader must bring to the consideration of the subject, as to that of any other science, an honest, fearless and sincere desire to ascertain the truth. In order to do this, it becomes necessary to banish all prejudice; and, if in the investigation of the subject, he finds ideas advanced which now seem new, and appear to conflict with those views and principles which were formerly regarded as facts, to calmly hold judgment in abeyance; then learn, so far as possible, that which is being taught and, before rendering a verdict of denial, ascertain all facts upon all sides of the subject, just as a juror does when it becomes necessary to decide a question in a court of law. In the primary analysis of the subject it is well to present certain fundamental principles, which, for want of a better name, may be denominated spiritual axioms, and which are as follows:

"There is no life or substance apart from Spirit.

"God is Spirit, and man is the image and likeness of God.

"Spirit is the only Reality, all Power and Presence.

"Jesus Christ is the perfect expression of the Divine Mind.

"Life is Divine, Life is perfect, for God is the only Life.

"That which is born of the Spirit is

spirit;' therefore, man is a spiritual being, soul and body.

"God is the one perfect Life, all Presence, all Power, and all Knowledge.

"We know God as the All in All, and visible creation as the manifestation of God.

"God, and God manifest, is all there is. There is but One Mind, One Intelligence, One Life, One Substance, One Good, One Source, One Truth, and One Power.

"Therefore, to apply these rules, I, being created in the perfect image and likeness of God, am perfect, as God is perfect; and I have all, for God gives me all. Hence, I have health, happiness, harmony. I live, move and have my being in God; therefore, I have all. I have Love, Life, Light, Good—which means I have ALL. And the only way all can be taken from me, or any part thereof, is by my self-imposed and self-selected limitations.

"If I want Good I must choose it.

"If I want love, harmony, happiness, health, property, I must claim them. All is mine if I reach out my hand and take."

Christology is not new; for, as far back as the time when the morning stars sang sweetly together, this same principle existed, and it is as old as God. It never had a beginning, and never will know an ending, being one of the attributes of God, the same as Good, Light, Life, and Love.

There is no duty we so much under-rate as the duty of being happy. By being happy we sow anonymous benefits upon the world, which remain unknown even to ourselves.—*R. L. Stevenson.*

God is absolute perfection when a man loves perfection, with all his heart, and soul, and mind, and strength, there will not be any place for inharmonious thoughts.—*Aaron Martin Crane.*

AN AFFIRMATION.

"I being the perfect image and likeness of God, am perfect, and the environments of materiality have no force or power or effect upon me, for I know that matter is without life, truth, intelligence, or substance, without God in creation. All is infinite Mind and its infinite manifestation; God is all and in all. God, being Spirit, is immortal Truth, and matter and all of its surrounding environments are false, unreal, untrue, and are really nothing. The fact that I live in God, that I move and have my being in God, shows to me the absolute certainty of my perfect health; that nothing can come near, around, or about me, except that which is in accord with God's eternal laws of perfect harmony. The belief that manifests itself upon my body as fever is false belief; it is but the statement to me of material mind, material thought; it is false, unreal, untrue, and does not exist; because the image and likeness of God cannot have fever. The spiritual life has nothing for fever to live on; it is a false belief, untrue, unreal. Being a child of God, I, at creation, was given dominion over all the world and every thing that in the world is. Therefore, I have dominion, I have power; I have wisdom, understanding, righteousness, and holiness. I have prosperity, affluence, and health. I have love for my fellow-man, love for God supreme, and love for all. There is no room in my consciousness for hate; but I love all mankind. I cannot hate. All malice, all maliciousness, and all kindred evils are not in my consciousness, cannot be; they are false, unreal, untrue, and do not exist. Those who would injure me by the practice of malicious mental malpractice can have no power or effect over the child of God. It matters not who they are, what their

business may be, or the system through which they attempt the practice, all such things being evil, are nothing, for God is all, and God is good.

"So with malicious animal magnetism in all of its forms. It has not power over me, and can have none, for God is with me, and protects me, and evil in no form can affect me, because evil is nothing, for God is all. I have joy, I have happiness, I have contentment, I have peace, and my life is surrounded with perfect happiness from God the Father, from whom comes every good and perfect gift.

 CLASS TEACHING.

Commencing November 18, we will teach a class in Divine Metaphysics, teaching how to heal the sick and demonstrate along the lines of Metaphysical thought.

The tuition fee for the teaching is \$50 for the course, payable in advance. Those wishing to take the course should write to the undersigned at as early a date as possible, in order that proper arrangements can be made. Those who wish board or assistance in obtaining places for board, either temporarily or permanently, during the teaching of the class, can also write and we will see that such requests are attended to.

These classes are intended especially to teach those who desire to make metaphysical healing and teaching their life work. Address for further particulars,

OLIVER C. SABIN,
1329 M street, N. W.,
Washington, D. C.

When you think the truth you create thought that is true; and true thought, when entering the body, will establish true conditions.

Testimonial Meeting

Before the Evangelical Christian Science Church

MISS M. E. VAN VOAST: The most wonderful demonstration I think I saw last year comes to me very strongly tonight and I am going to tell it. A lady that lived with me was going to a dentist to have 18 teeth extracted. Before the time came for going we sat down and took the Vibrating Treatment and gave her the thought as strongly as possible that there is nothing but Spirit and Spirit manifest. She went away and I think spoke to two other ladies to give her a thought. As the hour approached I had a caller come in, and during the call I stopped a moment while the other lady was talking and claimed for her that the God-mind dominated, that the spiritual being was all, and that there was no pain. She returned in a very short time and said she astonished the dentist. He had insisted on giving her gas. She said no, she would try it without. When he had pulled a certain number of teeth he again asked her to take the gas, but she said, "No, you can't hurt me; you have no power to hurt me." So he went on and pulled some more until he got tired and insisted again that he apply something. She said, "No, you don't hurt me." When it was all over he said, "I want an explanation. I watched you closely through this and you have not frowned; you have not taken a long breath; you have not said one word or shown in any way the slightest inconvenience. Now why is it? What have you done?" She said, "I told you to begin with that you could not hurt me. I am a Scientist, I know the power of God's Truth. With that realization—I am a spiritual being—nothing can hurt me." She talked with

him a few minutes and he became very much interested. He never saw so wonderful a case. The lady came home and did her work during the day and never suffered the slightest inconvenience. I think that was the most wonderful demonstration that I saw last year, and that I was really in the house with and knew it to be a fact.

The days are filled to each one of us with demonstrations of like character. It is simply proving that spiritual beings, when they have the realization, must manifest the perfect being. The God-mind must manifest through them. Little headaches, cuts and burns are all something and they are all wonderful. I think of the old days when a cut finger would mean several days inconvenience; when to receive a little burn would mean a finger tied up and sore, with after difficulties. I cut my finger a few days ago, I just noticed it and said nothing can hurt a spiritual being and that ended it. That is the power over the physical man, and that is only one little part.

We take it into our lives and we demonstrate it in a thousand ways. I have a friend with me who is rather skeptical. I was out last night, I didn't want to get wet. I said, "It is not going to rain on me, I am going home. I don't propose to get wet on this trip." She made the remark when we reached home, "You did pretty well on that rain." You can use this Truth in every way. There is not a minute of the day that you can't use the Truth for happiness and peace and comfort of yourself and of those around you.

MISS COWSILL: As Miss Van Voast was speaking, I remembered that last year two little girls went to a dentist to have some teeth extracted. I didn't know they both were going, but one, I knew was going. She went, and after the dentist got through he said, "I won't charge you anything for taking out your teeth. You didn't halloo, or cry, or do anything." She said, "You didn't hurt me, I am a Scientist." She said, "You could not hurt me," and he didn't charge her anything.

When I was moving, a looking-glass' fell on my shoulder and for a minute I thought my shoulder was broken. I said, "No, I am the perfect child of God, my shoulder is perfect, and it can't even be bruised or black." It was but a very short time until there was not a bruise or mark. It certainly was wonderful to me.

MR. MOORE: Speaking of the finger cut reminded me of a case of my own finger, cut today. It was bleeding rather rapidly and my first thought was to put turpentine on it. I used to think that was a good remedy. I could not find any, so I wrapped it up and pressed it together and it quit bleeding almost instantly, the pain ceased and it seems to be all right. I know there was a time when it would not have been as well.

I had another demonstration that to me was remarkable, the case of one of my boys. He was afflicted with a very heavy cold, bordering on what they call grip, I suppose. He was so badly knocked out he had to stay at home and could not go to his work. He said, "Father, I think I will have to have a doctor." I said, "I don't know, you will get along all right I hope. You will be all right in the morning I think." The next morning he was able to go to his work.

I have noticed in my own experience, in my own observation, many cases that prove the power of the Truth to overcome inharmony. I have had inharmony; I now have harmony. I have things come just as I wish them, my prayers answered. Sometimes some of my boys are not doing what I would like to have them do, and in a short time they are doing what I would like to have them do without my telling them.

MRS MORRIS: One day last week, in the morning when I came down stairs, my little grandson said, "Grandmother, what is the matter with your eye?" I hadn't noticed it at all, myself, but there was a small spot about the size of a fish scale near the pupil that was just as red as blood; it looked as though it really was blood. I looked and saw it myself. I said, "That don't amount to anything, that will go away after a while." I did not think anything more about it, but that little spot kept spreading until the whole under part of the eye was just as red as that little spot. All day I didn't pay very much attention to it, because I had a great many things to do. The doctor came home at night and said, "You ought to do something for that." I said, "I am going to do something." I went up stairs to retire and I gave that eye a treatment, knowing that God would relieve it, that God would heal it, would hear and answer the prayer. When I asked, believing, I knew that it would be healed. I kept treating my eye, knowing that it would be healed. In the morning when I arose I went to the glass, and as I expected, there was not one particle of red on my eye. It felt as though it was filled with sand the evening before. I knew that God would heal my eye, because if we ask, believing, and if we have

the spiritual understanding, we know that God's promises are sure and from everlasting to everlasting.

MRS WEIR: Last winter a friend of mine who lives in Ohio wrote me a very pitiful letter telling me of her troubles. She did not know what to do next. She was a widow with three small boys to support. The eldest, twelve years of age, was almost beyond her control and she feared that she would have to send him to some institution. She also said that at the time her children had whooping cough and they kept her awake almost all night. She was worn out and utterly discouraged. I did not know of anything that would help her quite as much as Christian Science, and I sent her a copy of "Christology." I told her what Christian Science had done for me, and asked her to try it for herself. She did try it; she seemed to grasp the thought right away; she did not have one thought of failure. She believed that what I told her was true; she knew that if God answered my prayers He would answer hers and cure her children, and of course in that attitude she treated them that night, and in a few minutes they were sleeping very quietly. They slept all night, and she got the first good night's rest she had had in a long time. She treated them the next night, and the next, and the next, and after she treated them three nights in that way they were entirely cured. She did not have any more trouble with them. She was overjoyed and felt that if God would cure her children in one way He would help her control them. After that, when anything went wrong with the children, she would not talk with the children, she would talk with God. She said that from that time to this she had had no trouble in controlling them. She had been fol-

lowing the advice given in "Christology," and it had simply transformed her life and made her a different woman in every way. She seemed so grateful to me for sending the book, and asked me to extend her thanks to the author of "Christology." Evangelical Christian Science had brought sunshine and brightness into her life.

WINFIELD S. WHITMAN: In order to get any benefit from Christian Science, derive any good from it, we must put into practical use the teachings of Christian Science. These testimonials recall to my mind a little incident that happened last winter. I have a friend, an old man, that had a boy who came to Washington. He was anxious for me to show that boy around. I had but very little time for that, but I promised to give him one hour one afternoon and show him the museum. He came and saw me that morning. He said he was afraid he could not come that day, he had an ulcer on the back of the eyeball and when he moved his eye around he could feel a scratching sensation in the eye. He could feel the ulcer through the lid with his finger, and unless he got relief pretty quick he was going to Chicago to see an eye specialist, and asked me to postpone my visit to the museum. I told him to go home and take a little nap and he would feel able to go in the afternoon, that I did not think that was an ulcer. He said he was in a position to know what he was talking about; he went away boasting of his knowledge and authority. I didn't see him any more until that afternoon when he returned and said, "What did you do to me?" I said, "I did not do anything to you." "Why, yes, you did do something to me. I went home and I went to sleep just as you told me to do, and I woke up and

the ulcer was gone as you said it would be. The ulcer has entirely disappeared."

I had a chance two or three times to demonstrate to him the Truth and theories of Christian Science. He had been a student of Christian Science but had never made a demonstration with it; had never put it to any practical use. He wanted to go West and he had no money to go there with. I told him to make preparations to go west and not look for the means; let God supply the means. He wanted to go West and I told him he would go if he would trust. He made preparations to go there and I never heard anything more of him for quite a while. Recently I got a letter from a friend telling me that he had met that young man there.

BISHOP SABIN: There is a lady up on Sixth street who had eyes of a very peculiar kind. Whenever they would get cold it seemed as though they would burst. The doctors said there was a formation of some kind of an ulcer inside that would burst and run out. She came to a Scientist for treatment, was treated about two weeks and her eyes were perfectly well. There was no hope from materia medica thought.

Some months ago, there was a man out West, a lawyer, who became insane. He was treated perhaps two months, went out of the asylum, went home and returned to practicing his profession. After he had been back about a month he began to get worse. He sent for treatment again, and I am now told that he is perfectly harmonious again. His mind is all right and he is as good a lawyer as he ever was.

I have a grandson who wanted a tooth pulled. We treated him and he went down with his mother. It was not but a little while until he came back and I

asked him if it hurt him. He said, "No" and clapped his jaws together, "It did not hurt a bit." He was treated.

I had some teeth that were being fixed with caps and the dentist had to bore holes in them. They were teeth that I had brought with me from the mortal mind, the world of carnal thought. I treated the dentist that he would have to do his work right and could not hurt me, and I treated myself that I would go to sleep. I slept right through the two hours that he worked on me. He did his work all right and could not hurt me. Talking to some friends afterwards, he said I was the most singular man he ever saw, I slept all the way through his grinding on my teeth. That was Science.

I know another case where a man had what you call an ulcerated tooth, ulcerated at the root, and the dentist said he would have to bore right through the center and let the gas out, and then it would be all right. Well, he didn't take that kind of treatment, he went to a Scientist; the Scientist treated that there was no ulcer there and in two or three days the tooth got well.

This Science simply heals everything. It is God that does the work. If it depended upon man, of course you could not do it, but it is dependent upon God. That is why this Science is better than anything else.

A friend of mine was talking to me not long ago about spiritualism. I haven't any doubt that there are spirits, no doubt of that. But if I wanted anything today, there is not a living man or woman on earth that I would go to for it; I would go to God Almighty, and I could not see any more reason for going to them after they were dead than when they were living. What is the use of taking second-hand help when you can get it from first hands? God Almighty's power is omni-

potent, the only power. That is why this Science is better than anything else. It covers all. If you want money you need not go to anybody and ask for a loan, nothing of that kind. Go to God Almighty; go to headquarters; get yourself in position where you are master.

This Science gives you the mastery. You are the master if you will only learn. But, mind you, you can't sit down and say, "Well, I don't know whether it is true or not; I am trying to get it," and never study. You can't learn mathematics that way. Suppose I wanted to teach a boy mathematics and should tell him, "You will have to study," and he would go over and sit down and say, "I can't get it, it is not for me." You would think he was a pretty poor scholar. That is the kind of students that often come to us.

It is only the ones who know that they have to work that succeed, and the sooner a young man or woman, or an old man or woman, get it out of their heads that they can achieve anything without work, the sooner they are on the road to success. You have to dig for what you get; you have to seek; you have to knock; you have to ask. You can't get it down through the sky; it doesn't come that way. It just simply comes in answer to intelligent effort. That is the way with this Science. You can have it, but you can't get it unless you work hard. You can't say, "I can't get it" and get it. You have to keep on until you do get it. It took me nine months of as hard work as I ever did. I studied harder than I ever studied in college, as persistently and as continuously, and I was rewarded; the realization came, and then the first thought was, "How simple it is; it is a wonder that I did not know it all my life."

A good way to destroy your chance of learning is to study a good deal of spiritualism and what they call Mental Science; read Tom, Dick and Harry; read articles on materialism. If you hear of a Yoga or anything of that kind, go for Yoga; hunt them all up; track them to their lairs; and when you get through you are out on the sidewalk and you don't amount to anything. It is only the fellow who concentrates his efforts until he gets the realization who succeeds. When you get the realization then you can get the beauties from all these things. I have lots of Yoga books and get beautiful things from them, but if I had taken them before I got the realization it would have been the ruin of me. I don't say for my students not to read outside; that is nonsense, because you can read and study and find beautiful things, but wait until you are prepared for it. I have students who have studied Yoga and are brighter for it; they had the realization before they went there. But you go to Yoga first, as most of them do, and mix and you are left.

A lady wrote to me who was the national president of one of these auxiliary societies of the Grand Army of the Republic. She was a classmate of mine in college, a very broad, very intelligent woman; a woman of a masculine mind, if I might be allowed to use the expression; a fine orator, a deep reader, a profound scholar. I received a letter from her regarding this new thought; she went on and told me the list of books she had read. She read nearly every book that I had ever heard of and a good many that I had never heard of. "Now," she said, "I am sending for your books; I am going to read Sabin a while." She had no more conception of the primary principles upon which this Science rests than if she

had never read anything. She was a thousand times worse off than if she had never read a word.

There is another danger, if you will excuse me. What I want to say is for this class of students who come into it half-hearted. There was a lady in this city who came to me with such a statement about her financial affairs that I concluded to let her go through the class without paying, my private class. It had been going on but three or four nights when she came to me and said, "I can't be here tomorrow night, I am president

of a progressive euchre club, I have to go there." Before the class was out she had, I think, two nights of progressive euchre, and she thought more of euchre than she did of Christ. The result was it was not worth anything to her; not a particle. Whenever they think more of cards than they do of Christ, they are out. Unless a person comes with an eye single to this thought and works steadily, persistently and with concentration toward a central point, that person doesn't get it. They are better off if they never have tried.

The Best Days

IN one of Mr. Emerson's masterly essays he gives expression to the thought that "one of the illusions of life is that the present hour is not the critical hour. Write it on your heart that every day is the best day in the year."

How that suggests that important word of the olden time, "Now is the accepted time!"

And then, by a very natural process of remembrance and thinking, you come to the idea so dominant in our American life, DO IT NOW.

There is no gainsaying the truth that today is the best day the world has ever known. The golden age of the world is not in the past, as poets who rave of the halcyon day of Queen Bess would have us believe. For real manhood and worth of character we are not compelled to search the dim, dust-gray ages of the past. We find it in our everyday life. True, there was manhood then, but there is more manhood today. We may not have any better men than Marcus Aurelius, Plato and Socrates, but we do have

more men of the same stamp who, because of their broader outlook on life, see things even more clearly than they saw.

Ever it is true that the mental world keeps progress with the physical, and the spiritual or moral keeps pace with the mental. Because men are stronger physically today than they could have been hundreds of years ago is the reason they are better equipped mentally than they were in the centuries ago. Because they are mentally better, it follows that they must be spiritually better.

Optimists always, we do not yield one inch in the argument that the world is better today than yesterday, consequently for us today is the best day the world has ever seen.

Growing out of the thought that this day is the world's best day is this compelling and forceful interrogation: What are you doing today?

There are three things you can do with today, as it comes fresh to you from the loom of the eternities:

You can loaf in today. You can sit by the stream of life and see it float past you. You can let it glide through your fingers as water glides through the marble fingers of a statue erected in the center of a city fountain. And all the while the statue stands unresponsive to the calls of the water, never attempting to stay or use the power that flows through it. You can be a cold, lifeless beauty statue or brainless block in today, if you will, for today and its use is right up to you. Today is yours to do with as you please.

The second thing you may do with today is to labor with your might, doing with all the powers of your soul, the work you find to do. You may work so hard that when night comes you will be unable to enjoy your paper, the intercourse with

your family, or the delightful pleasures of life that bring strength to the hand or power to the brain. You may labor so hard that you will be nothing more or less than an old horse treading round and round in a continuous treadmill, never advancing, never getting anywhere, only moving, but not progressing.

The third thing that you may do with today is to lift. You may see the needs of your brother men. You may help bear their burdens. You may help relieve their distresses. You may make the world brighter, better and nobler because you have lived. If you live as world-lifter, surely today will be the best day for you the world has ever given you.

What are you: A loafer, a laborer, a lifter?—*John A. Jayne in Washington Times.*

My Soul Is Alive With the Healing Power of Jesus Jehovah

ASSUME a restful attitude and let this thought occupy the mind. Picture in your imagination the living, healing presence of our beloved Master. Call to mind the marvelous power of healing he exercised while on earth. Think of him as walking among men radiant with healing love to all. Then remember that that same individualized presence of the Father is the inspiration of your mind and the health of your flesh today as of yore, if you will but allow Him to occupy your thought and affection.

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me."—Rev. 3:20. His glorified angelic presence is

willing to glorify our temple with eternal love and life.

As you hold this thought in mind, know that your soul and body are being illuminated and spiritualized and harmonized by the living glory of the Christ. Cultivate by love and devotion this heavenly presence of your God. Your soul will awaken under the influx of His Holy Spirit, and new and holy aspirations will be born. You will feel your soul and mind and body being transformed into the harmony and perfection that is your real eternal character.

After you have continued this practice for a time you will begin to realize as never before that your soul is an actual intelligent power superior to your con-

scious mind, created in the image and character of the Almighty God. As your aspiration and love draws around you the brooding Presence of the Holy Spirit of Jesus Christ, your soul will awaken gradually to the consciousness of eternal life that characterized it in its angelic state previous to birth, and you will praise and glorify the Christ as the regenerator and redeemer of your soul. And then you will love to give time to silence and meditation when your soul may be fed by its Beloved on the Bread of Life. And from this awakening of the soul there will come to you a new

and more potent vitality that will heal and harmonize all your nature. Your soul will begin to realize its god-like power of dominion over sin, sickness and death. It will become a potent magnet of love to draw to itself all that is required of wisdom and wealth to promote its spiritual welfare. And daily as you commune with and praise him, will Jesus Jehovah develop your soul—the Christ within—until your character conforms to the grace and beauty of the celestial image of the Eternal God.—*Walter DeVoe.*

GOOD NEWS TO THE SICK.

Preach the kingdom of God, and heal the sick. Luke 9:2.

They shall lay hands on the sick, and they shall recover. Mark 16:18.

The prayer of faith shall save the sick. Jas. 5:15.

The works that I do shall the believer do also. John 14:12.

All things are possible to him that believeth. Mark 9:23.

Whosoever shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it. Mark 11:23.

I feel sorry for the man who walks over a muddy crossing and sees nothing but the mud. If he will quit damning things and turn on the happiness stop for a bit, he will see lots of nice things if he also keeps his eyes open. A man who goes around damning things all the time rarely realizes he is damning only himself.—*Weltmer's Magazine.*

"We were made to radiate the perfume of good cheer and happiness as much as a rose was made to radiate its sweetness to every passer by."—*Success Magazine.*

The days are ever divine. They come and go like muffled and veiled figures sent from a distant friendly party, but they say nothing, and if we do not use the gifts they bring they carry them as silently away.—*Emerson.*

The mind is the guiding power of the entire personal life; it is therefore clear that while the mind is in an attitude where "nothing is right," nearly everything will be done wrong; "if one thing isn't wrong 'twill be another."

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served; to be a strong hand in the dark to another in the time of need; to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.—*Rev. Hugh Black.*

"Tho' Christ a thousand times in Bethlehem is born,
If he is not born in thee, thy soul is all
forlorn."

Jesus said, "Ask whatsoever you will, in my name, and it shall be done unto you." This declaration of principles is the foundation we accept in our teaching along this line.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him, He gives him for mankind.—*Phillip Brooks.*

Self-distrust is the cause of most of our failures. In the assurance of strength there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers.—*Ex.*

Love God fervently by loving all of His children, and all selfishness will vanish. Love is the only cure for selfishness; you cannot think yourself out of it, you must love, work and live out of it.

Just a word when the hour seems darkest,

Just a smile when the sunlight is dim,
Just a strong, cherry thought for our brother

May blend earth and heaven for him.
—*Ione.*

God hath given us love, faith and a sound mind, and there is nothing we desire which cannot be realized. The power to realize, to change undesirable conditions, to live the Ideal and make it the Real, is within ourselves; we become conscious of it not by conforming to that which is, but by transforming what is to what it ought to be.

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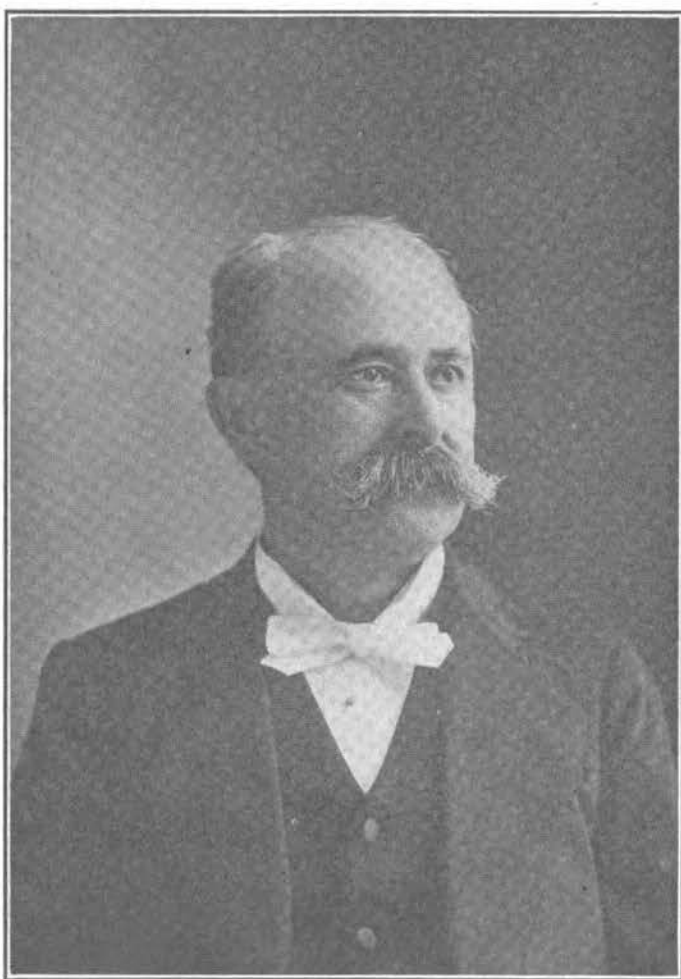
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WASHINGTON NEWS LETTER



A MONTHLY MAGAZINE
OF
DIVINE HEALING



BISHOP OLIVER C. SABIN.



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The Relation of the New Thought to Religion

BISHOP OLIVER C. SABIN

An Address Delivered Before the International New Thought Convention at Chicago, Ill.,
November 17, 1903. (Republished by request.)

WE mean by religion the worship of Supreme Mind and Will, directing the universe and holding moral relations with humanity.

The healthful development and right life of the spiritual nature, as contrasted with that of the mere intellectual and social powers.

Any system of faith in and worship of a Divine Being or beings; as, the Christian religion; the religion of the Jews, Greeks, Hindus, or Mohammedans.

Sense of obligation; conscientiousness; sense of duty.

Religion is the communion between a worshipping subject and a worshipped object—the communion of a man with what he believes to be a god.

Religion is Christianity, which, being too spiritual to be seen by us, doth therefore take an apparent body of a good life and works.

These are some of the definitions of the word "religion" which I find in the lexicons. The term is broad and could be extended; but, for our purposes, these will be sufficient.

In discussing the subject under consideration, I announce that I am not laying down rules of religious faith, or moral ethics, for any church, society or organization save and except the Evangelical Christian Science denomination. There are many divisions already amongst the adherents of what we term THE NEW THOUGHT, the number perhaps running into hundreds, in this much resembling those who are termed orthodox. I discuss this subject purely from the standpoint of that which I believe to be true, taking the teachings of Jesus Christ as the cornerstone of my faith, believing Him to be the WAY, the TRUTH and the LIFE. I believe that He was

sent to us from God for a particular purpose; that He accomplished the mission for which He was sent and returned to God who sent Him.

The evidences that Jesus Christ was what He purported himself to be, that He was more than any other messenger to man who had come from God, that He far surpassed any of those so-called Christs, or Saviors, who have from time to time appeared in history, I think are irrefutable.

Aside from the philosophy which He taught, which was new and unique, the other evidences of His mission, of His work, and of His accomplishments, are so ponderous in their magnitude that no person can disbelieve their truth who is disposed to weigh testimony at its worth.

The philosophy which He came proclaiming was one of love, building His entire fabric upon the basic principles of supreme love to God, and love for your fellow as you would love yourself.

If we consider the testimony of His Divine origin, and of His wonderful works, as given by the words, life and conduct of His apostles, we will find an array of testimony which cannot be doubted.

The rule of law regarding the value of the testimony of a witness, is as follows: First, as to his character; second, as to his means of knowing that of which he testifies; and third, the subject matter of his testimony, and his manner of delivering it.

Taking the apostles' testimony and measuring it according to these rules, we come to a perfect understanding. We find them to have been men taken from the lowly walks in life, generally without education, but sincere and honest. Their means of knowing that of which they testified was personal, they knowing from their own actual investigation, sight

and hearing, whether the testimony they gave was true, or whether it was false. The testimony which they gave was that they knew Jesus Christ of Nazareth; that they had been with Him for about three years; that they heard Him enunciate His new, beautiful, and wonderful philosophy; saw Him heal the sick, feed the hungry; raise the dead; were with Him in His sorrow in the Garden of Gethsemane; witnessed His trial before the Roman court; heard Him condemned; saw Him executed upon the cross; conversed with Him and associated with Him after His resurrection; and, finally, witnessed His triumphant ascent as He was gathered up by the clouds in glory.

The manner of delivering this testimony was that they preached it in every country, and in every clime known to the civilized world, attesting the truth of what they said by the "signs following those who believe." They were scourged and whipped from city to city, cast into prison, persecuted in season and out, tried and convicted because of their belief in this wonderful Son of God; and finally executed, dying violent deaths—and in that supreme hour they gloried in giving testimony to the Divine origin, mission and work of Jesus Christ.

These men knew of what they spoke from personal knowledge; they knew whether the testimony they were giving was true, or whether it was false; and they died attesting to its truthfulness; when, if they had denied His Divine mission, they would have been loaded with rewards by their persecutors.

In the history of all the world men have never been known who adhered to falsehood, which they knew to be false, sacrificing their lives in testimony of such falsehood.

Jesus Christ's wondrous story, His

Divine philosophy, and beautiful ethics, the godly love, which He taught to mankind, are enough to establish His character to be what He claimed for Himself.

We, the members of the Evangelical Church, take Him as our example, as our guide, as our Savior, as our Leader, believing implicitly what He said; taking His promises literally; and, as a reward for such belief, we heal the sick, bind up the broken heart, open the eyes of the blind, unstop the ears of the deaf; aye, more: it brings us into close contact and touch with God, the Father, and in and through the name of Jesus Christ, we are led through the so-called valley of the shadow of death along the pathways of peace and pleasantness, and walk in the sunshine of Eternal and Infinite Love.

In His wonderful works, we find evidence most convincing.

But we speak of His miracles, of His deeds and prophecies. His mightiest miracle is the reign of His love over those who believe in His name? It is the glory of this Gospel that it reveals to us not merely deliverance, but a Deliverer; not redemption only, but a Redeemer. There is a vast difference between submitting to ecclesiastical rules and even setting up a system of theological doctrines, and casting ourselves upon a bleeding heart. Millions, during these nineteen hundred years, have trusted in Jesus Christ as a living person, and have learned in a happy experience that His sweet promises of rest were not uttered in vain. Conscience turned into a bloodhound in the breast, having fled in vain from the memory of the past, has found protection and peace in His beneficent love; the mother, quivering with grief beside the grave that had swallowed up her treasure, has felt the soothing touch of His comforting hand; the mind im-

bued with the gloom of a cheerless skepticism has been raised by His tender call to soar amid scenes of supernal light and beauty. The soul has left behind it the broken fetters of sin, that it might go forth upon a career of endless creation to Him who is still saying: "The Son of Man came to seek and to save that which was lost."

Let us, for a moment, compare the character of some of these so-called Saviors with that of Jesus of Nazareth. In this age we have many who are holding up as rivals those that have gone before, and affirm that they were even greater than our Savior. Let us test these claims and look at historical facts.

It is claimed by some of these philosophers that the original birthplace of all true religion was in India, and the most of the civilization of the present age, and especially religion, owes its origin to that source.

Brahmanism is the religion to which we will first call attention. It was established in India by the Aryans at a date estimated from three thousand to five thousand years before Christ. The fullest history extant of this early religion we find given in the "Institutes of Manu;" but its date, like all of the early writings of the Hindus, it is impossible to fix with any approximation of exactness. Even the Vedas, the oldest book of the Hindus, contain so few traces that only a few scattered germs, so to speak, of that elaborate system are given. The gods are mostly such as would be suggested by the objects and phenomena of external nature, as the god of heaven, of fire, of the atmosphere, of the sun, etc. But these so-called gods, as the Brahmanical concept, crudely developed, were thrown into the background, and were replaced by Brahminism, which became the source and center of an endless sys-

tem of divine sages, inferior gods, celestial nymphs, genii, giants, demons, etc.

Time will not permit me to go into an elaborate history of Brahminism, but I will say that I have sought in vain for a bright spot, a redeeming feature by which I could embellish this dark page of history. While speaking of Brahminism, I find that commencing in its simple form, it gradually, by the manipulation of caste, established an ecclesiastical tyranny and domination to such an extent that the people of India were gradually chained down to a slavery more absolute, if possible, than that of any other people who ever lived upon the face of the earth. Not only were their bodies enslaved, but their minds, through fear and superstition, were utterly enchained.

It is here we first find this doctrine of the transmigration of souls. It was originally invented by the priests of Brahmanism for the purpose of controlling, through terror, the devotees of that faith. So absolute was their power cemented that, even if a king was in the greatest distress for money, he dared not provoke a Brahmin or priest to anger by taking his property. No greater crime was known on earth than slaying one of these priests. Not even a king dared to slay them. Under the rarest circumstances the law permitted them to be banished; but they were permitted to go with all their property, perfectly secure. The claim was that the Brahmin was born above the world, the chief of all creatures, and that it was through the benevolence of these Brahmin priests, that other mortals were permitted to live.

This doctrine of transmigration of souls was the powerful engine in the hands of the Brahmins, and gave them unquestioned tyranny. I give a few instances by way of illustration.

For neglecting the simplest duties or ceremonies enjoined by the priests one might have to pass ages in unhappy transmigrations; while, on the other hand, the reward was held out for implicit faithfulness and observances of all duties and ceremonies, that they might acquire such an accumulation of merit as to raise them up, equal to the gods.

Those who stole the gold of a priest were condemned to be turned or reincarnated a thousand times into the form of a spider or some disgusting reptile. The man who stole meat, in his next reincarnation would be a vulture. If he stole grain his sentence was that his next appearance should be as a rat; and so on. A punishment in transmigration was made for every crime known.

It would seem impossible that such a system of iniquity should find devotees living in these United States, and pretended believers in the doctrine of Brahminism.

The next one of these so-called Saviors which we will mention is Gautama Boodha. The time of his birth is also clouded in mystery. The Boodhistic legends surpass in extravagance everything that can elsewhere be found in the records of human credulity. A knowledge of these inventions, however, is necessary to the student of history in order that he may form a just estimate of the merit and tenets of Boodhism. It is through these alone that one can reach the few scattered germs of historical truth consisting of the various accounts of this so-called wonderful man.

According to the legends respecting Gautama Boodha, his birth was attended with great wonders. The earth quaked; the sun, moon and stars stood still; the blind saw, etc. Boodha's father, to prevent him from becoming a priest, at the age of sixteen insisted upon his marriage.

After searching for a wife, such as the young man had picked out, for a long time, the princess was found. The father of the maiden, however, before he would consent to her marriage, insisted that Gautama should prove that he was skilled in all learning and wisdom. At the public trial he came off more than victorious. We are told that he was examined in botany, zoology, arithmetic, philosophy, etc., and proved himself an adapt in all kinds of learning. When he wanted to take other wives he was refused, until he should prove himself experienced in all the manly arts, and of war. In this trial he took a bow that required the strength of a thousand men to bend, and by simply thumbing the strings he produced sound louder than the loudest thunder, filling the inhabitants of distant provinces with terror. He placed four plantain leaves, one at each corner of a square, and with a single flight of his arrow pierced them all. In the dark he could send an arrow with an aim so unerring as to divide a hair. These tests were so successful that they gave him of their daughters in wives and concubines, eighty-four thousand.

Boodhists are believers in the transmigration of souls. They believe that, in the universe, the worlds are in number beyond computation, and that Gautama is the god of all. They believe in a number of heavens and hells, and that these are inhabited by animals, men, demons, and Brahmins. Taking the whole catalogue of their faiths and beliefs, there is not one which has a tendency to uplift man; that is, to make him purer or stronger, mentally or morally.

Zoroaster is another favorite of these so-called Saviors. He was supposed to have been a Persian philosopher, the founder of the Magian religion. The date of his birth is uncertain. Some say

that he lived five thousand years before Christ; others, fifteen hundred; and yet others bring him down to the time of Darius the First. His system of philosophy teaches that the world is the scene of conflict between two principles, good and evil, and that each of these possesses creative power. They also believe in an Infinite Deity or Being which is named "Time without Bounds." This religion gradually degenerated into the worship of fire and the sun, and finally drifted into the practices of the Brothers of the Shadow, or Black Magic.

Mahomet is considered by millions of people as one of the great Saviors of the world, and he has millions of followers.

Time will not permit me, however, to go into a detailed history of these so-called Saviors; but if we test them by the rule that by the fruit you shall know the tree, the showing is against them. Applying this test we find that the believers in Brahminism and Boodhism very largely cover Japan, China, and India, and those adjoining Oriental countries, we see they have advanced scarcely an iota,—if we save and except Japan in the last two thousand years. Taking the believers in Zoroaster we find that by the practice of their system of Black Magic, so-called witchcraft, and associated iniquities, they have literally destroyed the people who are the devotees of that thought; and we find, further, that they are utterly worthless to themselves, to their country, or to posterity.

The followers of Mahomet today are the eyesore of civilization, because of their supreme brutality, illiberality, cruelty and barbarism.

On the other hand, the countries, whose people are believers in the religion taught by Jesus Christ. We find England, America, Germany, France,

Spain, Italy, South America, Russia, in fact every nation on the face of the earth which has shown advancement along the lines which tend to make a people greater, purer and happier. They are all the worshippers of Jesus Christ and His Truth, proving that the fruit is good because the tree is good. We find that everywhere progress, intelligence, civilization, greatness, and goodness are the handmaidens of those who worship Jesus Christ.

He gave us the promise 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."

"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."

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

"Then shall the lame man leap as an 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 the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

In accordance with His command, the devotees of the New Thought, the followers of Jesus Christ, pray God in the name of Jesus Christ, and He hears them, and heals the sick, and destroys the in-harmony which human existence is said to be heir to. In proof of this assertion

I ask the indulgence of this audience for a moment while I give a few instances of healing which have occurred in the United States, and in other parts of the world, in accordance with the promises made to us by our Savior.

The first case to which I refer was that of a young lady living in Galena, Ill., U. S. A. She was suffering from what the doctors termed appendicitis. Arrangements were being made to move her on the morrow to Chicago, where she was to undergo an operation at the homeopathic hospital. At the solicitation of a friend who had been healed, and who was a disciple of the New Thought, she telegraphed to Washington, D. C., for treatment. The treatment was given, and God through man in the name of Jesus Christ healed her; she arose from her bed within an hour a well woman, ate supper with the family, sat up late that night, laughed and talked with family and friends, and on the morrow, instead of going to Chicago to be operated upon, did a day's work.

The next case is that of a lady residing in Japan, who was suffering from some alleged incurable affliction of the head. Her friends cabled for treatment. She was healed perfectly, and I saw her myself at my house in Washington, D. C., about a year afterward as she was taking a trip around the world. She was in the enjoyment of perfect health.

Another case is that of a man residing in Georgetown, D. C. He had been in bed eight weeks, suffering untold agony from what the doctors called rheumatic gout. He was healed by two treatments in two days by the laying on of hands and prayer.

Another case in the same city was that of a little boy who had had the center of his hand shot away by a load from a shotgun passing through it. The doc-

tors favored amputation, but, upon the case being referred to a Scientist, the operation was omitted, and the doctor who favored amputation discharged. Another doctor was employed to dress the wound and the hand grew back to its normal shape, the bones were perfect. The boy now has the use of the hand as well as of the other, as I am informed by his parents. The doctor said he never knew an instance of bones growing before, but, said he, "There they are; you can see yourself. There are new bones grown in the center of the hand."

Another case is that of a lady in South Africa, who was suffering from a cancer in the abdomen. The doctors told the friends of the woman that they were sure she could not possibly live till the morrow's sun; but that, if she was alive next morning, they would then operate upon her and remove the cancer with the knife, giving no hope whatever of her recovery. A cablegram was sent to Washington, D. C., and before the morrow's sun rose, God had healed the woman, and when the doctors came to see her the next morning they found her well and happy.

Another case was that of a lady living in your city of Chicago. She had taken an overdose of arsenic, which threw her into spasms. The doctor said that she had taken enough to kill forty people. She was healed in seven hours after the telegram reached Washington.

Another case was that of a lady in Washington, D. C., who was suffering from what was termed black diphtheria. The case was vicious beyond expression. A prayer of one hour in length destroyed the disease, and in two hours' time the woman was up, eating her breakfast, well.

Another case was that of a lady living

in Washington, D. C., who was said to be dying. Her son, unknown to the family, came to the meeting of our church on a Wednesday evening, getting there about the time that the audience was dispersing. I called on seven of the students, and they, together with myself and wife, commenced to treat the woman. In half an hour's time she was sitting up in bed, taking liquid food.

The last case which I deem it necessary to call your attention to is that of a little boy who resides in central New York. He ran the tine of a steel rake through his foot, clear through. He went into spasms immediately, and continued in them until a telegram was sent to Washington, D. C. As soon as the treatment commenced the spasms stopped and the child's foot was healed in an incredibly short time, and never gave him any more pain.

Cases similar to these can be given from the experience of those who believe, all over the world. The work of healing the sick in accordance with the commands of Jesus Christ is being accomplished by the believers in the New Thought everywhere, in all parts of the world.

If we apply the rule which our Savior gave us, and test the tree by its fruit, we find that the fruit of the tree is good; and the members of the so-called orthodox churches should be the last ones on earth to deny the application of the rule.

Our Savior taught us by His own example to do this work. The Book tells us:

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

"Now when the sun was setting, all they that had any sick with divers

diseases brought them unto Him, and He laid His hands on every one of them and healed them."

"And a woman having an issue of blood twelve years, who had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of His garment; and immediately her issue of blood stanch'd."

We are commanded, "If there is any sick among you, let him call for 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; and if he have committed sins, they shall be forgiven him.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

I ask, What should be the attitude of the various Christian churches toward the advocates of the New Thought? We have shown our supreme belief in Jesus Christ as the only Savior; we have shown that those who believe in the New Thought, taking the commands of our Savior to be literally true, do heal the sick in the name of Jesus Christ, through prayer to God Almighty; that God is the Healer, and that our prayers, to be effective, are given in the name and through the name of Jesus Christ.

In view of the foregoing facts I ask again, What should be the attitude of Christians, and the Christian ministry? If they believe in God Almighty, we believe also in Him. If they believe in Jesus Christ, His Son, we believe. We go farther; we not only believe, but we know that His promises given to man are true, because we prove it by the fruits of the tree. We speak the word

of Truth to the sick, and health returns; we bid the blind to see, and their eyes are opened; the deaf to hear, and their ears are unstopped, their hearts are filled with rejoicing and they sing the beautiful songs of God Almighty's love. The lame leap for joy; the broken heart is bound, and God Almighty's love, through Jesus Christ, His Son, is our balm in Gilead. It fills our hearts with happiness, our bodies with health, our minds with intelligence, our paths are strewn with flowers, and the sunshine of Love lights us as we go along this pilgrimage in the advancement toward infinite and universal knowledge.

Why, I ask, is it that this New Thought is met by the Christian ministry with sneers, with ridicule, with persecution? Why are not their altars decked with this beautiful Truth and their tongues made to sing it to all their congregations? Why are our Savior's words treated with universal unbelief, if not contempt, by those who should be His champions? I speak in love, but I say the time is coming, and coming fast—it is written across the broad expanse of the horizon, in letters of living light—when this Truth shall go forward conquering and to conquer, until all the world shall bow the knee, and every tongue shall confess that there is but one God, the Father, and Jesus Christ is His Son, and the holy spirit of Truth is His Ministering Angel, and that those who believe are endowed with the "signs following," to wit, the power to heal the sick through prayer to God Almighty in the name of Jesus Christ. Those churches and those ministers who are hanging upon the wheel of progress and retarding this great resurrection of the only Truth, shall go to destruction. You can see written across the walls, "MENE, MENE, TEKEL, UPHARSIN." I say it in

warning, I say to the world, that this Truth has come to stay. The great universal, cardinal Truth stands forth as a beacon light which guides our feet and leads us on to glorious, universal and perfect knowledge.

Our creed is: Love God Supreme, love your neighbor as yourself. "A new command I give unto you; love one another. You may know my disciples, for they love one another." Love is all, for God is love.

It Won't Hurt to Try

You may think you're not able to do the task set;

But it won't hurt to try.

You may think you can't learn not to worry or fret;

But it won't hurt to try.

Perhaps you are stronger than you think you are;

Perhaps you can bear your full burden of care;

Perhaps you're no coward—can do and can dare—

It surely won't hurt you to try.

If you go at it right there is much can be done;

It won't hurt to try.

Face your work bravely, don't turn tail and run;

It won't hurt to try.

Don't turn to look back, once your hand's on the plow,

Perhaps you've been chosen to show others how

They may triumph o'er troubles that look black right now;

It surely won't hurt you to try.

—H. B. W., in *Woman's National Daily*.

NEW BOOK.

We are in receipt of a book entitled PROSPERITY THROUGH THOUGHT FORCE, by Bruce Mac Leland, published by Elizabeth Towne, Holyoke, Mass.; price, \$1.00. The book is well printed, beautifully bound in cloth, has 158 pages.

I have read it very carefully and find in it many times the value of the cost. It is my opinion that persons buying this book should have in addition my book, entitled CHRISTIAN SCIENCE MADE PLAIN, both of which handle the financial subject; the price of which book, also cloth bound, is \$1.00. I do not want people to send for these books to me, send to Wm. E. Towne, Holyoke, Mass.

Every soul has an atmosphere, and you feel it as quickly when you enter it as the east wind or the stream of fragrance and warmth of the south side of a hill where there are flowers and vineyards. To give out, although unconsciously, an atmosphere that blesses others is an evidence of regeneration and character. It ought to be one of the most joyful things a Christian can hear to have any person say to him: "It does me good just to be with you." That is a testimony to the subtle yet potent influence of personality; and when mere personality becomes a perceptible blessing, there must be character, fine and trustworthy, behind it.—*The Friend*.

The Realization

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church.

THE difficulty that I, as well as all other lecturers who attempt to teach this thought, encounter, is, I might say, the almost impossibility of our hearers to understand us.

What I mean by the realization is expressed in the Scriptures by the "Gift of the Holy Spirit." As was read in your presence this morning, on the day of Pentecost, this gift manifested itself in the form of cloven tongues of fire, and people from all nations, wherever they were from, understood. It is the "Comforter" which Jesus Christ told His disciples to wait for and receive before they started upon their ministry, because, without its possession they would be unfit absolutely to carry on their work.

In speaking to you this morning, I speak largely from my own personal experience. Before I came into this realization people would talk to me about it, discuss it and explain it, and after all their discussions and explanations, I knew no more about it than if they had not said a word. How far I will be able to make myself understood to you who do not understand, only God alone can tell.

The orthodox Christian world—and I speak in a friendly way of them—do not understand what religion is. They think it is something internal that comes out in the emotions; they must feel it from the inside and to be genuine it must come out.

That is not religion at all. Suppose we were holding a protracted meeting today here in this church and some one or

other of these people before me were not professors of religion, and we who were, would concentrate our thought on them. "Now John, Bill or Sallie, whoever you may be, come up and join the church and be saved and keep out of hell." Our thoughts would be on them, pressing down on them. John, Bill or Sallie would feel in their very consciousness that they were on the highway to hell, and that, unless they got into the church they would be lost, and when they came up to the mourners' bench and knelt down we would throw up our hands and thank God in our hearts that John, Bill or Sallie was saved. "How happy I am," these happy thoughts from our consciousness would go into them, and it would not be five minutes until John, Bill or Sallie would get up and say, "I know I have religion because I am happy, I feel it in my heart."

Such feelings are nothing in the world but animal magnetism working through thought by way of thought transference. There is no religion in it. Such conversion does not hurt one at all, but it does no one any good, and unless one is nursed and fed and taught what religion is, in a few months he has backslidden and is off among the worldly the same as he was before. The spell, in other words, has passed away from him.

That is not religion in the sense that it is the gift of the Holy Spirit—the thought that heals—by any means. The thought that heals is the realization of the allness and perfection of good. It is the understanding of what is meant when

we read that God is all and in all and through all, Spirit, omnipresent, everywhere in existence and that such is true; the realization that God fills every thought, every place, everywhere, not only in this room, this city, these United States but throughout the world and the universe, and that wherever you go and wherever you are, omnipresent Spirit, Life, fills all, and is in all. That is the all that we understand. Then when we come to a proposition we can measure it along the lines of the allness and perfection of good, and we know that harmony must be there, because God is all and in all.

Now it is very difficult for some persons to understand this. God is life. I don't mean to say that God has life, but GOD IS LIFE PER SE, and wherever you see life, whether it be in the plant, in the animal, in the bird, in the fish or in the man, it is God manifest, LIFE. It is difficult for you to understand that, but when you come into this perfect realization, you will know that it is true, because you will have the realization within your own consciousness, and you know that all, omnipresent life, pervades all things and all places and the life within you is God manifest. The realization gives you the understanding of your oneness with God Almighty; gives you the understanding that you live, move and have your being in Divine Love; that Divine Love, Divine Life and Divine Good, are the main-springs of your love, your life, and your good, and that you are simply moved by this omnipresent irresistible power.

It is difficult for you to understand this, but you can get it, and you will get it only by watching and praying as the apostles did before the Day of Pentecost. It will come and will come only in answer to your prayers.

When I had been studying this Science

say, for six months—I first commenced the study of it to prove that it was a fraud—I came into the belief as I thought, that all healing was in answer to prayer, the blind prayer of faith. I had become so thoroughly convinced that that was true that I had no hesitancy when I asked God for a healing, and the answer would be instantaneous. But yet it was but looking through a glass darkly. The ones who depend on simple faith are walking blindfolded; are not walking by sight. The faith of the man who walks by faith as his only power must be so strong that there can be no doubt in him. When he gets it that strong, it amounts almost to a realization.

But I continued to pray; I continued to ask God for this perfect understanding, this realization of the Truth; and on my knees night after night, away in the small hours of the night, with the tears running down my cheeks, I went to God Almighty claiming and demanding this realization as the old patriarch wrestled with the angel, and by and by, one night after my work was done and I was preparing to retire, about 2 o'clock, there came the perfect realization, into my consciousness. I could see plainly that all that is is God and God manifest; that this thing called matter is nothing, but that all is Spirit and Spirit manifest.

The thought that came to my consciousness first was "How simple it is," and I actually laughed to myself at its very simplicity. The next thought that came to me was, I wondered why I had not understood it all my life; it was so plain.

The new birth is the perfect realization of the allness of Spirit. When we have any of these manifestations that belong to so-called material mind, we know their falsity, because we see beyond them

and through them to this perfect harmony, omnipresent eternal Spirit. That is the thought that heals the sick. It is the understanding of the perfection of good.

Now our healings along this line are exactly in the line of our Savior's teaching; along the line that He practiced, and the apostles practiced. When the officer came and asked Jesus to go and heal his servant, He told him "Go thy way," the healing was made, perfect. Jesus realized the allness and perfection of omnipresent God, Spirit, that there could be no sin or sickness there. He went His way, the healing was perfected. When the beggar accosted Peter and John as they were going up to the temple and asked for money, Peter turned and said, "Look on us. Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk," throwing into these words the realization of the allness and perfection of good, "You are perfect, I see you perfect in God Almighty;" and the beggar got up and walked.

It is so with you if you are a healer; it is so with the healer of today. It is so with the real Christian. If you have this perfect realization you can speak the word and the healing will be instantaneous. I don't know how it was with Peter and Paul and those others. I can't speak the word always, but it is coming more frequently as I grow older in the work, and I have never spoken the word in all my life that there was not an instantaneous healing. The only way, really, that a Scientist should heal, should be by the spoken word; but we are babes yet in this work. It is a constant study. The apostles had the advantage of Jesus' teaching; and had the advantage of divine teaching. We must

study, pray; live a consecrated life, with perfect honesty and love dominating our entire being, and when we get there, we will do as Jesus said, "The works that I do, ye shall do and even greater."

Take the Christian ministry, for instance, in the city of Washington, today, and I only speak of Washington as I would of New York, Philadelphia, or any other large city. Put them all together, and how many of them do you suppose have this realization that I am talking about? They can't heal the sick. One of the eminent divines in this city who has been editor of a New York paper a number of years told me, "If I saw a healing with my own eyes I would not believe it." Orthodoxy and theology have got real divine healing out of it. It is legislated out. Christianity, so-called, has been denuded of the germ principle. It is like a kernel of corn that has had the heart taken out of it. The body is left, it looks as good as it did before, but plant it, and do you ever get any corn out of it? It rots in the ground. It is so with the great religious world today. The germ has been taken out of it, and what is the result? It is a constant preparation almost from the cradle to the grave, for passing out; a getting ready to die.

The Bible tells us that the last enemy that shall be overcome is death. It is an enemy and it will be overcome. It was not God-created, but the whole Christian world is preparing for the passing through this hell called death. For what? For going to a somewhere that doesn't exist; for going into a walled city which they call heaven. There is no such place. The kingdom of God, the kingdom of heaven, is within you. You live in heaven or hell today as much as you ever will. It is a condition of mind. If you live in harmony with God Almighty's

Truth you are in heaven; but if your mind is environed by the fears of death, the evils of so-called materiality, you are in hell. That is the reward.

God, somewhere, sometime, either now or in the million of years to come, will bring the Truth to the consciousness of every one of His children. All shall bow the knee and confess that God is all and that Jesus Christ is the Redeemer. That is our religion, and we know it is true. Nothing can be lost; never was anything lost. Divine Mind knows no change; knows nothing but the uniform perfect good. If one of us steps by the wayside without carnal mind, exercising the power and the dominion that God gave to us, he is among the brambles of life, and the briars will scratch him and he will be persecuted and punished until, sooner or later, he will come back into the sunshine of God's love, and His beneficent laws of universal good will cover him. That is heaven. Whether it be here or in the millions of years to come, it matters not, it will all come to you sometime, somewhere.

But what is the use of us worrying here; worrying our lives out, fighting against hobgoblins that don't exist? My patience is tried so often by those who ought to know and do know, but who are lapsing back into the barbarism of materiality and are being scourged with whips and scorpions.

God will punish all who step outside, because the law itself punishes them. The only way of happiness and the only way of harmony is in the perfect realization of the perfection and allness of good, and when you have that realization in your consciousness you have the earth at your command. You are master: you fear nothing; but on the contrary, the world and the goodness thereof be-

long to you. That is what this realization means.

Now, my friends, a moment before I close to tell you how to get it. All religion, the realization, as I am going to term it now, comes by study in answer to prayer. You can't force your mind to believe one solitary thing. You can force yourself to study; you can force yourself to behave, but you can't force yourself to believe anything. Belief is absolutely an involuntary thing, and the only way that you can obtain a conviction is by facts. You can say you believe and think you believe may be, as do millions of people in the churches who do not know what they are talking about, but you can't force your mind to believe anything except in response to facts. I see a thing there and I know it is true. Somebody tells me something, and I believe he tells the truth, but I don't know that it is true. But you have to have the facts either by testimony or by sight.

There are only two ways of obtaining information which convinces. One is by actual sight and the other is testimony. That may be oral; it may be perhaps handed down from father to son from generation to generation; it may be recorded in truthful and reliable books which carry conviction with them; but it is testimony. You must have something to convince your mind of the truth, or you can't believe it is true.

Now the way to obtain this knowledge is to study. There are certain rules that you can be governed by. Jesus Christ said "By the fruits of the tree you shall know the tree." If the fruit is bad you know the tree is bad, because you don't get good fruit from a bad tree. Apply that rule in this way. Any rule that is not susceptible of self-demonstration, throw it out as a false coin, because the

pretense that it is true is false. All truth is susceptible of self-demonstration. All truths go in parallel lines. They don't cross one here and another there, criss cross. They all go the same road, parallel, one with the other. They can't cross, because each is true. Let that be a rule whereby you guide yourself. Is it true, is it parallel with all other truths?

Another great help you will find will be in prayer, the prayer of the realization. Realize in the first place who you are. You are not a worm of the dust, fit only to be kicked here and there. What are you? You are God's child, created in His image and likeness. You have power, you have dominion, and it belongs to you. Now realize that fact; then affirm in accordance with your realization, "I have wisdom, because I am created in the image and likeness of God. He gives me wisdom and He gives me life; He gives me love and He gives me good; He gives me understanding." Let these affirmations be thrown into the great space. They go on forever and are always proselyting. Say, "I have love," and it goes throughout all the world. A pebble is thrown into the ocean, the waves go on until they strike the farther shore. It is the Book of Life. You throw a thought vibration into space and it goes on forever, it is written in the Lamb's Book of Life, and is written there forever. Your life, your thoughts, your

acts are every one of them recorded in this great book of life. Divine Mind sees everything in all your life, at all times, because it is there, a written book recorded in the book of life. Mind what you throw into the vibrations if you would be happy. Throw the vibrations of love, the vibrations of good; the vibrations of perfection; "I have life, I have love, and I love my brother and I love God." Let such thoughts go out, let your conduct square itself in accordance with your vibrations and your affirmations, and see where you will be. You will be giants walking, and God's realization will come down into you, and you will be perfect.

Remember what I tell you, that God Almighty will aid you if you place yourself in the line; but if you walk off in your little mortal mind ignorance and say, "I don't believe it," death will overcome you; sorrow will engulf you, and the laws of so-called material existence will destroy you. But sooner or later, somewhere, God Almighty's laws will reach out to you and you will get back into the sunshine and you will see the mistake you made.

May God Almighty bless you and bless all our hearers and readers today and enable you each to make this brighter and perfect realization: "I take God Almighty and His Truth and His laws as my guide, and I will follow." If you do, all is well and you are in heaven.

"Do not waste a minute—not a second—in trying to demonstrate to others the merit of your own performance. If your work does not vindicate itself, you cannot vindicate it."—*Thomas Wentworth Higginson.*

Great deeds immortal are—they cannot die. Unscathed by envious blight or withering frost, they live, and bud, and bloom; and men partake still of their freshness, and are strong thereby.—*Aytoun.*

The Prayer Which Heals

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE subject of prayer is as old as the human race. There is a principle lodged in the consciousness of man, it matters not how low in the scale of civilization or of being he may be, something within him that seeks something to worship. There is a longing and a desire to know something of the future, whether he shall live again. In every country that I know anything about, except China—and that is true of China, except as to the followers of Confucius—there exists in the mind of every human being this desire to pray. The mother, who, with devotion akin to godship, throws her child—beautiful to her—into the river, there to be destroyed by the crocodiles, is offering a prayer which wrings her very soul. The man who throws himself before the car of Jugernaut and is crushed is offering a prayer that engulfs his entire being.

Take the history of the world, and we find upon the right hand and upon the left a multiplicity of gods, to whom man has always been praying. The only one and true God, so far as history outside of the Bible goes, has been but of modern date, so to speak, in the story of the world. Abraham was driven from his country because of his fidelity, his faith, his determination to stick to the thought that there was only the one true God. We find the same thought cropping out in the philosophy of various heathen philosophers, notably Socrates. The idea of a multiplicity of gods, polytheism, has been existent all over the

earth until within a very recent date, excepting here and there a favored spot. Wherever you have found man under all these conditions and circumstances, you have found him a devotional being.

The great conquerors of heathen date, before they went into battle, would sacrifice to this or that heathen deity. Washington Irving, in his life of Captain Bonneville, gives a very beautiful incident of an Indian chief whose tribe was starving for the want of game. The old chief prepared himself and prepared his altar for worship. The only thing he had of value, to him, was a little bit of tobacco. The old chief placed this upon the altar and burned it as a sweet incense and prayer to the Great Spirit, whom he was petitioning for deer and game.

The world is filled with prayer. To-day millions of prayers will go up from the altars of the churches, not only of America, but those of all civilized countries, praying to God Almighty with much devotion and perfect honesty, but with absolutely no success, for the reason that those who pray know not how to pray. The heathen would have thought it very presumptuous in anybody to say that he did not know how to pray. The follower of Mahomet, who bows himself in the sand and prays to a personal God, and Mahomet as his prophet, would think us very presumptuous if we were to say he knew not how to pray. And the ministry of this city and of this great country would say that I was pre-

sumptuous beyond measure in my ignorance of theology, to say that they did not know how to pray.

There is a test, Jesus Christ says, by which you can know the tree, and that is by its fruits. If the fruit of a tree be evil the tree is evil. If the fruit be good the tree is good. Nothing succeeds but success. In other words, if the prayers that are being offered are such prayers as came within the rule of perfect praying, then they would have success, and THE SIGNS WOULD FOLLOW, because they who offered the prayers would be believers. We have the promises of Jesus Christ for this.

Mark you, I am not saying that these people who pray are not honest, because I know they are. I am not saying that they are not sincere, because I know they are. But I do say; that, judging them by the measure that our Savior set up, their prayers are worthless, because they have no results.

An old minister in this city told me, "If I would see with my own eyes a person healed by prayer, I would not believe it." I was trying to convince him that God did through man heal the sick the same as He did of old, and I finally told him, "Come and go with me. Take me to any of your sick folks and God Almighty will heal them right before your eyes." He would not go. He said, "If I saw it with my own eyes I would not believe it." That is the theological idea.

He was an honest man; he was a good man. I have heard him in charge of his class meetings offer up prayers for certain sick persons whose names would come in. They would pray that this one or that one might be healed, and wind up the prayer with, "Nevertheless, not my will, but Thine be done." In other words, they did not expect God

Almighty to hear their prayers or answer them. Why should they? The universal belief is that God is the author of sickness, the author of death; that those He loves He punishes. A minister that I heard exhorting a young couple whom he had married, said, "As you go along the pathway of life, you will meet with reverses, sorrows, sickness, troubles, but remember when they come, that they are sent by God to refine you, as it were, the metal in the furnace, that you may come out all the brighter." Such a thought is in antagonism with every principle that we have of God Almighty, given to us through the Holy Scriptures. Such a thought makes God the author of sorrow and of trouble, and there is not one word of truth in it. We know that what we are talking is true, because we have the signs that follow.

In our prayer we pray by what we term the realization. If I could explain that plainly, so that you might understand it, I would do you a favor that you never would fail to recognize, and it would advance you along the ladder of knowledge in such a way as would be the greatest benefit that God could give you. Now let us see if I can do it.

We realize that God is omnipotent Spirit, omnipresent Spirit; that He is here; that He fills every particle of space in the universe; that we live, move and have our beings in God Almighty life; that the life within us is God manifest; that all that is, is good and that the so-called evils are but the passing, the unreal, the untrue; that they pass away, and that the place that knew them knows them no more forever. We have the perfect understanding in our consciousness; we look beyond the manifestation of so-called evil to the image and likeness of God, in whose image and

likeness we were created; and we see that image and likeness perfect. Then and there we affirm its perfection; and that affirmation is manifested, in the so-called evil passing away, and the sunlight of Truth settling upon the God-child and making him perfect. That is what we term the gift of the Holy Spirit. It is what we term the new birth. It is what we term the realization of the Truth. It is the prayer which heals.

This prayer is somewhat different from the prayer of faith. If I can draw the line, we will see. In the rear end of this hall there are two doors by which we go out. At the other end of the hall we will say there is another hall. I shut one door, say the door on the right hand, and call that the door of faith, and the other door we will say is the door of realization. I look at the closed door and I say in my consciousness, in my faith I believe there is a hall beyond that door. If that belief amounts to a realization that is absolutely without a doubt, or without a question, it has power and effect; but it is looking through a glass darkly. I don't have to have any faith when I look through the open door to see the hall, because the hall is there. It is plain in sight. I see it and I know the hall is there, and I affirm that the hall is there. I know it is true, because I see it.

When a person is sick, I might pray in faith, asking God Almighty, with perfect faith, without a doubt, to heal that person, and he would be healed instantaneously—no question about it. But where you have the power to offer that prayer in perfect faith you will fail a million times. Your faith will go back on you; you will have doubts, and those doubts will kill and destroy the efficacy of the prayer. On the other hand, if I have the realization of God Almighty's

perfect child in my consciousness, knowing that all that is permanent, is good, knowing that the person is the image and likeness of God and can't be sick; if I can see that in my spiritual sight, then I don't have to guess; I don't have to see through a glass darkly; and I know and affirm the truth, and the Truth gives me freedom.

There is a difference between the prayer of faith and the prayer of realization. But in so far as all religion has a tendency to teach the oneness and allness of God Almighty, and the efficacy of the omnipresence of His Son; that religion has a tendency to build up the world, and makes the people greater who believe it; makes the nations greater who practice it. But I say in all charity and all love to the Christian world that you are not going far enough; you stop upon the threshold of faith, when the barriers that construct your vision should be thrown away, thrown aside, then you can read as you run, and all can see and all can understand; and then will be fulfilled the prophecy of Jesus, that those who believe will have certain signs that follow.

That is the prayer of the realization. It is the prayer that heals. To me, it looks very simple. When this realization came to me the first thought that crossed my consciousness was, "How simple it is," and the next thought was, I wondered why I had not seen it all my life. We know that God is Spirit and that God is all, and we live, move and have our beings in this spiritual life; we know that all is God and there is no opposite. Isn't that simple?

But the trouble with the world is that they fall and stumble upon this thought of what they see with their physical eyes. Here before them they see a man in crime; they see another weeping with

sorrow; and another suffering from sickness; another groveling in poverty; and they say: "Are these things good?" Certainly not. "Are not they real?" Certainly not. There is no reality in them. If I build a fire in a grate and put the wood on there, it burns up. I can take a stick of wood from that fire and I can pound a person so that I can knock him down. It is a real stick of wood; I can take a brand from the burning and put it to a house and burn up the house, or the town or a forest; and it looks real, does it not? Yet look three or four hours afterwards and that grate is cold; the fire is gone; there is no wood; everything has vanished; it was unreal. While it had all the permanency of looking real at its time, it has passed away and the place that knew it knows it no more.

It is so with a person racked with disease. He may be in the delirium of fever. You look beyond and through at the real; you declare the allness of God, and that perfection must supplant all of this evil, and directly the manifestation of fever is gone. It has been destroyed; has passed away and the bright star of eternal good shines forth and your patient is well. Hundreds and thousands of times have I seen this manifestation.

Eternal good, eternal life and eternal love destroy and annihilate this manifestation and the perfect child of God comes into his own in the realization of the Truth.

This is what we term the prayer of the realization, the prayer that heals. Oh, if you could all get it, and you can if you want it. But you can't get it by saying "It is not for me." How many people come to me and say "You can do this but it is not for me." If they only knew that they were committing moral suicide when they thus talk about themselves

they would stop it. God Almighty loves His children all alike; gives to each of us an immortal spirit; the God-Mind runs through all humanity; there is no mind, but one and that is the Mind of God. The mind that you have is simply God manifest. You can have wisdom; you can have spiritual understanding, if you will accept of the precious gift and let the angel of life come and nestle in your consciousness. But if you close the door and say, "It is not for me," you are cast into outer darkness among the ignorant and the suffering; those who are blinded with prejudice and destroyed by sickness, sorrow and want; and there is weeping and gnashing of teeth. You go with the ignorant; but those who have this beautiful thought of perfect understanding live in the sunshine of God Almighty's love, and all of the blessings of divinity are his, and not a wave of trouble crosses his peaceful breast.

Now you can have it if you will. The only way to get it is to study and pray, and God will answer your prayer, if you affirm the Truth and stay right with it, and you will get the gift of the Holy Spirit as the apostles did by waiting until the day of Pentecost in Jerusalem.

Jesus Christ never sent out His apostles without being taught. He taught them for three years; and yet then He told them to go to Jerusalem and wait until the power came. When Paul was stricken high-handed in crime in the persecution of the church, he was turned out, so to speak, to go to preaching. He was told to go to Damascus, and there he would be told what he should do. He was sent to Arabia, and there had to study for three years to learn the Truth. All must know it. Jesus Christ says: "You shall know the Truth and the Truth shall make you free." But you have to know it; and in order to know

it you have to go to this great fountain of knowledge; work, seek, ask and knock, earnestly and honestly, remembering that when you come to the altar, your heart must be filled with love. You

can't come to God with hate nestling in your bosom; you must be filled with perfect love.

"Study" is the last word I have to offer upon this subject today.

Time, An Illusion that Weakens Man

What is the nonsense we hear about life being too short for this and that performance? Life is eternal! If we cannot do a thing today we have all eternity to do it in. Paradoxical as it may seem, men who never force themselves, and believe they have all the endless future to do things in, are the very men who do many great and lasting works today, now and here. These great souls, who are not labeled "strenuous," are the real workers of the world today. It is a sign of weakness to hear a person say or write "Life is too short" for doing

this or that thing. That is one of the old pessimistic expressions of the Old Thought, and has nothing to do with us of the New and Now. An eternal spirit has nothing to do with time or space; it lives only in eternals and universals, and yet really lives in the present moment. How paradoxical seems the language of the Soul! Life too short! No time to waste! Nay, 'tis not so, beloved child of the eternal All-Father-Mother—thou hast all life, all time. Cleanse thy mind of the illusion of time.
—*The Magazine of Mysteries.*

DON'T WABBLE.

There is one sort of man that there is no place for in the universe, and that is the wabblers, the man on the fence, who never knows where he stands, who is always slipping about, dreaming, apologizing, never daring to take a firm stand on anything. Everybody despises him. He is a weakling. Better a thousand times have the reputation of being eccentric, peculiar and cranky even, than never to stand for anything.—*Success.*

"Unanswered yet? Nay do not say ungranted;
Perhaps your work has not yet all been done;
That work began when your first prayer was uttered,
And God will finish what He has begun!
If you will keep the incense burning there,
His glory you shall see some day, somewhere."

We must look into our own bosom for the key to other's lives, and we only find it when we strip to the soul and lay bare before our own the hidden secrets of our own fear, condemnation, and resistance.

The only difference between the genius who conceives and the genius who executes, is that the one has the courage to work and take his chances on the issue, but the other refuses to attempt unless he can be assured of success.

How the Sick are Healed

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

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; and 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.

I HAVE often pictured in my mind the beautiful tableau that our Savior and His disciples made as they were going up this mountain, from which He ascended into the clouds. Historians tell us that there were about five hundred people in the congregation, and doubtless everyone was listening to every word that dropped from His lips. He had been talking to them, no doubt, of His career, the time He had been with them, the three years that were past, and the fact that His gospel, which He had taught them, was now demonstrated in His life. He had passed from death, was resurrected and was now with them a perfect living man, showing that He had overcome what we might term materiality, the thought of death, the last enemy. The climax of His discourse was, "Take this gospel that you have heard Me preach into all the world; preach it everywhere; and these signs shall follow those who believe." He did not say these signs would follow you

alone, but you shall have a test of the believers in the signs that follow.

And that has been the test forever. There never was a time since Jesus Christ gave out these words when that was not the test of those who believe. The world is filled with so-called believers, but they don't believe. Take the ministry of this age, educated profoundly in theology, and put the plain question to them, "Can you heal the sick, or do you believe in it?" and ninety-nine out of every hundred will tell you that they would not believe it if they saw it with their own eyes, as one told me, one of the oldest in this city. Why? Because it has been talked out of the church.

I asked my father when I was a child of fifteen or sixteen why it was that we could not now heal the sick as they did in the day of our Savior and the apostles. He said that that healing was given simply as an evidence of the truth of the mission of Jesus Christ. We had their history; we had the history of their healings; consequently, it was not necessary for us to have that testimony. But Christ did not say so. He said, "Take this gospel and preach it to all the world, and these signs shall follow those who believe."

Now if we did not know this to be true we might be put off with these subterfuges. Mark you, I do not say that these people who believe as my father said are dishonest, for I know they are not. He was a sincere, good man, and he believed what he said to me to be true.

but it was not. It was error; it was the rank error that is burying the churches in materiality and causing their congregations to go down to death, misery, suffering and want. The same universal law is existent today that existed in the days of Christ. There has been no change; there can be none. As sure as the earth revolves upon its axis and the sun continues to shine, the never-failing laws of God Almighty are self-existent forever.

In discussing this topic before you this morning, I want to be plain, so that not only you who are here, but those who read and who do not understand this truth, may know that the EVIDENCE of TRUTH is in WHAT I SAY; furthermore, that they can have, as I might term it, a life buoy, a life line that they can get hold of, and pull themselves up into the light of eternal harmony. If I can do this, then I shall have accomplished my purpose.

Coming to our question, "How the sick are healed?" I answer, All healing is done by God, through man, in answer to prayer. There are various kinds of prayer. We have what is termed the prayer of faith, and we have what is termed the prayer of the realization in its various forms. By the prayer of faith we mean this: When we come to God, we ask Him, believing in our hearts that we are going to receive that for which we ask. When you have that prayer of faith perfect, you can move the mountains; you are sure of an instantaneous reply in almost every instance.

There are circumstances around every kind of case brought to us for healing that have a tendency to vary the universal rule. When our Savior went into his own country, Mark says He could not do many mighty works, because of their un-

belief. Matthew says He did not do many, because of their unbelief. When the world of thought is on and against a patient, it is difficult to heal. Suppose here is a prominent person, who is sick. The newspapers herald it abroad that So and So is sick, the symptoms very bad, the pulse fast, the temperature high; he is in delirium, there is no hope. What is the thought? The thought of the universal world is that he must die; and I tell you it is beyond all human power to lift that belief up and let that person be healed. I have never known of an instance of healing in such cases, except through divine treatment by Scientists.

The thought against Jesus Christ was, "You are the carpenter's son; your brothers and sisters live with us, your mother is here with us; we do not believe in you; you are a fraud and a fake; and these attempts that you make, are nothing." That was the thought when he first came home from His travels. He went up into the rostrum, opened up the Scriptures and commenced to read in the prophets about Himself, and after He closed the volume He said, "This day is this Scripture fulfilled in your ears," I am the one of whom the prophet speaks. What did they do? They commenced to question "Who is this man?" Some one said, "That is the carpenter's son; his brothers and sisters, father and mother live here among us;" and they were going to throw Him over a precipice. That is how they met Him. By a law which we understand, and which we would practice if we wished, Jesus became invisible and passed through their midst, and thus He saved His life. He had before told them that a prophet is not without honor save in His own home. It is this universal unbelief that destroys.

There are other reasons that hold pa-

tients back. The patient himself is sometimes to blame, sometimes the healer; sometimes the combination of the two. But the general rule is that when you offer the prayer of faith, believing, you will receive an instantaneous answer.

I am going to tell you of two or three instances of healing along this line, so that you will know. One time I had a very painful tooth as I thought. It had been hurting me for a long time, two or three weeks, more or less, and it hurt me badly. It was diseased at the root, and I felt that it would have to go with its fellows, many of which had gone with the same trouble. I had a healer treating me at that time; I thought I was too much of a man to ask God to help me cure toothache. I was not going to be a baby and cry about toothache, and I never said anything to my healer about it. When I was going home from church one Sunday evening the thought came into my mind that there was nothing too little for God's laws to heal. "The very sparrows that fall to the ground He notices, and the very hairs of our head are numbered, and why can't this toothache be cured? I have a right to ask." I asked God then and there to destroy that pain, and it seemed as though the tooth was taken at the end and pulled out, about two and one-half inches long, that the little end came out last. The soreness was all gone, and the tooth never was sore again, never has pained me since, and is perfect today. That was nine or ten years ago. That was one answer to the prayer of faith.

There was a young man who had the erysipelas. He was my son. I had studied Science so much at that time, although I had been studying it for only about five months perhaps, that I had become thoroughly disgusted with the idea of intervention between me and

God Almighty. I did not believe in *materia medica*. When I first commenced the study of Science I was a pretty good doctor, the son of a doctor. I had a fairly well-equipped apothecary shop in my library for home consumption, and some one was taking medicine all the time in the family. I had come to the place where I could not endure the thought of ever taking another dose of medicine. I kept on with my work day after day and let my wife and others handle this erysipelas. It kept growing worse and worse all the time. My son's arm was swollen, his breast and left side of the face swollen. His left eye was shut. I left my office at noon that Saturday, with the determination that I would go home and I would doctor my boy and kill that disease. I went into the bedroom, where he was lying filled with that terrible thought of a swollen face, hot with fever. I said, "Why won't you let me try this God-healing?" "You can try anything you have a mind to," he said. I knelt down by the side of his bed and asked God to heal my boy. I said: "I don't know, Father, how to ask, only I want you to heal my boy. I want him cured and I know you can and will cure him and I ask you to cure him, in the name of Jesus Christ." I got up from my knees, feeling that he was cured. I said to him: "If you feel like getting out of this bed, get out; you do not have to stay here unless you want to. I am going upstairs to take a nap." I went upstairs and lay down and went to sleep. In the course of an hour I woke up, I heard something "sloshing" in the bath room. I went down and found my son in the bath room. I asked him what he was doing, and he said he was washing the grease off his face. I said "All right, wash it off." He sat up that afternoon and played with his

little boy with his eye still shut. That was about three o'clock. At dinner time he went to the table with the family. By dinner time there began to be a little peep out of the swollen eye. Sunday morning the swelling was all gone but a few little red spots here and there, and by Monday morning, he went to work in the navy yard for the government, perfectly well. That was another cure by the prayer of faith.

Another instance was that of a gentleman who was sitting by my side in the Foundry church and who spoke in the meeting. He was an ex-minister, what they call a superannuated minister of the Methodist church. Some eye doctors had told him that his eyes were going out. He was quite an old man then. He said he was going blind, he would soon have to quit work. The doctors told him he was going to lose his eyesight, but he said he was going to love Jesus as well after he became blind as he did then. I got up right after him and told him that if he loved Jesus as well as he said he did and would ask Him, He would heal his eyes. I said that right before everybody. I sat down and he whispered to me to ask God to heal his eyes. I did so silently for a minute or two. He came back the next week, his eyes were well and he was thanking God that his eyes were well. If necessary, I could go on and give instances of healings by the prayer of faith by the hour.

The difference between the prayer of faith and the realization is this. For instance, say there was a library at the other end of this room. There are two doors there. One door, we will say, is shut. I look at that door and I have faith to believe that there is a library of books in the room beyond. I don't see them, but I have faith to believe they

are there, and if the faith amounts to a conviction as strong as if I saw it, it will heal the sick as well as the other kind of prayer. Wherein we have the benefit of the realization is that I look and see the books on the shelves. By one we walk by the sight of faith, and by the other, we walk by physical sight, as well as by the sight of faith. In other words, you have the realization, when you treat a person, that all is good. Why? Because God Almighty, Omnipotent Power, Omnipotent Love, Omnipotent Good, Omnipresent Life is everywhere, pervades all, is in all, and through all; not only fills you and everybody in this audience, and every niche in this room, but fills the universe everywhere. God Almighty love, good, harmony, is there; and we have that realization. When we see this in our consciousness and declare that the manifestations of evil, so-called, are lies, false, unreal, untrue, and can't be otherwise, that realization destroys the so-called manifestation of evil, whatever it may be. That is the realization of the perfection and allness of good.

Now, I don't mean—and here is a place where a great many stumble—I do not mean to say that a man who is caught redhanded in crime and is destroyed, that his acts are good and that he is perfect. I mean to say this: All that is REAL is good. For instance, I use an illustration oftentimes of a grate and a fire. Here is a grate; I fill it with wood, I apply the match and that wood burns. Both of them are real to all intents and purposes. You can take one of the sticks out of that grate and knock a man down and kill him with it. You can take a brand from that fire and burn up a town. It is real, is it not, to all intents and purposes? But you look at it in two or three hours and that fire is gone, the

wood is gone and there is nothing there; it is unreal. Why? Because it was not permanent. I do not say there was not any fire there, was not any wood there. There was, but it has passed out, it is unreal character and has shown itself; it is gone, but the everlasting Truth of God remains forever. There is no passing out; it is permanent and when we talk of the unreality of evil, we talk because it is not permanent; and when we apply the healing thought to so-called sickness it is destroyed.

I can put that fire out in two ways. I can put it out by throwing water on it, or I can let it alone, and it will kill itself. So with all evil. It matters not if you have disease in your body, let it alone and what will it do? It does you up and destroys you, and destroys itself and by and by the waves of eternity have passed over you and the ripple is gone, neither you nor the disease is there, and the place that knew you knows you no more. But when you get the realization of the perfect good, you destroy the evil and the God child is manifest in you; you live and are happy and are perfect. That is the difference between the realization and the prayer of faith.

I will give two or three instances of healing according to this realization.

We received a telegram, and afterwards a letter to treat a lawyer in a western state, who was in the asylum, crazy. We sent him the healing thought that God Almighty, Omnipotent Mind, could not be crazy; that there was but one mind and that mind was God and God manifest, and wherever it was it was perfect. That thought, that realization, in the course of a couple of months brought him from the asylum. He is now practicing law again and is all right. That was the realization of the Truth, the perfection of good.

Another instance I will call your attention to. A man had a cancer on the face beside his eye. He wrote to a student of this church. She came and we all treated it, gave him the realization of the perfection of good. We knew that the cancer was evil; that it was a lie, unreal and untrue; that it could not stay there; that God Almighty's harmony was the normal condition of that man. The result was the cancer passed away. It never left a scar.

We have healings that are done by present treatments and absent treatments, by the laying on of hands and by the spoken word. Whatever the system may be, we give the perfect realization of the perfect good; the realization of perfect harmony, and wherever we throw that into the vibrations it is perfect. If we had read in the Bible about the Savior being able to heal somebody, say in the Island of Great Britain, at that time the world would have thought it was wonderful, but it would not have been more wonderful than was the healing of the servant of the Roman officer. "Go thy way, he is healed." That was absent treatment.

We received a cablegram to treat a woman in South Africa—received it about five o'clock of their day. The woman was well the next morning, although the doctors refused that afternoon to operate on her because they said she would be dead the next morning. The doctor came back the next morning and the woman was well. The thought of God Almighty. Perfection, went to her. We threw into it the vibration. It was God's truth and she was healed.

Mark you, in God there is no space. God is omnipresent. He covers all. I was somewhat amused in my reading a few months ago to find an expression

that I had used, and had been published by me two years, before I saw the book, in which it had been uttered word for word, 1700 years before I printed it. The words were these, "God is center everywhere, circumference nowhere." It is the theological conclusion. God is omnipresent. He centers everywhere. You can't measure Him because there is no space where God is not. Go to the North Star, from which is supposed to take a hundred thousand years for light to reach us traveling with a velocity of 184,000 miles a second, and when we are at the North Star we are only in the beginning. We may go on amid the Milky Way for all eternity, traveling with the velocity of light, traveling a million of years, and when we stop we are the same as when we began. God Almighty love is there, center there; there is no space, there is no light, there can be none. All is Infinite life and life manifest.

Therefore when we send a thought to a patient in South Africa, or as we did to a woman in Japan, who was wonderfully healed, or in Australia, as an incident occurs to my mind of an instantaneous healing, the thought goes; there is no space, all is here and now in Infinite love and the healing is instantaneous, the same.

Peter spoke to the man, as he went to the temple, "Rise up and walk." The Truth will have the same effect; it makes no difference where sent. Distance is nothing.

Let me say in conclusion to those who wish to learn this Science, study and keep at it until you have this realization. Then all will be well with you.

God's blessings go with you all.

TREATMENT.

Before closing our services we will give what we call a treatment. All treat-

ments are prayer, the prayer of the realization, of which I have been talking. We realize in our consciousness that God, Spirit, Love, Life, is omnipresent. We realize that God is life, not that God has life as you and I have life. The life in you and me is God manifest, but GOD IS LIFE. He pervades all space, is omnipresent; and when you are asked, "Is there life in the stars or in the sun?" you answer by asking yourself the question, "Is God there?" "If so, yes; there is life there. Life is everywhere where God is." God-Life is perfect. There is no disease; there is no lack, there is no want, there is no inharmony in God Almighty-Life, in God Almighty-Love in God Almighty-Good. All is harmonious, all is health, all is perfection in Infinity, in God. Therefore we make that realization in our consciousness, and then we know that we have life; that we have health; harmony; love; that we have good; all in us and through us, because we live, move and have our beings in Infinity, Life, Love, Good. That being true, there is no room for anything that is unreal, that is wicked, or that is inharmonious. There is no room for it. God Almighty fills all space. There is nothing but perfection.

Now with these preliminary remarks let each of us close our eyes and realize for a moment that we live, move and have our beings in God.

God, our Father, we know that we have life; that we have strength; that we have love; that we have prosperity; that we have happiness; that we have contentment; that we have all good; and that all such belong to us, for we are thy children, and live, move and have our beings in thee. All Good is our birthright; we claim it; we demand it; there is nothing for us to do but to reach out our hands and take that which be-

longs to us, as the children of God Almighty. Therefore, we are not beggars; we are not mendicants; but we are the children of God, His image and likeness, living, moving and having our beings in Him.

Thou God dost give us wisdom and spiritual understanding; thou dost give us righteousness and holiness; thou dost lead us along this pathway, so-called, of life, guarding our footsteps, filling us with contentment, joy, peace and harmonious conditions of perfect life and perfect love and perfect good; and we rejoice in it, and we thank Thee for it and bless Thee for it, all in the name and through the name of Jesus Christ, our Savior.

Infinite Life goes with each of us to our places of abode, surrounds us with perfect harmony, happiness, love and perfection, drives out all possibility of contention, all possibility of evil and destroys all beliefs of inharmonious conditions, and lets perfect good settle down upon us and through us and in us; blesses us with prosperity; gives us everything that we need and that we want; the luxuries as well as the necessities of life. God Almighty gives all these to us; they belong to us. God Almighty blesses us with happiness, and we have it; and He gives us sunshine to walk in, the sunshine of harmony and of good; and we thank Thee, our Father, for it, for all in the name of Jesus Christ. Amen.

GENUINENESS GIVES POWER.

There is nothing which will add so much to one's power as the consciousness of being absolutely sincere, genuine. If your life is a perpetual lie, if you are conscious that you are not what you pretend to be—that you are really a very different person from what the world regards you—you are not strong. There is a restraint, a perpetual fighting against the truth going on within you, a struggle which saps your energy and warps your conduct.

If there is a mote at the bottom of your eye, you cannot look the world squarely in the face. Your vision is not clear. Everybody sees that you are not transparent. There is a cloudiness, a haze about your character, which raises the interrogation point wherever you go.

Character alone is strength; deceit is weakness; sham and shoddy are powerless; only the genuine and the true are worth while.—*Orison Swett Marden in "Success Magazine."*

"We think that heaven will not shut forevermore,

Without a knocker left outside the door,
Lest some belated wanderer should come

Heart-broken, asking just to be at home,
So that the Father will at last forgive,
And looking on His face that soul shall live.

"We think there will be watchmen through the night,

Lest any far off turn them to the light;
That He who loved us into Life, must be A Father, infinitely Fatherly;
And groping for Him all shall find this way

From outer darkness, through twilight,
into perfect day."

"His mercy endureth forever."

"Every knee shall bow, every tongue confess."

Let's take the instant by the forward top.—*Shakespeare.*

The Religion of the Future

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE religion of the future must be a practical religion. It must be a religion which is in harmony with the age in which we live.

If we should advocate that all the commerce of the seas should be carried by the very inferior class of sailing ships which were known in ancient times, that all traffic across the land should be carried on by caravans, that our means of locomotion from one country to another should be upon the backs of asses, and that the man should lead the animal while the family would ride upon its back, you would readily see that that would be inconsistent with the age in which we live. The mighty ships will cross our ocean in four days, each carrying its thousands of people, the continents are connected by the steel bands of railways, and by the combination of water and fire we have obtained steam, which moves the commerce of the world.

That is not all. Horseless carriages, wireless telegraphs and the telephone connect ocean with ocean; lines of copper enable us to talk under the seas, on the continents and with all the world. Yet the end is not here. Many of us living today, will see aerial navigation conducted with almost as much safety, if not quite, and in as great perfection as is now obtained by the great steamships and railways.

The world is progressing, it is going forward. Religion must be practical; it must be progressive; and it must be

in harmony with the times in which we live.

If we glance back into the history of the world, we will see that the greatest engine of oppression, that which has had a tendency to drag the people down and hold them in abject servitude, has been what was termed religion. The best religion that I know of in ancient days was the philosophy of Confucius, which he gave to the Chinese people; and after he was canonized his philosophy was declared by the Chinese emperor the religion of the empire. It had but three cardinal thoughts in it: First, loyalty to the state; second, perfect honesty in the payment of debts; third, reverence for your parents. That is the religion of the Chinese empire today so far as the followers of Confucius are concerned. And so practical has this system of honesty been made that there has not been in a thousand years the record of a defalcation.

A system of enforcing honesty exists. The Chinese, as you are aware, go in families, as all ancient people did. Their family relations are kept up. Suppose that my friend belongs to the same family as I and I refuse to pay my honest debts. Upon complaint to him, as the head we will say, of the family, he comes to me and tells me I must pay that debt and I refuse. Now unless he and the family make that debt good to the outside injured party, the law comes in and beheads the whole family. This rule has

a tendency, as you will see, to make a man reasonably honest and it also has a tendency to make our relatives stand pretty close by us and see that we keep honest.

The tenets of this Confucius religion have been so perfect in the way of its loyalty to the government that in four thousand years there has been but one revolution in the dynasty, and that was less than four hundred years ago, when the Tartars overran the old stock and established a new family upon the same throne. With that exception, in over four thousand years there has been no revolution in the government.

But there is no God in their religion. There is no thought of a hereafter; there is no teaching of any morals, except as I have told you.

If we go over to India, a little farther on, we find that the Aryans at an early day overran that people and established Brahmanism, and in its establishment they created a caste of the Aryan people as against the natives. They enforced their religion, which is abject slavery by the church to the priests and the priesthood, confining the people in castes, controlling them today as they have for more than four thousand years, in abject servitude.

They hold these people through the dread of what they term reincarnation. If a man or woman, if I remember right, however, the woman is excluded, she has no soul,—if a man commits a sin, as specified, there is a specific reincarnation which shall be his. If he steals the money of a priest, I remember, he is to be reincarnated for one thousand times into a reptile or some offensive bug or animal. The woman, as I mentioned before, has to be reincarnated several times, until finally she is turned into a man. After that she has some show of

getting into the upper kingdom, but before that she has no show.

Their idea of Heaven,—excuse me for being prolix, here, I will hasten on as rapidly as possible,—is that there are seven grades, and at the top of the seventh grade all is freedom, and minds of all that go above the seventh grade, constitute what we would call God. Their system of reincarnation and the fear of it, holds the people of India in abject servitude, holds them down. They are not one whit more advanced today than they were four thousand years ago.

I might go and detail to you all of the ancient religions, commencing with Egypt, and the fire worshipers of Zoroaster, and all of the various systems of religion that have ever been started, and you would see that there is not one of them, with the exception perhaps of the philosophy of Socrates, that has a tendency to raise the human family. But, on the contrary, the tendency was downward. Socrates believed in the immortality of the soul, and in the existence of one God. In that respect, his religion as to the immortality of the soul, was beyond the religion of Moses. The religion established by Moses was a great creed of morals, but it was intensely selfish. It was created for one little people, and for them alone; whereas, in God's creation there is no Jew or Gentile, as was proven by the sheet that was let down before Peter, telling him to rise, kill and eat. He said, "Not so, Lord, for I have never eaten anything that is common or unclean;" and the apparition was repeated and Peter was told that whatever God had created was not common or unclean; meaning that the Gentile Samaritan, to whom Jesus talked at the well, and the inhabitants of all countries that Jesus told him to take His gospel and preach it to, are equally the chil-

dren of God; are each of them entitled to the same rights and privileges, and they are each capable of enjoying the same blessings.

The command was, "Go into all the world and preach the gospel," and the promise was, "Those who believe your teaching shall be known by certain signs that follow." That was not confined to the Jew or the Gentile, but to all the world; and to prove that that is true, the believer of today, wherever he may be, whether he come from the tribe of Israel or the Gentile world, so-called, the believer has always been endowed with the signs that follow.

I come along in my historical thought to the religion of today, and what do we see? Now I may touch tender chords with some, but I am here to talk truth. The religion of today is not practical. It has a tendency to drag the people down. In so far I admit,—I wish to be understood,—that these people believe in God Almighty and in Jesus Christ, His Son, they are being raised up out of the rut of old theology. That vital belief has a tendency to uplift and in the degree that man becomes free, in that degree the nation is great. Jesus Christ said: "You shall know the truth and the truth shall make you free."

Look at the churches today. What are they teaching? They are teaching their people to make a preparation, so that when they pass from this world they may go into Heaven and there enjoy the blessings of God and escape a hell, which is controlled and governed by a being termed a devil. That thought,—I speak without exact figures, but I will say approximately,—fills one-half of the asylums of the world in all civilized nations. How often I see in my experience where people come to me bowed down with fear, with dread of an awful hell

that is gaping for them in their imagination, until sometimes they are almost crazy. Others fill the asylums. The religion which is true, as Jesus Christ told you, gives you freedom, freedom from fear; you have no fear of hell, you have no fear of want, you have no fear of sickness; you have no fear of sorrow, if you have the Truth. Why? Because you live in the bosom of God Almighty, who is love, perfect love.

Love fills you and you live in it and it covers you as the fishes live in the waters of the sea. There can be no fear, there can be no sorrow, there can be no want, there can be no death.

But the religions of today do not teach these things. They teach that God Almighty sends these afflictions upon you; and in the degree that He loves you, in that degree are you afflicted. I was at a wedding not long ago, at which the preacher told the young people that as they went down the pathway of life, they would find sorrows upon the right hand and upon the left; afflictions here and afflictions there; but to be of good courage; know that God sends the afflictions, and sends them for the good of those to whom they come. Such a monstrous doctrine has a tendency to drag people down, making a reality of evil, making a realization of destruction. I thank God Almighty that it is a false coin. There is no truth in it.

Our Savior came, giving a new doctrine, teaching a new religion, something that the world had never known. This doctrine of Moses which is so much revered,—I say so far as his philosophy goes, his morals, that it was excellent; so far as the errors enunciated in it, I repudiate them. His religion was an eye for an eye, a tooth for a tooth; and he that sheddeth man's blood by man shall his blood be shed. In other words, you

go round with a chip on your shoulder, as we would say when I was a boy, and the fellow that knocks the chip off, gets it between the eyes as soon as you can get to him. That was the way our fights commenced. That was the Mosaic religion. That is not right. Jesus Christ came teaching the reverse. He that smites you on one cheek turn to him the other, and he that is your enemy love him the more. You don't deserve any particular credit for loving your friends, because everybody does that; but you shall show your Christ principles and Christ Truth by loving those that spitefully use you.

There is one subject in our Science that to me was a source of constant prayer for more than a year. I read in the Bible how man was created and given power and dominion; I knew that was true, because I knew that story of creation was the nearest the Truth of anything we had anywhere, because it proved itself. But this subject of power and dominion, how are we to use it? I know, furthermore, that God Almighty is unchangeable forever and for aye. If a law ever was that man had power and dominion that law exists today. But when I came to look at my brothers and sisters upon the right hand and upon the left, I saw them walking down this pathway, preparing for the grave, preparing for death; and the entire trend of their thought being upon the time when they would pass on. See what a monstrous doctrine that is. Aches and pains, sorrows and heartaches, sickness and death were the reaping of the crop that was being sowed. I knew that that was not power and dominion; I knew there was no part or parcel of human power or dominion in it. Where was it? How were we to get it? was a source of constant prayer for more than a year.

In the small hours of the night there came a voice,—there was no voice, and yet it appeared as real as if there had been one. It said to me, "Love is the key that unlocks man's power and dominion." "You can conquer all by love." I commenced to demonstrate. It appealed to me at once, I knew it was true, I had no doubt and I commenced to demonstrate; and all of you who have demonstrated along this line of love, can bear me out that my experience is but the experience of all. If you love you are invincible; if you love you have power and dominion; if you love you can conquer all; if you love you have this realization, you can conquer your worst enemy, you can conquer the most vicious animal. Love it; throw out the vibrations of love and you will become as invincible as the adamantine rocks.

There was a man who was a desperado in Idaho;—this is an incident that was given in the associated press,—who was about to attack another man, and the man attacked said, "God's love covers me, and I have nothing but love, and you can't hurt me." The man said, "I will show you," and started for him with an oath, but before he got to him he dropped dead; that attacking desperado dropped dead. It is utterly impossible for a man to hurt you, or to injure you, if you love.

I have a sincere pity in my heart for a person who comes to me and says I can't forgive this one or that one. How many of them do I hear say that! What a monstrous thing they say! Didn't you hear read in your presence this morning that he who had hate in his heart was a murderer? It is a monstrous thing to be a hater. Who are you that you should set yourself up and go contrary to the teachings of Jesus Christ, and hate instead of love? Hate is the highway to

destruction; is the highway to disease; is the highway to sorrow; is the reaping of the crop that destroys you.

Love. Treat yourself for love. If you find yourself wanting to hate somebody, sit down and realize that you are in the presence of God Almighty; Love, affirm and throw into the vibrations "I love him; I love him; I love him;" and keep it up until the love of God comes through you and then you will come into the realization of your own liberty. But if you dare to nurse your hate you belong to carnal mind and the curse of hatred will follow you, until in the sweet by and by, some time, somewhere, God Almighty's love will touch your heart. Nothing but perfect love gives you power and dominion. Love is the key that not only unlocks your power and dominion, but it is the shibboleth of the Scientist. It is the power of the religion of the future; and we will take this doctrine of

love and apply it, not only to our individual lives but to the nations; we will apply it to the world and instead of building warships and filling our armies and teaching men to murder and to kill, we will send out the vibrations of love and God Almighty's peace will rise over us as nations and as peoples, and all will be harmony, all will be happiness. We will know no sorrow. On the contrary, the eternal beneficence of God Almighty will settle down over us and we will be blessed as nations and as peoples.

That, my friends, must be the religion of the future, whose fruits must be peace, harmony, happiness, love.

Then shall the lion lie down with the lamb.

Then shall nations learn war no more.

The reaping will be to us the enjoyment of All Good in the bosom of our Father in Heaven—Harmony.

A little girl was very fond of pleasant days, and at the close of a heavy rain-storm petitioned in her prayer for fine weather; when, the next morning, the sun shone bright and clear she became jubilant and told her prayer to her grandmother, who said: "Well, dear, why can't you pray tonight that it may be warmer tomorrow, so grandma's rheumatism will be better?"

"All right, I will," was the quick reply; and that night as she knelt, she made this request in her prayer:

"Oh, God, please make it hot for grandma."—*Ida Robbins in Woman's Home Companion.*

Intend honestly and leave the event to God.—*Aesop.*

If you your lips would keep from slips,

Observe five things with care:

Of whom you speak, to whom you speak,

And how, and when, and where.

A word once said is never dead,

It lives forevermore;

If you'd succeed, this motto heed:

"Think Good Thoughts o'er and o'er."

—*Progress.*

O God, animate us to cheerfulness! May we have a joyful sense of our blessings, learn to look on the bright circumstances of our lot, and maintain a perpetual contentedness.

Whoever acquires knowledge but does not practise it, is as one who ploughs but does not sow.—*Saadi.*

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Unchain the Truth.

WE are told that we should not put new cloth into an old garment, or new wine into an old bottle and the application that saying has to the Evangelical Christian Scientist is that we cannot inject the New Thought or the religion as taught by the Evangelical Church into the old churches. They simply will not have it. The ministry does not heal the sick, they cannot heal the sick, because they have not been

taught, and their ecclesiastical schools are so filled with bigotry, that they won't teach it, they won't acknowledge it, they do not believe in it, and therefore it is an impossibility, under present conditions, for this thought to be engulfed by the old churches. The editor of the NEWS LETTER for years, almost discouraged the building of churches, for the reason that he had hopes that the Orthodox churches would adopt this Truth, establish schools of teaching and teach how to heal the sick so that the congregations of these churches should all understand the Truth and be able to practice it and thus obviate the necessity of breaking up of church lines, but our experience, so far, has shown that it does not work. Frequently ministers here in Washington give out sermons and in their discussion along the doctrines of the ideas of "what man is" or "what life is," that "God is life," or whatever the topic may be, they will quote word for word from some of our writings, but they are the exceptions. The general world holds to the old idea of unbelief.

This being true, our only resource left, is to establish churches of our own, teach the Truth in its simplicity and sweep the earth.

It does not seem possible that any religion can succeed which does not make the teaching of Jesus Christ the cornerstone upon which it is builded. We do not believe any other system possible, therefore the so-called Eddy church and other churches of what is termed the New Thought are lame, they

do not take the teachings of our Savior and make them the cornerstone, they do not acknowledge Him in His personality as they should. They have this subterfuge and that subterfuge as an excuse. One claims that our Savior has come already the second time in an impersonal manner, represented by a book that is claimed to be the Key to the Scriptures and various other kinds of nonsense; another claim is, that he will never come personally and various other kinds of error. All we have to do is to throw these thoughts aside and remember the teachings of our Savior and know that He will come to us again, that His teachings are to us of today, that His promises are real and that in the reality of those promises we succeed in the up-building of the faith.

In view of this, I wish to impress upon

all of our students everywhere on the face of the earth the necessity of organizing societies and churches. I want them to commence, on and after the first day of January and make that their business during the whole year, to organize churches and societies and report the names and members of those who join to the church at Washington, D. C., and in every way that is possible for us to help along, we will gladly and joyfully do so.

Now let every one make this his duty. Furthermore let every one make it his business to circulate the literature of the church, the books and periodicals and this magazine, so that the Truth may go out broadcast all over the world. Each of us can do much; let us all do what we can and we know God does bless us in the doing,

Lovingly yours,

Oliver C. Eakin

BISHOP.

Time past and gone, thou canst not recall;
Time is, thou hast, improve that portion small;
Time future is not and may never be,
Time present is the only time for thee.

—Horace Mann.

"By thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have not care;
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer."

—New Thought.

It is the Father's good pleasure that I be provided with all things necessary.

To the receptive soul the River of Life pauseth not nor is diminished.—George Eliot.



MRS. MARY C. SABIN

Christmas

MARY C. SABIN

CHRISTMAS is a festival of the Christian church observed on the 25th day of December, in memory of the birth of Jesus Christ.

In all civilized countries, the recurrence of Christmas has been celebrated with festivities of various kinds and especially is this true in England and America, where it is more joyfully welcomed than in any other country. The history of it goes back to a very early date in the history of the Christian religion, but notably since the fifth century.

To us of the Christian world, who are believers in Jesus Christ, Christmas means more than a festival, it means the inauguration of a new system of religion, the establishment of the kingdom of love. Our Savior came teaching a new doctrine; He came teaching the potency and power of love, that love was the all conquerer, the all powerful and that by it we should conquer all.

The day is particularly pleasant to the student when we contemplate the condition of the world as it was, when our Savior came; the doctrines which He taught and the fruits which have been accomplished by practicing His beautiful doctrines. The world has advanced in civilization, in enlightenment, in power, in proportion as the nations thereof have practiced the doctrines taught by our Savior, and in the degree that these doctrines are practiced more

and more in their purity will be the greatness of those who practice, whether they be as nations or as individuals.

Every one should rejoice and be happy on Christmas day; every one should rejoice and be happy because of the memories it brings to us and of the great good that has been accomplished by the teachings of our blessed Savior. The long-faced Christian, as he was known fifty or one hundred years ago, has almost entirely passed out, except as his relics may be found in those of old age. It used to be that in order to be a Christian, in the estimation of his fellows, one must be sober, very sedate, very austere, crucifying all thoughts of pleasure, devoting themselves entirely to the sombre shadows of life, discounting all happiness on earth by the expectancy of what they were to receive after death, a constant living on earth in order to shun punishment after death, "the fear of the Lord is the beginning of wisdom" and a great many of those old exploded ideas. Now the Christian should be and is the happiest person in the world. He has no fear of his heavenly Father because our Savior told us He is LOVE, and that in Him we live, move and have our beings and are filled with perfect love. This love brings enjoyment and the pleasures of life, the real pleasures are all open to us. In the history of our Savior, we are told that He went to a

marriage and in the fulfillment of the pleasures at that marriage, He even converted water into wine, wine drinking then being the custom of the country at all such festivals. If it were wrong to enjoy pleasure, we would have been told so, we would have been taught so by Him, but, on the contrary, the only person in the world who should be and who is really happy is the genuine true Christian, in the enjoyment of the realization of God's beautiful love.

Let us all rejoice that God has blest us, that God does bless us and let us all rejoice that He did give to us His beautiful Son and that we have His doctrine and we enjoy and understand His teach-

ings and that in these teachings we have the knowledge of the Truth which makes us free. Let us be happy in our birth-right as the children of God and know that all that is, is good and that we are the possessors of it. This is the Christian's birthright. This is what we have to acknowledge, this is the festivity to which we are called to enjoy.

God Almighty's blessing overshadows His children, in all nations, in all climes and under all governments and may it widen until the benign reign of Jesus Christ shall be over all and possess the hearts of all the children of men and that we shall forever dwell in the bosom of the Father in Harmony.

A DESIRE.

Oh, to have dwelt in Bethlehem,
 When the star of the Lord shone
 bright!
 To have sheltered the holy wanderers
 On that blessed Christmas night;
 To have kissed the tender, way-worn
 feet
 Of the Mother undefiled,
 And with reverent wonder and deep de-
 light
 To have tended the holy child.

Hush! such a glory was not for thee,
 But that care may still be thine;
 For are there not little ones still to aid
 For the sake of the child divine?
 Are there no wandering pilgrims now,
 To thy heart and thy home to take?
 And are there no mothers whose weary
 hearts

You can comfort for Mary's sake?
 —*Adelaide A. Proctor.*

What one lives in his invisible thought world he is continually actualizing in his visible, material world. If he would have any conditions different in the latter he must make the necessary changes in the former. A clear realization of this great fact would bring success to thousands of men and women who all about us are in depths of despair. It would bring health, abounding health and strength to thousands now diseased and suffering. It would bring peace and joy to thousands now unhappy and ill at ease.—
Ralph Waldo Trine.

"Who dares assert the I,
 May calmly wait
 While hurrying fate
 Meet his demands with sure supply."

People do not lack strength; they lack will.—*Victor Hugo.*

God is Love

MRS. SUSAN MORRIS

Before the Evangelical Christian Science Church

"Love the Lord thy God with all thy heart and with all thy soul and with all thy mind; and thy neighbor as thyself."

THE latter part of this commandment has been a stumbling block in the path of hundreds of Christians. They have said to me: "Yes, I can love this Heavenly Father with all my heart, but when I am told to love my neighbor as myself, I can go no farther. I must stop right there." We are taught in Evangelical Christian Science that this love must be made practical in every day life, and in every business transaction; we must be honest and upright toward him, bearing in mind that we must give full measure, pressed down and running over, and in all things do unto him as you would be done by. Even when we pray to God in secret we may not say, "My Father, which art in Heaven," but if we pray as the blessed Master prayed, we say, "OUR Father which art in Heaven." We approach God in words which remind us that as we have a common Father, so we are brethren, praying together for each other. We do not say "Give ME this day my daily bread or my daily needs," we ask the Father to GIVE US this day OUR daily bread. We are praying for all God's children whether we realize it or not. Then we pray, "Forgive us our debts as we forgive OUR debtors." How often is that part of the Lord's prayer uttered without one thought of its real meaning! Do you not see that before this prayer can be answered we must be reconciled to

our brother? If one particle of hatred or envy exists in our hearts towards him, Jesus tells us clearly that our prayers will not be answered. And right here I wish to repeat Bishop Sabin's words: "Love is the key that unlocks this dominion." Without this love we can do nothing. Love God, love man, love all good. Love is the key to success. Many of us have been educated to believe that an all-wise, all-loving God makes man sick, and then visits upon him death, that he may be relieved of his miseries. Jesus never taught such doctrine as that. For He said, "Be ye perfect, even as your Father which is in Heaven is perfect." If God did not make sin, sickness and death, then they do not exist. For God made all things, and without Him was not anything made, that was made. He saw everything He had made, and pronounced it good; not only good, but very good. We are the perfect image and likeness of God; our lives are spiritual lives; we live and more and have our beings in God. God's love surrounds us and protects us. This loving Father is ever present with us, filling all space. If we want health, happiness, harmony, why not claim them? We know that God never made disease. All disease is the belief of mortal mind. We must free ourselves from the belief of sickness and death. Christ would not have told us to be perfect as our Father in Heaven is perfect, had He not known that with God's help we could become so. Evangelical Christian Science teaches us that God is Spirit, Life, Truth and Love. That

all is Spirit and spiritual manifestation.

No Christian will contend that the healing and other miracles that Jesus and the disciples and the early Christians performed, were not the works of God, or that God has ceased to be, or in any way lost His power, or otherwise changed since the days of Jesus. God is the same today, yesterday and forever; He is all power and presence and He heals today through man just the same as He did nineteen hundred years ago; and on earth today there are thousands, who, through the power of prayer and the understanding, have been healed of sickness and suffering and untold misery.

God has given us power and dominion, and when we come to this loving Father with our hearts filled with love, praying Him that we may use this power and dominion which is ours, He will answer that prayer and we will become the master instead of the slave. Did Jesus regard a sick man as a perfect man? If so, why did He heal the sick and raise the dead, and teach His disciples to do likewise? Jesus taught that Spirit, so far from being the cause of man's suffering, is the only power which can make us free. The slavery of fear is one of the greatest evils in which the human race has to contend. We meet people every day who live in fear continually. They fear taking cold, contagion, public opinion, death. There is no end to this evil of fear. I once met a very bright intelligent woman who said that she had not eaten a berry in five years. Upon my asking her the reason, and whether she did not like them, "Oh, yes," said she, "I am very fond of them but I am afraid to eat them, I am afraid I might swallow a seed. You know," she said, "that seeds are a direct cause of appendicitis, and I have a perfect horror

of that disease." She was denying herself this luxury because she was afraid of a little seed about half the size of the head of a pin. And then I thought of the risk our ancestors must have taken when for many centuries they existed almost entirely upon berries and fruits. But then you know appendicitis was not the fashion in those days.

"Where are you going?" asked an Eastern pilgrim on meeting the Plague one day. "I am going to Bagdad to kill five thousand people," was the reply. A few days later the pilgrim met the Plague returning. "You told me you were going to Bagdad to kill five thousand people," said he, "but, instead, you killed fifty thousand." "No," said the Plague. "*I killed only five thousand, as I told you I would; the others died of fright.*"

Perfect love of God reveals to us that we have nothing to fear from the Author of all goodness. For God hath not given us the spirit of *fear*, but of *power*, and of *love* and a sound mind.

I was talking to a person the other day who had this excuse for keeping out of the Evangelical Christian Science Church. "I believe in death, I believe in hell," he said. "I cannot believe that in this life the destiny is irrevocably fixed. I think there will be another chance, another opportunity after death." I said, "What has that to do with you? Don't you know that a person who waits for another chance *after* death, when he has a good chance *before*, is unwise, to put it mildly? We have all the joys of time and eternity offered to us now, and you had better grasp them now, rather than run the risk of such a chance as you speak of after death."

How many there are who have lived a long life here upon earth, but they are still waiting for some time, somewhere in

the future to make up for lost time! Waiting, still waiting!

Now is the accepted time; now is the day of salvation. God has given us reason, spiritual understanding; but we must study and work and pray for this pearl of great price, and in no other way can it be attained.

Fill your heart with love to God; come as a little child. Ask to be taught by this divine Teacher. Take Christ for your pattern, and walk in His footsteps. Work today. Yesterday is gone forever; tomorrow you know nothing about. Today is yours. We are all in this great ship of God together; put here to work and help each other; and yet we are in our own little boat, working out our own salvation. If we take Christ for our pilot, He will steer us straight into the calm waters of peace, and love and health and harmony. Our loving Father is holding the lifeline, and our little craft is sure of a safe landing.

"God is Love, and he that dwelleth in love, dwelleth in God, and God in him."

Jesus promised to make His death the gateway of Paradise for us all.

Jesus' last words are these: "Love one another. In this shall all men know that ye are my disciples."

REMARKS BY BISHOP SABIN.

Before closing our services we always give what is called a treatment. A treatment is nothing more nor less than the prayer of the understanding. The understanding is what we have been hearing from our sister this evening, that God is love. Now that does not mean simply that God has love like we have love for one another; but God is the essence of love. It does not mean that God has life like you and I have life. Our life is God manifest; but God is the essence of life; and God is the essence of good;

God is the essence of wisdom. In the spiritual understanding we realize these things to be true.

It is no wonder that there are so many prayers that go unanswered, because of the lack of understanding. God is associated in the popular mind as a great personage sitting on a throne; whereas it is not true. God is here, as you have heard, right in your presence, you in God and God in you. Wherever life is, it is God manifest, whether that be in man, in animal, in the tree, in the flower, or in the grass. Anywhere life is that is God manifest. God is life. God is love. Now love is the only power. It is the power which controls. It is the power which builds up. It is the power that gives you wisdom. It is the power that makes you strong. It is the power that makes you young. It is the power that makes you beautiful. It is the power that makes you happy. It is the power that makes you wealthy. Everything that is good derives its power and its essence from love, and how beautifully our sister has brought out this point! God manifest in you.

So many prayers are offered, as she remarked, where there is love pretended for God, but no love for your brother, for your neighbor. John says he that claims to love and hateth his brother is a liar, and that is true. No such prayers are ever answered. No such prayers can be answered. Any person that comes to God Almighty with hate in his heart towards any living being is simply throwing away his breath, for he will not receive one particle of answer to his prayers. Did not our Savior tell us that when you come to the altar and there rememberest that thy brother hath aught against thee, go thy way and be reconciled to thy brother and then come and offer thy gift? Love him; do right, and

then come and ask. It is the old rule in law, If you would have equity you must do equity. In other words, if you wish to receive a righteous judgment you have got to show clean hands to the court, before you can ever get a verdict in your favor. It is so in this divine law. Love must fill every particle of your heart, your soul, your life, your mind, your body. Everything must respond to the thought of love; and in the degree that you hold that manifestation through you and in you, will it control your conduct and your actions and lead you along the pathway of life; in that degree you have God manifest and you will have answers to your prayers, but without it you will have none.

So remember in all of your getting get love; in all of your getting get God manifest in you, and you will develop and your plant will grow strong and vigorous.

TREATMENT.

We thank thee, our Father, that thou hast given us this understanding of the Truth; we thank thee that we know that this understanding of the Truth gives us wisdom; freedom from fear; freedom from sickness; freedom from want; freedom from all the so-called ills of material

life; and gives us the liberty of the children of God.

Oh God, we thank thee for this; we thank thee that the world is coming to know this truth; we thank thee that it is broadening as the time goes on in the knowledge thereof; and that the world is becoming anxious to know. We thank thee for the manifest healings of thy blessed word; of thy blessed Truth throughout all the world; and that it is awakening the curiosity of men and the souls of dying men and women. God Almighty, thou dost help us to throw out the lifeline that all may grasp it, and grasp it ere they sink beneath the billows of carnal mind and are lost.

We thank thee, our Father, for thy blessed Truth; we thank thee for these blessed thoughts, all in the name of Jesus Christ.

Infinite love goes with each of us to our places of abode, surrounds our hearthstones and our families with love, with happiness, with joy, with health, with harmony; and God destroys and drives out all inharmonious conditions and gives to each of us the realization of perfect trust in Infinite love; and we thank thee, our Father for this in the name of Jesus Christ. Amen.

"Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's self and seeing and appreciating what is noble and loving in another man."—*Thomas Hughes.*

"Did it ever occur to you that lots of people don't know any better than to take Trouble by the forelock and Opportunity by the tail?"

To each one, his own highest divine ideal of God, is God to him. He is incapable of paying homage to anything beyond.—*Henry Wood.*

I always seek the good that is in people and leave the bad to Him who made mankind and knows how to round off the corners.—*Goethe's Mother.*

Judge not thy friend until thou standest in his place.—*Rabbi Hillel.*



MY DEAR YOUNG PEOPLE:

This is the happiest of all the months, for this is the Santa Claus month, when we all receive such beautiful presents. We each want the joy of giving, too. So let us each give something. We can give loyal obedience, more love, not only love to those that love us, but to those who do not love us. Love, when we have it really in our hearts, always shows in our acts, for when we love anyone we want to make them happy. When our teacher can come to our parents and say we have been good, polite, good in de-

portment, obedient, that makes our parents, the teacher and ourselves happy. If your parents should say I love you and kiss you and say, "Now get your own food, your own clothes, I shall get my own," you wouldn't think they loved you; you would think it was talk. But when your parents give you as much as they have, share with you, they have proved that love. What are you doing for them? Are you loving them by obedience to their wishes, trying to be good-mannered, gentle boys and girls? Let us love in deed and Truth.—EDITOR.

December Twenty-fifth

The Jewish people had been asking their Heavenly Father a long time for a real King of their own, and those people who knew—whom they called prophets—said their prayer had been heard. He was coming. They began wondering how He would come, and planning all the great and grand things they would do when He came, when they had their own Jewish kingdom. After hundreds of years of these promises they still believed and looked for this King of un-

told wealth and grandeur; but they did not understand.

One night, the twenty-fifth of December, at midnight, there came a little Baby into the world in Bethlehem. Joseph and Mary, the father and mother, were obliged to come to Bethlehem that they might be numbered—they were not a free people—and their captors must count them. When they came to the little Khan, which was a great big shed-like building, one part fixed for people and

the other for their beasts of burden, generally donkeys, and the whole enclosed, to protect travelers from rain and also from bandits, this Khan was filled. In such a crowd they took the animals out of doors, and where the animals had been Mary and Joseph found a place to rest. The place which held the feed, which was stone, hollowed out like a big round chopping tray, became the crib, or cradle, into which the pretty Baby was laid. Out on the hillside around Bethlehem were the flocks of sheep that were owned by the priesthood, and were of great value, for they were sold to the people for burnt offerings. Often the sons and daughters of the priests—people of education—would watch these flocks of sheep, their watches being divided into four hours; then another group of shepherds would watch four hours, that no wolf came near their flock of sheep. The watch at midnight were startled by seeing a bright, shining light. They saw two people in the white light, and they said: "Be not afraid; I bring you Good. Unto you is born in Bethlehem a Saviour which is Christ the Lord;" and they also

heard singing, the only time and people who heard the music of Heaven or Harmony. The words they heard were: "Glory be to God on high; peace on earth, good-will to men," or "Glory to Good the Highest, peace has come in the world; Good is All." When these shepherds' watch was ended they said: "Now we will go to Bethlehem and see if we can find this wonderful Baby."

When they had come to the Khan, or resting place, they asked if there was a newly born Babe there, and if they might see it. They were taken to Joseph and Mary and the wonderful Baby in its little stone crib or manger. These shepherds went away, believing they had seen their future King, and so they had, but a King over the high, true things. First of all, he was King over himself; had perfect control over himself (a truly great person always has this mark). But this wonderful Baby came to teach us, prove to us, the Truth that God, our Heavenly Father, is Love; and this truly wonderful Baby has ruled the whole world ever since through His Infinite Love—love greater than we can imagine.

Daddy Bear

FIRST.

HAVE you seen the mountains of Montana? In the southwestern part of the State you can look in any direction and see these great mountains lifting their heads. Many of them have holes made in their sides, if you look closely, sometimes no larger than a door. The door I entered you would walk four miles if you went through all the leads or little hallways. I walked about a third of a mile, then I was ready to go back. The place was very cold. There was no

light but from the little lamp carried on the man's cap. The water dropped from the sides of the earth wall. The earth we walked over was wet and slippery. After the first quarter of a mile was passed you came to nice dry ground and the air was pleasantly warm, so the assayer said, with whom we entered. The assayer was a man who was searching in the deserted mine for signs of gold or silver. When you followed the little hall a while you came to a place where they had started in all directions. You

would follow one a while; then they would start again in the same way. It looked so confusing you wondered how they ever find the way back. When the snow comes three and four feet deep, and the north wind blows a gale for days, and the mercury says 30 degrees below zero, these deserted mines are a nice place for bears to winter in. At any rate, that's what wise old Daddy Bear thought that I am going to tell you about. This family had been very successful and happy all the summer, for their leader, Daddy Bear, was an investing, up-to-date bear, and he remembered the cold of other winters, and when he found this nice great big hole he knew it was just the place to winter, large enough for all of them. So he told them if they would follow him he would take care of them. There is something peculiar about bears—they always mind their leader; in fact, most animals do; that is, if you win their love.

Daddy Bear said I will go in first by myself, then I'll come back and get you if it is all right. He was gone a long time. When he came back they all rushed around him. The baby bears could not be still long. They were playing tag mostly, but he looked so annoyed that they were a little afraid, for his paw was so big and strong they did not care to have him box their ears.

He told them he could see a little light in one of the leads, and he could hear pick, pick, pick; they would have to wait another day. As Mr. Assayer came out that night he saw so many footprints of the bear family he said: "Ah, the bears are looking for winter quarters; that means big snowstorms; I'll give up the mine till spring." Next day Daddy Bear went early, for it had begun to snow. (God always tells the animals as well as

the birds when it's going to snow). He found no light, no noise. He called them and they all frolicked in and soon found the dry earth and the warmth. The warm air soon made them sleepy; they rolled up in little balls and went to sleep, but not Daddy Bear. He knew after their long nap they would be hungry, so he went out time and again for supplies. When he had all taken care of, he got them all together and told them they must come in further; near one of these places there were six hallways or leads come together, then they could scatter and be all right if anything disagreeable happened, but he knew it would not. Then they all ate a good dinner and went to sleep, to sleep till warm weather and no snow. When February came there also came a strong warm south wind that blew for days. The snow all melted away. Mr. Assayer said, "Now I will catch that big bear napping." So he loaded his gun and came to the mine, but could not see a single track. He bravely entered the mine, but he kept his gun ready to use quick. He went on and on, but was about to give up when he stumbled on a round something. He bent down to see what it was, and the light fell on Daddy Bear, who snorted and grunted at being awakened in such a rude manner by a light. Then the other bears began to stir and growl. The assayer thought there were 40 bears, but there were only nine. He was so frightened he did not know what to do, so he fired his gun. That only made matters worse, for the noise echoed and rolled through those little channels or halls, and the smoke blinded him so he could see nothing. Mr. Assayer backed out as fast as he could. He might fight one bear, but a whole regiment, no indeed! He was afraid they might follow him. But

after a bear takes a nap of weeks he doesn't want to jump up quick. It was some time before all the little bears got back again. They had scampered off down these different leads just as Daddy Bear had planned. They finally came

back and cuddled up once more, for Daddy Bear told them the snow, ice and cold had come again and no one would be near them again for a long time. So the winter passed happily for Daddy Bear's charges.

JANUARY.

I'm little January;
Perhaps you do not know
How far I've come to see you
Across the fields of snow.

I've lots of little sisters,
A little brother, too,
And every one is coming
To make a call on you.

But I got ready quickly,
And came right straight off here,
To be the first to greet you,
This happy, bright New Year.
—*The Youth's Companion.*

THE ROSE AND THORN.

By a wayside fence, a wild rose grew;
She looked at her neighbors there—
The mullen and briar and sorrel, too.

They are all so plain, I do declare!
She blushed with pride for having to
grow

Near these, so plain and homely.
They felt her pride, and ceased to know
That she was sweet, or fair, or comely.
And bye and bye, the self-pride power
Grew stronger, and came outside to
adorn.

So the poor rose holds, not only a rose,
But also an ugly, prickly thorn.

C. J. K.

Glory to God in the highest; peace on
earth, good-will to men.

A NEW YEAR'S PACK.

When the New Year in at the front door
peeps,

And out at the back door the Old Year
creeps,

I hope he will carry away on his back
A load as big as a peddler's pack.

We will put in the little puckery little
pout

That drives all the merry dimples out,
And the little quarrels that spoil the
plays,

And the little grumbles on rainy days.
And we'll throw in the bag some cross
little "don't's,"

And most of the "cant's" and all of the
"wont's."

If we get all these in the Old Year's
pack,

And shut it so tight that they can't come
back,

Tomorrow morning we'll surely see
A Happy New Year for you and me.

—*Jewels.*

The mother of one of our five-year-old boys was entertaining a caller. The little fellow was playing about, and after a spirited remark of the caller, the little fellow said very gravely: "No one with the love of God in their heart would talk like that."

You should forgive many things in others, nothing in yourself.—*Ansonius.*

Good in Everything

JOHN and Paul were brothers. John was seven years old and Paul five. They were as dear and interesting boys as one could find, and I love them dearly, because I know them well. They had no sister, and were very fond of Jeanie Myles, who lived across the street.

One beautiful day last spring Jeanie went to play with John and Paul, and since John was older than either of the other two, he thought he would go out and play with the boys. So as soon as Paul discovered that John had gone he decided to follow, but his mother told him that he must stay indoors and make it pleasant for their little guest. This Paul did not want to do.

One of Paul's characteristics was perseverance, which is a fine quality when directed in the right channel. but like every other good trait, when *misdirected*, it is no longer good.

Paul put on his thinking cap and soon decided he could "see a way out," so he said: "Say, Jeanie, let's play 'house-keeping,' and you'll be the mamma and I'll be the papa. You sit in the rocking chair and read a book and I'll go to my office; you know papas always go to the office." So Paul put on his cap and was soon with the boys, with no thought for his guest or his mother's words. Paul's conduct was both selfish and disobedient, and was sure to bring its own punishment.

When dinner time came around the two boys went into the house as hungry as bears—"Teddy bears." Their mother met them at the door and reminded them that this was the evening on which their auntie had promised to take them to the carnival, and Paul began to have visions of ice cream and peanut brittle and crackerjack and a ride on the roller

coaster and then the merry-go-round—oh, my, what a good time they were to have. "But," said his mother, "since Paul has been so naughty, he must stay at home and John shall go with auntie." This was hard to bear, and at the table Paul began to cry, and he cried all through the meal. When it came time for dessert, which happened to be the kind Paul was most fond of, he was not allowed to have any. Then he behaved so badly that he was sent from the table and then he actually "bellowed." His mother took him upstairs and began to undress him. He used every means known to him to make his mother relent, but by the time he got his night gown on he saw his last hope vanish, and then all of a sudden he thought of what his Sunday-School teacher had told him; how that "there is *good in everything* that is *right*;" "what comes to you is always for your best good;" "your troubles are always brought about by your own wrongdoing;" "children, obey your parents in all things," and he began to think he had not treated Jeanie right, and he disobeyed his dear mother and he had disappointed John because they could not go to the carnival together, and so he began to be sorry; then he thought his little white bed never had looked so comfortable, and when his mother was tucking him in he wiped away his tears and looked up into her face with a bright smile and said: "Mamma, I'm glad I'm in bed; I'm tired." Then he cuddled down and went to sleep. The next morning he awoke as bright as a new dollar, because he had had such a nice sleep, while John got up believing he was all tired because he had gone to bed so late. Then Paul said to himself: "Truly, *'there is good in everything.'*"

Testimonial Meeting

Before the Evangelical Christian Science Church

MRS. MARGARET COWSILL: I met a young man a few months ago who told me how ailing he was. He said the doctors did not seem to know what was the matter with him. He said he wished he was dead. I said, "You must not wish that; you must think about Christian Science." He said he did not know much about it. I explained it to him a little. I told him, "If you want me to treat you I will do so." He said, "I wish you would." I treated him and when I met him the other day, he said he never felt better in his life. I said, "Thank God that He has given you your perfect health again; it is from Him you got it; you must thank Him for it." He said, "I do thank Him."

WINFIELD S. WHITMAN: I have had a friend for a number of years. He did not profess much religion. He did not antagonize it, but kept shy of it. A few months ago he was missing. I inquired for him, but could not find him. Some time ago his wife called on me and said he had been operated on for an abscess of the kidneys and was not expected to live. To make matters worse, the abscess had begun to eat on one of the vertebrae, and when it struck the spinal cord, there would be no possible hope. There was none as it was, from a medical viewpoint. He desired to be treated through Christian Science. I sent word to him to make preparations to come home. He said that he would be at home in a little while. I saw his wife this morning and she says he is well.

Last Sunday I lost a little dog that we thought a great deal of. It was raised

on a spoon and had been in the family eight years. It seemed like one of the family almost. All efforts to find her were unavailing; we could not find her. Yesterday I put in about an hour treating that dog, that she would be at home before sunset, and about half an hour before sunset that dog was at home.

Christian Science will do whatever we ask God for, provided we go at it in the right way. Take Jesus Christ at His word. Its results are limited only by the limitations that we put on it. It is as broad as God, because it is God's Truth. When we have Christian Science, we have all that we can have; we have all that God has given to man, and that includes everything.

MISS BERTHA TELLYER: When we fail to get immediate answers to our prayers, I think, as was suggested here a short time ago, the reason that we fail is that we play with the Science, dally with it; pray in a half-hearted way. Our answers are either indifferent, or else we get none at all. I think, possibly, Mr. Whitman meant to tell us that he didn't go at the treatment in deadly earnest, or else the dog would have returned sooner.

I had a friend who lost her library card. She ransacked her writing desk, her trunk and every spot where she thought it might possibly be tucked away, but failed to find it. After she had spent two days worrying over it she went to work in earnest as, Mr. Whitman did, because that card must be found; because it was necessary that she should have it, right away; and without knowing why she did it, except that she believed

the card would be returned, she walked into the library up to the desk and asked the clerk if there was not a card left in a certain book returned within the past week, with a certain name on it. The clerk said she would see, and she brought her the card. When she went to work in earnest she was led to the place where the card was, and found it.

COLONEL ELLISON: I attended a national gathering of Colored Baptists here in this city. I was invited to a seat on the platform. Many prominent people were in attendance, and there were, I think, about six thousand people in that hall. We had the great Booker T. Washington, of this city, whom I had never seen or heard before. He delivered the address of the evening; it was magnificent. Giving first the influx of a few slaves that were brought here and their growth, their multiplying, and their progress, he said that concerned America and concerned us all. Another statement was like this: Besides the success we have had here, we have our poor brothers who you know always have the rheumatism (with special stress on the last portion of the word, *tism*). Then he said we have cancer among the old fellows. He told a story of a prominent doctor who treated an old colored fellow for cancer a long time. He treated him year in and year out; finally his son grew up and he turned into practice; he was sent abroad to study; he graduated from college, traveled over Europe, and after several years, when he came back, the father turned the profession over to him, and with it the cancer case of his old friend. The son treated it in his own way and cured it. Then the father comes in, "Why, my son, that cancer has kept us alive for years; it has educated you; it sent you abroad; you have traveled over

Europe on it; and now you have come back here and cured that cancer." (The last part spoken with a kind of wail.)

Then I thought of this driving of disease into a man, as my doctor used to say, "How is that sour stomach?"

I tell you the work of the Good Lord is growing; it is taking possession of the people as sure as you live, and the more and the stronger it gets hold on the people the more will our ailments, disease and sickness disappear.

BISHOP SABIN: Youngsters usually have a great deal of zeal, usually more zeal than wisdom. Sometimes we find them railing at the other churches. That is all wrong, error. I have to look back only a few years,—and I expect most of the Scientists here have a similar experience,—when I was in the church. We were mostly all in the churches; we believed in them; were raised in them. We know the people that are in the churches and we know they are honest. It would be a monstrous thing for me to say that the people who fill the other churches are not honest. It would be a monstrous thing to say. There would not be any truth in it, and it would be cruel beyond measure. Now, if we have a faith which is true; if this Truth that we are claiming is the real Truth, it will demonstrate itself. As Gamaliel said, when they were about to persecute the disciples, perhaps execute them,—he told them in substance: My brethren, be careful. If this religion that they are talking about is of men, it will go down, will not amount to anything; but if it be from God, you will find yourselves fighting against God. In other words, the lesson that I seek to impress from his words, is that we must be charitable. Our religion, if it be true, will demonstrate itself.

Now there are errors in all churches.

I have no doubt there are errors in this church, if I only knew where they were. But like every other mother, we think our baby is the whitest and the prettiest. But we must not pick out the errors. Don't hunt for the mote that is in your brother's eye, but look for the great big beam that is in your own. Hunt out the good; seek for the nuggets of gold and the pure diamonds that are lying around loose, and gather them up, it does not make any difference where you find them; cherish them and take them with you, and let nothing but love dominate your actions and your life. That is the only way we can succeed.

I take the position in all of my writings that any so-called Truth that does not demonstrate its own self is a false coin. In other words, that all truth is susceptible of self-demonstration. If it be true that this Science of ours, through the realization of the allness and perfection of good in God Almighty, will heal the sick by throwing the healing thought, that is a matter that will develop and prove itself, and sooner or later the people will all find it out; and when they do find it out, you will have sown the seed in fruitful ground.

But it is singular at times to see people who are so persistently wedded to their idols that they will not even investigate. About two weeks ago I received a letter from a man, who is the secretary of some sort of religious educational society, in this city. On reading the names of the board of directors as published on his letterhead, it shows the society has connected with it many first-class men in this city, some of them of national reputation. He called attention to a case of healing, that was mentioned in my leaflet of a lady who had been healed. He wished me to give him the facts, so that he could ascertain whether my statement

was true or not. I went to see the lady and read her his letter, and showed her the statement that I had made, the statement regarding her case. Of course, I did not give her name in the print. We never do that. She said, "I will be only too glad to give him all the facts." She is a woman of fine education, and socially has a standing in society equal to that of anybody; is what we might term one of the social women of our city. She ranks in that class of women of the first class and is a most excellent lady.

I called up the man who had asked for the lady's identity by telephone and gave him the name of the lady, and her address, and also told him that she was willing to see him and give him all the facts that he desired. That evening my wife and I were riding out and I drove by his place and stopped to see him a moment to learn if he could fix a time to call on the lady. He looked to me like a man who was looking for anything but the truth. I hope I am not doing him an injustice. He looked as though he had a case of dyspepsia that had educated two or three families, as our friend the Colonel said this evening of the man with the cancer. He spoke with a crack in his voice almost like the crack of a whip, and he said he could not give any time, and I bade him good-bye. I told my wife that there was nothing in him; that he would investigate nothing. If I had failed to verify what I had said, I would have heard plenty from it. That is the trouble with this whole country; it is prejudice which controls their actions. We must rise above that.

Who would have thought when I was a boy twenty years old, that in the short space of time, the prophecies of Mother Shipton would have come true, and we would have seen these horseless car-

riages, the telegraph, the telephone, and these various wonderful inventions? It has been but a short time ago that the application of steam was unknown; but a short time when the sail was everything; when on the sail depended the commerce of the world, and what was then a six to eight weeks' voyage, is now accomplished in less than five days.

Look what wonderful strides have been taken in the line of all sciences. Progress has been great in every direction as in this connection of thought, this science of the mind that we are teaching. Is it possible that all the things that God Almighty ever did, He did Scientifically, except what we term religion? Is it possible that religion alone is left out? Is it possible that He has left no avenue by which His children can come to Him by Scientific methods to ask and be heard?

I tell you, my friends, it is not true, and we demonstrate its falsity, every day of the year. Its falsity is demonstrated by hundreds of thousands of people today in the world, hundreds of thousands; and it will be but a short time until this Truth will dominate the earth, because it is the Truth, and it widens as it goes out. The people are learning that it is true and are demonstrating the truth.

If it be true that God Almighty, in answer to prayer, will heal the sick, destroy all sorrow, give you perfect health, strength and vigor of body and youth; not only that, but that He will make your surroundings perfect, giving you peace and happiness; will bless you with prosperity, with all the comforts of life and destroy all anxiety as to sustenance for the future; if all this be true, how long is it going to take the world to learn this lesson? I tell you, my friends, that every word of it, is true.

This Truth gives you all. It gives you a perfect loving Father in whom you can have perfect trust, who takes charge of your every act; guides you in everything, protects you in everything, covers you with love; fills you with happiness, comfort, joy and peace, without a wave of trouble crossing your peaceful breast. That is this Science. It is through mankind healing the sick every day. If there is anybody in this audience that has a pain or an ache and will ask me, I will try to cure him now. God Almighty's Truth is simply omnipotent.

I believe this thought is going to be the redemption of the world; that it will destroy all anger, destroy all quarreling; that the dove of universal love will settle down upon the children of men; and, instead of our constructing warships, armies, penitentiaries, and jails, and creating all the attendant evils of wrath and of carnal mind, there will be nothing but happy homes, schools and churches; and there will be nothing but heaven on earth; there will be nothing but harmony and all of us will go along side by side, loving one another. We won't have to cut one another's throats, physically, financially, morally or socially in order to succeed ourselves; but, on the contrary, we will love our brother as we love ourselves; preferring one another. Love will be the beacon light that will guide us; and happiness, harmony and perfection will be ours.

Now, my friends, this is a beautiful picture, beautiful because it is true; and what adds to its perfectness is this: It demonstrates itself. You don't have to take my word or anybody else's word to prove what I say; because if you study your lesson you can demonstrate its Truth. I want nothing of you but your love; I am not seeking anything of you but to do you good. I am seeking to

give you this love germ, God Almighty love, so that you can take it with you, study it and demonstrate it yourself. If I had the power to give to you a hundred million dollars in gold, or give you this Truth, I would do you more good,

infinitely more good, incomparably more good, if I gave you this Science and this Truth, than if I gave you the money. That being true, I repeat again, as I have done before, study. You can gain nothing unless you work.

Look Up, for Your Redemption Draweth Nigh

S. D. W. F.

Look up, O soul in thy sorrow,
And know that the Lord is near,
He heals thy every sickness
And casteth out all fear.

He heals thee now, believe Him,
The gates are open wide:
Step into the healing waters
And lave in the cleansing tide.

Look up and see the Master,
He standeth ever near;
From all bondage to deliver,
He sends thee words of cheer.

Awake, my child, from thy slumbers,
Too long has been the night;
Know that the Christ does heal thee,
And He does restore thy sight.

Put from thee every error,
Turn every false thought down;
Look up and see the victor,
Who holds for thee a crown.

Oh, know thy sins are forgiven,
The healing balm does flow,
It soothes thy every trouble;
It casts out every foe.

Thou now art whole, my daughter.
What more to you can I say?
This error is quickly passing,
And soon will dawn the day.

When thy weakness all is over
And the star of hope shall shed
New radiance o'er thy pathway
And blessings on thy head.

Oh, list for the still voice saying,
"Arise, go forth in thy might,"
Thou art strong in the strength of Spirit,
No more shall there be night.

The Father, Son and Comforter,
All three are with thee now,
Their mantles folded 'round thee,
And thou dost sense and know

That the healing balm flows through thee
And the fountain of health is filled:
Oh, drink of its life-giving waters
And let thy fears forever be stilled.

The Opportune Moment for the New Thought Missionary

WE believe this to be the opportune moment for the New Thought missionary because:

1. From the length and breadth of the land, inquiries come from men and women who are seeking to know the way of life; seeking deliverance not only from sickness but from bondage of all kinds; seeking to know God's plan for them.

There are many men and women everywhere who are just now awakening to know that in God's loving heart there is a plan for them, and they are inquiring: "How can we know what God's love holds for us?"

The New Thought offers all inquiring souls nothing less than the light of heaven, that shines and radiates from the immortal soul.

It is the moment, therefore, for him who loves the truth with his undivided mind, heart, strength and soul, to go forth with the light shining, so that those who seek liberation from the self and from the world, and who seek God's loving plan, will see the light glowing, gleaming and radiating, and they will ask, "Whence this wondrous light?"

2. The great Christian Church has lost faith in the intellectual statement and understanding of truth. It ceases to believe in itself as an organization for righteousness, when it no longer gives forth life which is living by the presence and power of God.

The church is ready to step out into the freedom of the Christ life, but the church gives evidence that it has for the time lost sight of the way.

The church that has been "neither hot

nor cold," is awakening to believe again that there is a spiritual method for spiritual healing, and it is beginning to inquire, "Is not the method His whom we call Savior?"

To the sincere souls in the Church, the New Thought offers realization of the Son's life, as the key that unlocks the Indwelling Power that saves and heals forever.

It is the moment for him who is endowed with power from on high, for him who lives the life, to go forth with the power of the life behind his word, not only into the market place and the by-ways (for these are crowded with multitudes of folk who would so rejoice if they could but see the Blessed Sight) but also into the temple and there preach the whole Gospel for the body, the mind and the soul.

3. The Unchurched millions are without a Shepherd. They are given over to the worldly view of life; to placing imaginary values on material possessions and comforts and success.

They hold man's highest phase to be his thinking ability, never dreaming that the true light that lighteth every man in the world is the light of his own divine spiritual self, and that that light alone can give men vision!

To the Unchurched, the New Thought offers the One Master, even the Christ.

However various the various teachings may be presented on the platform of New Thought, upon this fundamental all are agreed and declare and affirm as with one voice there is but one Master, the living God who lives in men, and this is the only good shepherd.

4. The world is weary with its own weariness. It is impatient with its own unrest and confusion. It is satiated with its own unsatisfied desires.

The world cries out for deliverance from itself.

It looks in vain to science, to social amelioration, to justice.

The New Thought offers it God! The ever present, living One from whom all good must come on all planes of life and thought.

Yes; men need God consciously present in their lives. They need to know His pure love and to love Him supremely.

The New Thought offers the world God, the Holy Spirit of Truth, that leads into all truth.

5. There is another reason why this is the opportune moment. The reason is found not in the external conditions or needs of men and the world, but in the illumination of the lives of those who realize the latent, innate, immanent possibility of the spiritual man.

He who realizes his possession; he who realizes that the Infinite life is his veritable, actual, real life, and that in reality there is no other life,—such an one is irresistible, and who can stay his course!

Like a dove that carries peace,
Like the rising sun that radiates for all men,

Like the unfolding rose that sheds upon all its gracious perfume, is he to whom the Spirit is a Reality.

Such an one must go forth, not to the few but to the many, for salvation, truth that saves from all darkness and distress, is for the many, for the whole world.

He who realizes the supremacy of truth and its power and lives the life must go forth for truth's sake, and

whisper to every living creature: "Brother, brother, the kingdom of heaven is at hand." Go; and as you go you will live the life that is holy; and you will sanctify yourselves for their sakes; and you will be just as glad to lay down the life as to keep it, for their sakes.

Go; and declare that God gives to all men, Himself—utter purity, supreme wisdom, supernal light, ineffable love!

Go; and as you go, declare that you do not come in your own name, but that the Father sends you.

Go; with a gladsome heart and a halo of light about you, that the world may know you lift up the Son, in whom all men may find rest and peace.

Go; let us go, for my aspiring soul would join you as you go forth to the fulfilment of realized truth in the life,—let us go tell our brothers, that they are not bodies, not minds, but Temples of the living God.

Go! But as we go, is it enough for us to preach?

In the name of truth that is all inclusive, I ask is it enough to heal?

Listen! The Voice of Heaven speaks in your inmost Soul: "Lovest thou me?"

"Yes, I love Thee."

"Feed my lambs."

Do you know, Beloved, that there are hungry babies?

"Yes," you reply, "in China, in Japan."

But, I say unto you, in Boston! Here, in our beautiful city, where we live, we know the truth, babies cry with hunger!

The cries of hungry babies, unless we hush them, will dull our ears and unfit us to hear the Voiceless Voice that leads us into the silent paths of truth.

Is it enough to feed the hungry?

Do you know, dear ones, that there are little children and mothers who

would kiss your hands for clothing with which to clothe themselves, and little children and mothers in fireless rooms in winter, here in Boston?

Opulence! All things that the Father hath are mine!

Yes; we teach these, but we demonstrate them, do we not, dear ones in truth, not for ourselves, but for their sakes!

All things are ours, that we may feed the lambs and sheep: only thus do we demonstrate the Infinite riches and love.

Let us go, then, and tell the dear people that God loves them; and tell them to love God with their undivided affection.

Tell them that God's love to them and their love to God will heal them, and will give them vision, and illuminate them, and will give them a new name, and the everlasting song, and the joy of eternal life.

This is the opportune moment to go, for their sakes.—*Lucy C. McGee, in The Optimist.*

We find the old version of the Lord's Prayer, as taught directly by our Lord in the language he spoke, in the Nestorian churches of Chaldea, as follows: "Our Father who art in heaven, we hallow thy name that thy kingdom may come, and that thy will may be done here on earth, as it is in heaven; give us day after day our sufficient necessities, and forgive us our iniquities, as we also forgive those who sin against us; leading us out of temptation, and delivering us from the evil one: for thou hast the power, the kingdoms and all glory being thine, forever and eternally. Amen." One sentence in this prayer, as rendered in the translation made by the early Christian fathers, and repeated in every church of all denominations, in every language of the civilized world, has been used under protest by many, and that rightfully. I refer to the sentence, "Lead us not into temptation."

"Love becomes visible in kindly deeds and audible in gentle tones."

Point thy tongue on the anvil of truth.—*Pindar.*

Whatever expands the affections or enlarges the sphere of our sympathies, whatever makes us feel our relation to the universe, and all that it inherits, in time and in eternity, to the great and beneficent Cause of all must unquestionably refine our nature and elevate us in the scale of being.—*Channing.*

In a little book recently published, entitled "The Cynic's Dictionary," by Mr. Harry A. Thompson, a Philadelphia wit not unknown to medical circles in New York, we find the following definition: "Curiosity—paying a thousand dollars to see your appendix."—*Health.*

The Doctor—"You are to take 10 drops in a wineglassful of water after each meal."

The Patient—"Doctor, as a member of the W. C. T. U. I object to the word wineglass."—*Brooklyn Life.*

The knowledge that all is God is the magic wand of love that touches and turns all earthly things to gold.—*The Individualist.*

Testimonial Meeting

Before the Evangelical Christian Science Church

MISS MARTHA E. VAN VOAST: I want to tell of a demonstration that, as I remember it, was almost the first in my experience. I always love to tell about it, because of the interest it must have for beginners. It was in the way of a surprise and a source of great thanksgiving to me.

I had a letter from one of the northern states, telling me that a lady had an operation six months before for appendicitis; the wound had not healed, and she had tried everything without any result. I treated her for a week and, to my great joy, I received a letter from her, (I happened to come across it today, and it reminded me of it). She said that the wound came together as though it was sewed with a needle and thread, came right together in eight days, and she was perfectly healed. I wrote to her and said, "All I ask of you is this, that, if you ever have any more trouble with that wound you let me know." She promised that she would. I have never heard from her since.

I have a little friend with me who had a belief of a pretty severe cold. I had been telling her a spiritual being could not have a cold. I had a call last night from a Scientist, who helped me; this morning the young lady when she waked up said, "It is strange where that cold went. I have not a particle of cold about me; isn't it strange?" I did not enlighten her, because she does not believe in Science. It was not strange at all, it was just the perfect Truth manifested.

So it is in our lives, all the time. When you get the knowledge of your oneness with God; when it becomes your knowledge, you use it every minute, and your life in comparison with the old life is a very beautiful thing.

Today I have gone into the old material thought so far as to be house moving, and some disagreeable things came up. I said, "Now this does not belong to me, I refuse it; it does not come to me and I can't have it, because I have nothing but good, desire nothing else, and nothing else can come." I had made that affirmation not more than two or three times until everything changed and run as though it had been oiled—just came my way from the start, and all passed off easily, smoothly and perfectly.

There is no use for a religion that is not practical, that does not make our life easy, comfortable and pleasant. That is just what Evangelical Christian Science does. It enters into every detail of life and makes it so comfortable, happy and peaceful. That is what Christian Science is.

MRS. SUSAN MORRIS: Last Friday evening my little grandson came home from school with a belief of a very bad cold. He seemed to think that on account of that cold he could not go to school for a week. His father, a physician, prescribed for him.

His father and mother went out that evening, and finally I was left alone, and I commenced to reason with him about that cold. He takes to Science very

readily. I told him there was no such thing as cold; he could not have a cold. I talked with him in that line for a long time. Finally he realized that there was not any such thing as a cold, and that he could not have it; that he was the perfect child of God. He dropped to sleep in perfect peace, and I have never heard anything about that cold since. It was a surprise to his father what went with that cold. That is one little demonstration of a number that occur to me.

BISHOP SABIN: A good many specializations could be made to these different ideas that have been brought forth. For instance, a lady was telling me today how fatigued she was. She had an unusual amount of business to transact and had become very much fatigued. Saying nothing to her, I gave her the thought, for a moment or two, that she could not be fatigued, and it all passed away. The next I heard she was feeling fine.

Now the reason why we can't be fatigued is this:—It is along the line of teaching—everything that we have comes from God Almighty. Not a person in the world can tell by what rule I move that hand before me. You can't tell by what rule I place it on my forehead, you only know that it is done by divine power. You could not crook your finger or exercise the least particle of force unless the power came to you immediately and instantaneously from God Almighty. You say it is through the muscles. I say No. The muscles have nothing to do with it. God Almighty is all. It has always been the thought that it was necessary to pound iron, or go through athletic exercises to have large muscled arms, and great strong arms to use the muscles. That is not true. As long as people believe that, that will do, and when the exercise is supplemental of course the muscles come not. Now I don't be-

lieve it is necessary, and the consequence of my belief is that I have just as hard muscles as if I pounded iron, and my experience is that of every other Scientist who understands that the power comes from God Almighty.

Our sister who mentioned the moving a piece of furniture so heavy as apparently to be beyond her strength, realized in her consciousness that all power is from God, if she realized right, and she must have realized right, or she could not have moved the furniture. That being true there was no limit to it. Sampson, when he was blind, begged to be allowed to feel the pillars of the building. He realized in his consciousness the allness of God Almighty's strength, and he prayed to God Almighty to give it to him. God gave it to him, and Sampson lifted the building from its foundations.

It will not do to say that these laws that have always been in existence have been found out in the last few hundred years. In the days of our Savior this same thought was taught by him. It has been taught in every century since. I have records of teaching since A. D. 134. The truth was always known to somebody, somewhere, before and after Jesus Christ. Christ did not come to create new law. He came to announce and to herald to the world the Truth. One affirmation of the Truth was that God is love, and that God is Omnipotent; and all there is is Infinite Mind. God is all and in all. We live, move and have our beings in Infinite Mind, infinite strength and infinite wisdom, and we demonstrate along that line. He taught His followers to demonstrate, and we do demonstrate along those lines. It is the religions of today; to a greater or less extent, it has always been so taught that religion is emotional. I am talking only of the religions since the Reformation.

Before that religion was a matter of force. It was established by law and all had to take it or die. That was the thought that controlled the centuries. But since the renaissance of the truth, the idea has been that it is emotional in its essence, something that takes hold of your heart. Now the heart has nothing to do with religion, not a particle. The heart, or the affections, we might term it, can only be affected in true religion by the knowledge of what it does. When one of us heals a person through divine thought, divine mind, there is a natural feeling of thanksgiving in our hearts; we are happy; we delight that that is so; we delight that God's Truth is manifest; and it manifests itself in the signs that follow. In so far the heart rejoices because we rejoice for something given; but the real heart religion of the churches is not the true religion at all. Such religion is nothing more nor less than emotion, and emotion can do no good unless it is based upon actual knowledge. The first thing to convert in a person is his intelligence. Convert his mind, make him understand the Truth, and prove the Truth to him so that he may understand. Then his affections come in and he rejoices and is happy.

Now our work, and when I say our work, I mean the work of this Truth, demonstrates along every line of human endeavor. It gives you health; it destroys all kinds of disease that come up. The night before last I was reading pretty late and I had a window or two up. It occurred to me all at once that I had caught a cold. I commenced to sneeze; I kept it up, and I laughed at it. I said to myself, "Sneezing is good because it clears up the head and I rather enjoy sneezing, but as for a cold of course I can't have one," and it was not half a minute until every symptom of

cold was killed. It was the thought that killed it.

Suppose you are troubled with what the world calls dyspepsia. Here is some food before you that the doctors and your friends and your experience say you must not eat. It will hurt you if you do. I used to have a belief of that kind about green cucumbers. Once at home they had some green cucumbers on the table. I made up my mind that I was going to eat some cucumbers. Cucumbers and I were great friends, and I was going to cultivate their acquaintance, so I took a very large dish of them, and commenced to talk to my cucumbers. I said that I liked cucumbers because they loved me. Cucumbers and I got along well together, because they were so easily digested. As I chewed the cucumbers I chewed these thoughts with them, and since that time I can eat all the cucumbers I want. They cannot hurt you. The hurt is in your mind.

So it is with everything along the line of life. The fellow that is always afraid of poverty—do you know what he is doing? He is simply building the poor house for himself. I felt very fine here the last two or three weeks, I had got down to a nickel. I spoke to my secretary and said "I have only a nickel, I feel awfully glad of it, and I wish I had a chance to get rid of that." It was not more than a minute or two until one of my grandsons came around and said, "Grandpa, how are you fixed?" "I have a nickel if that will do you any good." That was plenty. I gave him the nickel and I could look up and thank God that I was "busted." Of course I had plenty of money by night or by noon. My bank was not broken. I did not happen to have any money, but my banker was good. God Almighty is my banker. As long as your money is on deposit

in that bank you can draw it when you want to, you are not going to get hard up.

George Muller, the man who built six or seven orphan asylums, had seven hundred little orphan children come into breakfast one morning, and there was not a particle of food on the tables for them to eat. Mueller looked up and thanked God Almighty for the food that was going to feed these orphan children. He knew it would be there, and before he got through his prayer, wagons loaded down with food already cooked came over the pavement in front of the establishment; it was brought in by armfuls, the tables were filled and the children were fed. He maintained a number of these orphan asylums, ran a number of night and day schools, and sent to the world over a million books and papers and periodicals, and never asked a human being for a cent of money. He did it all by praying to God Almighty and trusting in God.

But if you go around with the idea that you are going to be poor and that you are coming to want, that very thought will bring you there. It is a prophecy against yourself and your prophecy will come true. I don't know that I ever knew of a case where it failed. I have seen, in my experience as a lawyer, a great many people that were trying to lay something by for the time that old age would come on them, so that they would not be a charge on their children. I don't know that I ever knew of a case where these very thoughts were not fulfilled in the actual results that followed. I could give a number of cases very close to me. They have made the prophecy against themselves and the prophecy came true.

If you want to be a Scientist, study,

and know this truth. Jesus Christ says you shall know the Truth, and after you have known the Truth, it will make you free. You shall know the Truth and the Truth will make you free. But you have to know it. He never sent His disciples out without instructions, never. They always had to be taught. They had to know, and it is so with us. It is so with everybody. Christ's last command was to take this gospel and preach it and teach it to the world, everywhere, and these signs shall follow those who believe your teaching. In other words, those who know what you say to be true, and among other things, "They shall lay hands on the sick and they shall recover." Those have been the signs that followed actual knowledge, actual belief.

You can't believe anything from blind faith. It is a perfectly absurd thought. Nobody can believe anything through what they call faith. You may think you believe it and your belief may be so strong that you will not have any doubt of it, but yet you don't know it, as you do with the understanding. The understanding is, "I know." Faith is, "I believe. I think so." One is looking through a glass darkly; the other is seeing things with the noonday sunshine flashing upon them.

Now study the Truth and know the Truth, and it will make you free. Then you will be free, and you will not have any fear. You will have no fear of sickness, of want and of sorrow, or of anything which has been termed one of the ills that human flesh is heir to. You will be free from the whole catalogue. God Almighty's love will come down over you, His sunshine will come down over you; His wisdom will guide you; His goodness will sustain you; and His power will protect you.

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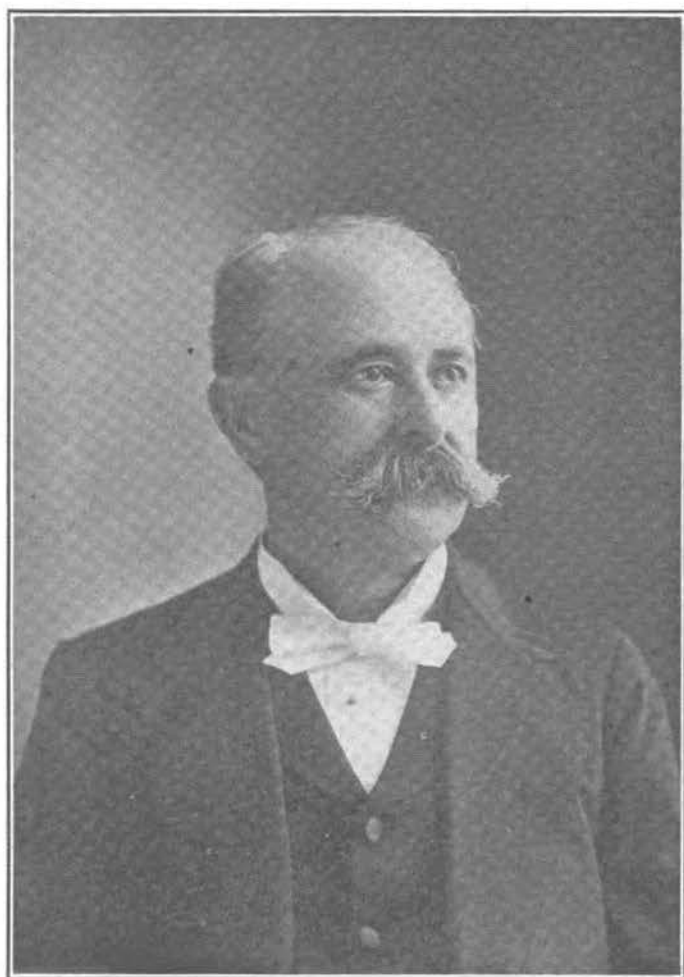


Jesus Christ

Our Savior

A MONTHLY MAGAZINE
OF
DIVINE HEALING





BISHOP OLIVER C. SABIN.



VOLUME XIII.

WASHINGTON, D. C., JANUARY, 1908.

NUMBER 4

How to Heal the Sick

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN commencing a series of lectures teaching how to heal the sick and demonstrating along metaphysical lines, and doing it free, the question arises, "What is the motive behind the speaker?" I don't ask any of you for any of your money. All I ask of you is your love, and I hope that my life and character and teachings will warrant me in expecting that. You are not brought here to be taught a humbug for any purpose or gain. There is no motive here to do anything for you but what is absolutely for your good. Furthermore, you don't have to take my word for a thing I say, if it be true or false. You measure the arguments that I will give you along the lines of Truth, measure them according to this measure of Jesus Christ by the fruits of the tree; and all of these that are worthy will manifest themselves, and you can demonstrate

them as well as I can, and you can know that they are true as well as I.

This being a fact—if you will indulge me a moment in a few preliminary remarks—what have you to gain by learning this Science, as we term it?

We see the world before us like a vast panorama, a moving picture, so to speak, filled with sorrow, with poverty, with sickness, with heartaches, with crimes, with cruelties, and a myriad of the so-called ills of life, pressing the race down into the very ground, passing them over this thing called death, going to somewhere, they do not know where. They do not know whether they are fitted for it or not, but they go with a blind faith, some of them, and some of them with a dogged determination not to care where they are going.

Now this Truth remedies that. Jesus Christ tells us, "You shall know the

Truth and the Truth shall make you free." Freedom does not mean freedom of your physical body only, freedom from physical slavery. It means freedom from your mental environments; freedom from the fear of poverty, from the fear of sickness, from the fear of sorrow, from the fear of trouble of every kind and character. This religion gives you freedom; it is not alone a lip service. This freedom wells in you and rolls out of you, and the world can see that your words are true, because the tree bears fruit.

If I had the power to give to each of you this morning a million dollars in gold and send you from this hall the possessors of it in entirety in your own right, or else send you forth with the realization of this Truth in your consciousness, I would do you infinitely more good by giving you this Truth than I would by giving you the money. This makes you the master. When God Almighty created man He gave him power and dominion, and in the exercise of that power and dominion you are the master. We do not bow to circumstances, but circumstances must bow to us. We do not fear poverty, because prosperity belongs to us; we grasp it and it comes to us like the gentle dews from heaven. We do not fear sickness, because God Almighty Truth has come into us so that we have health; and the blessings of health, happiness, contentment, and joy come down into us, and through us from God, Good. Now that is what you are here to learn.

You come here to be taught. You don't come here bristling like a porcupine, full of your own opinions. If you do you might just as well go. I am your teacher here. You do not come here to exploit what you think you know in your own consciousness. Why? Because

there is no necessity for it. But you come here to learn what I have to teach you. You cannot force yourself to believe what I say; you can't force your mind to believe anything. The mind acts involuntarily. It must be and is controlled by evidence. You cannot do it in any other way. But you can do this, and that is what I did when I was learning. I said to myself, "If I run across a thought, as one will frequently, that runs crosswise, so to speak, to what he has been taught all his life, I will not say I will not believe that, but I will say I will lay you aside. Of course I do not believe you now, I cannot believe you, but I will not say I will not believe you, I will just lay you aside without prejudice, and I will go on and by and by when I get through I will come back and I will take you up and we will discuss you further.

I was riding on a street car some time ago when I met a friend of mine who, in the course of the conversation, said, "Colonel, I have been reading your book, and I was much pleased with it until I came to that place where you said that pain was unreal. I knew that was not true and I laid the book down. I did not know then that the poor fellow was suffering with disease, or I would have gone to him and explained it to him. The next time I heard of him he was dead.

That right hand of mine was crushed, the bones were crushed, all the surgeons in the world could not have set the bones. The hand had the belief of pain in it for about thirty minutes after the accident, but after that it never pained me. God Almighty set the bones, and that hand is perfect as the other. Instead of being an old man with one finger out here and another out there, with hands all torn and broken to pieces, like almost a majority of old

men, you see I have perfect hands; and I have a perfect body, when ten years ago that was not true. And it is this Truth that has made these perfect conditions exist.

Don't allow your prejudices to cloud your common sense. All that you have to do is to bring to this subject common sense and common honesty, with a determination to be honest with your own self. Nobody is setting traps to catch you. I do not care whether you join this church or whether you don't. It is simply a question here and now of giving out this pearl of great price to the world; and in so doing I feel that I am fulfilling my destiny; and when this is done I know that God Almighty blesses me in the effort; and when you get it as I have, you will feel as I do.

Now with these preliminary remarks I am going to come down to the subject. This Science is the method of God's intercourse with man and man's intercourse with God, as taught by Jesus Christ. That is what it is. The world at large, when they go to pray, do not know "where they are at," if you will permit that congressional expression. They see through a glass darkly. They ask God for something which they have and yet do not know it. The consequence is that it is vain repetition; it is the prayer of ignorance and is never answered.

In order to understand the Science we must know three great cardinal principles, know as perfectly at least as it is possible for human beings now to know.

First, we must know God, who He is, what He is, His relations to man, and man's relations to him. Second, we must know the child, what his relations are to God, his power, his rights, his privileges; and third and last, we

must know the language between God, the Father, and man, the child.

Now if you have these propositions you understand this Science. It is simple. There is nothing intricate about it. The prophet told us that His religion was so simple that a wayfaring man, though a fool need not err therein. It is so with this. When this realization first came to my consciousness my first thought was "How simple it is," and the next thought was "I wonder why I have not known it all my life." And yet for months and months before that it was a closed door. Through prayer and working, and striving and travail, the scales were dropped from my eyes and I saw clearly and have always seen since.

It will not be necessary for me to ask you, or for you to ask me, if you have this realization, this gift of the Holy Spirit, this new birth, because you will know without the asking. I will know it by the look upon your face. You do not have to ask questions along that line at all, and you do not have to discuss with anybody whether you have it or not, because you yourself will know that you have it. Consequently, when you get it you can rejoice and thank God Almighty because it comes from Him.

The first of these propositions which we commence the discussion of today is God. What is God?

Now our ideas—we have to break a few idols as we go along,—our idea as I was taught when I was in the world of theological thought, as practiced all over the orthodox world, was that God was a great personage sitting on a throne in Heaven. Heaven was a great city surrounded by a large wall, made out of solid gold, and in my mind there was a picture up against the side of the wall, there was a great big book there, and St. Peter was there with a pen.

When a person would come and knock at the door of Heaven his name would be sent in and Peter would be asked, "How is the account?" He would go there and turn over the book and find the name, "John Smith." John Smith had been a bad boy, or after he came to where he should have had the realization of the Truth, I mean after he come into the knowledge where he should have had the realization of the Truth, he was a bad boy; he stole watermelons and stealing watermelons was put down against him; he beat his wife and beating his wife was put down against him; he starved his children and that was put down against him; he got drunk and every time he got drunk that was put down against him. Now, if, perchance, John Smith had become converted and been baptized, because I belonged to that church where they all had to be baptized to be saved, these things were washed away, and if he lived a sober life after that, the blood of Jesus washed these out; but if he had gone back or lapsed back into any of his old tricks or, in other words, sinned in one thing he sinned in all and the whole catalogue came back on him again. That is the Scripture why John Smith was turned down and relegated to a place that was called hell.

Sometimes he would be called a goat, and simply told to go to the left hand. But if John Smith had been baptized and joined the church, and had groaned and feared because the fear of the Lord is the beginning of wisdom, and had a great deal of fear of God in his heart, he would slip through, and they would let him go with the sheep into Heaven, and there he would be given a golden horn, and all he would have to do for all eternity was to sing the praises of God Almighty because he had gotten

through the gate. That was Heaven and that was hell. There was the Father, the Judge, passing upon the facts presented by Peter.

That may not be the picture in the minds of all of you, but it is substantially the picture in the minds of the orthodox world.

We had another idea of God. It was that, if we prayed to God, God would change and forgive us our sins. Now there is not a word of truth in that—I want to break that idol right here and now. There is not a word of Truth in that. God is unchangeable. He can't change. If God could change we would go to Him with a pitiful face, His heart would melt, His heart would change, and He would repent and forgive us. In other words, it is told in the Bible that God repented himself that he had made man. Of course that is not true. God does not repent. He never changes. God Almighty is forever and forever eternal law, unchangeable as the moving of the worlds in their revolutions upon their axes, system around system in their orbits. God Almighty works forever along eternal and inflexible law. It could not be any other way.

We know that God is omnipresent universal life. It is not that God *has* life like you and I, but that God *is* life, the essence. Now if you can tell what that is you know what God is. Wherever we see life manifested in ourselves, or in the beasts, in the birds, in the fishes, in the plants, in the trees or in the universe, in the worlds in their orbits, we know that that is God manifest, and that life is God. When God created man He breathed into his nostrils the breath of life and he became a living soul. That life is deathless; it belongs to you forever; and wherever we see it it is God manifest. Life not only is in your body,

but it is in this whole room, in this whole city, in this whole world, in the universe, everywhere, in you and through everything. God Almighty life is there; and we are told time and again that we live, move and have our beings in God. We are at one with God, God in us and we in God, His children, created by Him and endowed with power and dominion, and given wisdom how to do and what to do; and God Almighty leads you by the hand along this pathway of life so long as you trust and commit your ways unto the Lord. He fills your pathway with roses, harmony, happiness, contentment, perfect harmony and perfect success. God Almighty's children everywhere are successful. There never can be a failure. God Almighty's children are successful; there can be no failures.

First, then, God is life, the essence, and wherever we see life it is God manifest.

The next thought we take up in connection with God is that God is love. It is not that God *has* love, that He loves you and He loves me as we love. It is not that. But God *is* the essence, the IT, of love. Do you know what love is? If you know what love is you know what God is. God is love; and the only power that does, the only power that creates, the only power that controls is love. Love is the weapon by which we conquer. Love is God and we conquer through love.

Now it is not that God sends His love out to this congregation or the other congregation, or that you can have a trap door and a few of you go down into a place and have a congregation all alone. God does not simply love those fellows, but His love is as broad as the universe. All life everywhere is controlled by love. God. Life, is controlled everywhere by

love. In your practice along your associations with life, love and see how invincible you are. If a man has his arm raised to strike you, realize that all is love, and God's love covers you, and that you live in it as the fishes live in the sea, he could not touch you; he could not strike you; he would fall dead before he could touch you. There was a man out here in Idaho,—it was published in the *Washington Post*,—who was going to strike another man. The man said "God Almighty love covers me, and I am not afraid of anything, for God Almighty love covers me." The other man with an oath started for him, saying, "I will show you," and dropped dead before he got to him. That was published in the Associated Press dispatches.

Take the most vicious brute of a dog that is determined to bite you whether or no, give him the vibrations of love and see how quick he will come out and kiss your hand. It is wonderful how brute nature, as we term it, realizes this Truth. Once there was a little dog that had his foot mashed down on Tenth street, when I had my office there, by this big gospel wagon that you all have seen. He came into the office holding up his paw, crying, and went under the desk that I was sitting by. He was whining and I commenced to treat him. Our doorkeeper, the owner of the dog, came around with a bottle and said, "What are you going to do? I have some arnica that I am going to put on the dog's foot." I said, "Let him alone; he is quiet now, I am treating him." When the dog went under the desk his foot was apparently as thin as a wafer; it was just flattened out, the blood was trickling down, and he was holding up his foot, crying. He was no particular friend of mine. I had never made any fuss over the dog, but he came out from that desk and kissed

my hand, and went down into the engine room, and in ten minutes the foot was perfectly well and he was running some cats that were down there. That was the love thought. It came from the dog.

You can treat all life the same way. Mark you, in treating, you are not confined in your treatments for the healing of the sick simply to the human family, but in anything that has life, there is but one life. You treat all life the same general way, varying in accordance with the environments. It is the same thought, God Almighty, Good, in love, controls. God Almighty, Good, in all harmony. That is what drove the pain from my hand. All is harmony; there is no pain in heaven; no pain in harmony; no pain in God; there is no pain in life, but all is harmony; all is love; all is peace, all is good.

Now take this subject of love. You can control in a myriad of ways. I think of a very nice demonstration that occurred one time. I think I have told it before, but I am going to tell it again. There was a very large nest of these little bitsy ants; there seemed to be thousands of them, perhaps tens of thousands. They were so thick that in going from one place to another they apparently were running over one another. Some children were running around there, and I was afraid they would run on those little fellows and crush them. I spoke to the ants, and I said, "You must go away from here, you will get hurt. This is not your home, and I love you and I want you to go away so you will not be hurt." In about thirty minutes I thought about my ants, and went out and there was not an ant to be seen. All had gone, controlled by love.

I can carry this out by illustration after illustration. One of our students, a lady in Texas, drove the army worm

from her cotton. Another in California saved her fruit from the scale bug that was devastating the orchards in that country. It is eternal love applied.

I have always known that God gave dominion. I am going to carry on this thought of love—I did not know where it was, or how we could get it and utilize it. This was when I first came into Science. I prayed for a year perhaps for God to give me the key to the power and dominion. It belonged to me and I wanted it. I affirmed that God did give it to me and I had it. I kept affirming, as you will be taught later on. One night a voice came to me. There was no voice, and yet it had all the effect of voice; it seemed to me it was a voice, yet I know there was no voice there. It spoke and said, "Love is the key that unlocks power and dominion. Utilize it through love."

Take this love and utilize it, and you are the conqueror. Mortal mind cannot stand before you. It matters not whether it is manifested in man or in brute, you cannot be injured. I could go on and tell you some things of my business affairs where love controlled, but it is not necessary. You are the master. If you have your heart panoplied with love and love is your weapon, you can conquer the earth. But if you come as many people come to me and say, "I can love most people, but there is one woman or one man as the case may be, who has been so mean to me that I can't love him or her; I can't do it," I tell them "Until you get so that you can love your enemies I can't do anything for you." You never can come to God Almighty and get an answer to your prayers if you have not love in your heart for everybody. You can't do it.

The reason why so many prayers are unanswered is that those who pray love

their friends, but they have a long list of enemies and they have it in for them, as did the old Baptist deacon, who had a sort of horse racing jockeying neighbor, who got religion as he thought, one winter. He went up to the deacon and said, "Now deacon, this lawsuit that I have against you I have dismissed and paid the costs. I have been a bad neighbor all these years, I want to confess my sins, and I want you to forgive me." The deacon looked at him over his glasses and said, "I will give you to understand that I am as good a Christian as you are. I will forgive you, but, mind you, I will never forget you."

There is too much of that kind of love, too much of that kind of Christianity. It is born of the devil, if there is a devil. It is the destructive thought that tears down the human race. Without love you can do nothing; with love you are invincible. There is no power but love.

Now, mark you, this is important, because, it is the nucleus around which all your powers as healers and demonstrators will cluster. Suppose you are in poverty, covered with rags. Get this Truth into your consciousness, what do you do? You realize that you live, move and have your being in universal love; that God's love covers you and that you live in it. God is in you and you in God; you are His heir and you have everything that He had. You make that realization; you know it is true, and what is the result? The first thing you know, in some accountable and oftentimes unexplainable manner, prosperity comes to you in this way or that way. It always comes. There never was a failure; there never can be. The law is unchangeable, and is as inexorable as the water is certain to seek its level. It is the realization of the universal love that covers you, and you live in it. All that is comes to

you through love. You are God Almighty's child, God Almighty's heir.

Before closing this lecture I am going to give an illustration showing how to fill yourself with love and with good. We will say that this glass of water is you. You will be taught later on what you are, that you are no more substance than this; but we will say now for this illustration that you are the child of God. One little tube carries water into the glass, and another little tube takes it out, both of equal size. Here comes in the water and here it goes out. Now that is like your body. Your body is a constantly passing panorama. There is not a person in this audience whose body is as it was when you came in, not one. You are constantly passing on. With every breath you draw, you inhale life; with every breath you exhaust you take life out. Scientists—I do not mean Christian Scientists, but I say the scientific world—have settled on the fact that as often at least as once in eleven months the entire body changes. A later scientist I think has discovered to his own mind that the body changes more frequently than that. He thinks it does not take more than three months for the body to entirely change. Be that as it may, we know the body is a changing panorama. When you lose a nail another comes. Your nails are constantly growing. Everything is passing on, passing off, passing out. Here comes the life into you that builds you up. Each of you can be what he wants to be. You will be just exactly what you think. Not what you think you are, remember, but you will be what you think. Some man might think he was a great big Injun, but he is not that. He is only a fraud to himself and everyone else, but he will be as he thinks. Solomon said, "As a man thinketh so is he."

You are waiting for death. I am talking now about the world, not us. I am looking out for rheumatism, I am looking out for catarrh; looking out for trouble; stomach trouble; the effects of coughing; and the thousand and one evils that are said to follow mankind. I am watching for them. I am afraid of the whole business. What is the result? Every thought of that kind I throw out I fill myself. In other words, it goes down through this tube into this body, comes down in, and as I think I am. If I think I am going to have a bad stomach I get it. If I think I am going to have catarrh I have it. It comes on to me. Every time I think I am going to have it I make a prophecy against myself; and by and by, as Job said, "The thing which I greatly feared is come upon me." That is the way it comes. Every time you fill yourself full of evil prophecies, you are filling the goblet with evil. The water becomes muddy, the body becomes diseased, and you by and by are destroyed.

Now the way to think is this: That I live in Universal Love; Universal Love supplies me, it is mine, for I live in it; it is mine, and I have it; God manifests in me; I am God Almighty's child; I have it; I am His heir; He gives me all from Universal Love and Universal God;

It all comes to me; I fill myself with only such thoughts as I want to see realized. I do not go round and say, "I am sick." They will make fun of you, this outside world, because you won't say you are sick. They ask you, "How are you? I am sick." And they go on and make such a miserable story. Why they make fun of us in their ignorance, because we do not do it.

Suppose a friend comes to see me, "How are you?" "I am tolerably well, but I am not very well either. The fact is I don't sleep worth anything at night, and my stomach does not act right, and I believe I am running down," and I go on and fill my thought with that kind of rot. Every thought I throw out comes out into me, scarifies my body. I am throwing out the vibrations of prophecies against myself that will be fulfilled and come to pass. All of God, a healing comes through the power of thought. You are His children, you live in Him, and you can be or not be as you think.

With these remarks today the next lecture will go on with the further thought what God is. Upon the understanding or not understanding of these fundamental principles that I have told you will be your success or failure in this Science.

"Go ye into all the world and preach the gospel to the whole creation.

"And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick and they shall recover."

Let no pleasure tempt thee, no profit allure thee, no ambition corrupt thee, no example sway thee, no persuasion move thee to do anything which thou knowest to be evil; so shalt thou always live joyfully, for a good conscience is a continual Christmas.—*Ben Franklin*.

To do our best is something we owe to mankind as well as to ourselves.

Drifting

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE Greek philosopher, Aesop, in one of his fables, portrays the drifting man, or the drifting mind, wherein he tells of a very foolish donkey that was placed between two stacks of hay, and could not make up his mind from which to eat until he actually starved to death.

That applies in a large measure to many people in the world today. They are drifters. The Bible gives us many examples and incidents wherein the stable man, the one with a fixed purpose, succeeds. The old idiom, that if a man would succeed he must go crazy over an idea; or, putting it in the form as given, he who succeeds is the man who goes crazy over an idea, is greatly true.

When Moses was giving the children of Israel his last instructions, in what we might term, if we were permitted to use the expression, his farewell address to the people of Israel, he told them plainly how they would prosper, how God would bless them; fill them with a happiness and give them all the goods of life, so long as they remained true and firm and stable to the commands which had been given them. Those commands were to love God supreme, love him with all your might, mind and soul. He told them, furthermore, that, if they failed to keep these instructions, they would suffer; they would be taken captive; be made prisoners; they would suffer all of the ills of so-called life. Those of you who will read, or have read their history for a thousand years subsequent to the commands of Moses, will see how perfectly true those prophecies were carried

out and fulfilled. As soon as the children of Israel commenced to drift, they went down to death, to poverty, to slavery, to captivity, to ruin.

When God gave to Joshua the command which Moses had had, one of the main ideas which He sought to impress upon his mind was to be firm, be brave, "and I will give you success." But, on the contrary, if you drift you are lost.

Our Savior tells us that a man who puts his hand to the plow and looks back is lost. He is a drifter. St. James tells us, as was read to you this morning, that the man with a wavering mind, or a doubtful mind, or we might term it a drifting mind, never succeeds. He always fails.

Now this same rule is true, not only in the instances I have told you, but true in every day life as we may see it now. Take the man of vigor, the man who strikes from the shoulder, who has an opinion and is willing to back it; he is the man that moves the world, it does not make any difference who he is.

Columbus was derided and hooted at, made fun of, for years, but he had a fixed thought in his mind; he stuck to his thought and never drifted. The result was his efforts were crowned with success.

When the great mathematician, philosopher and astronomer, Galileo, was imprisoned for holding on to the idea that the world was round, and that it did revolve, he never drifted, because when they took him out of prison, after they had forced him to recant, he said *sub*

rosa, to those around him, "Notwithstanding my recantation the world will continue to revolve upon its axis." He held to that thought persistently and the result was from that thought was evolved our present system of great knowledge as to the planetary systems.

So we can carry this along in the history of all the great successes of life of the great leaders. Take this man Morse. He had what was termed a crazy idea, that there was some system whereby thought could be transmitted by electricity, through what is termed telegraphy; he was hooted at and looked down upon, but finally by some influence that I have not now the time to explain, he succeeded in getting enough money together and enough influence to establish a line between Washington and Baltimore; and the system worked. He did not drift. He stuck to the idea. The result is that we now have almost instantaneous communication with all portions of the civilized world, over the land and under the sea.

So with Fulton, with his idea of steam. He was absolutely made fun of, called a crank. He stuck to the idea. The result is that the commerce of the world is moved by the combination of fire and water called steam, controlled along the ideas Fulton evolved by his persistency.

Take it in this new thought, if you will permit me to use that expression. We have more drifters in this new thought than in any other department of human thought that I have ever known. It is most remarkable. Mrs. Eddy, when I used to be familiar with their departments, had taught about 4,500 students. When I left them if the whole world had been scraped and every loyal student who had been taught by her were brought together, there could not have been one

hundred found that remained true to her. I have taught in the city of Washington 2,500 students at least; I think the number is more, and from the way they would talk and the way they would gush, you would have thought they were saturated for all life with this eternal truth. Where are they? With the exception of a few, they have drifted.

Let anybody come to Washington to-day and advertise that he is going to talk about some heathenism from India; some spiritualism, where you can go in behind closed doors and bring God Almighty out of a black closet, or any other kind of rotten system thrown out to the world to destroy it, and you will find a thousand of my students in that audience. They have drifted, and are now utterly worthless to themselves and to the world, because they have permitted themselves to scatter and drift.

If there is one drifter in this audience today I will read your title clear before I get through, because you are a marked man or woman whoever you are, and you are bound to go down and be destroyed. I have never known one solitary exception in all my experience, in my thought and study and knowledge.

For instance, I have an example in my mind, a lady who was a classmate of mine in college, a woman, who, if I would mention her name, would be known to many of you as one of the national leaders of some of these great war societies. She wrote me perhaps two years ago. "I have studied," she said, and then she went on to give a list of names of the authors she had read, I do not remember the number, for I don't know that I counted them, but there must have been twenty-five or thirty, some of them I myself had never heard of. She is a very deep scholar, a woman of magnificent intellectual attainments.

"Now," she says, "I have taken up Sabin, and I am going to study him." She had no more conception of this Truth than a child that was just born, lying in its mother's arms.

I can remember my own self when I was first studying this Truth. After I had been at it a month or two or three months, men would talk to me and try to discuss things with me. I would sit and listen, and when they would get through and I would go away, I would have no more idea of what they had said than if they had not said a word. There is only one way to get this new thought Truth and that is the way I got it: Consecrate your life to this study, call on God for His assistance, affirm in the name of Jesus Christ that He does give you wisdom and spiritual understanding; persistently and continuously study along a certain line, fix your course and stay true to the line of study you take up, be true to it, as the needle stands true to the pole; and by and by the clouds will roll away and you will go above and live in the blue sky of God Almighty's intelligence. But, if you read Sabin and read Eddy and read Wood and a dozen others that I could give the names of and mix them, you will fall between, and like the foolish donkey, you will starve to death, because you can't make up your mind "where you are at." That is precisely the road to failure.

You must decide what you want. You have to be absolutely honest in your own convictions; you have to be true to your own self and stand by your guns; ask of God, seek and knock in accordance with the rules laid down, and success is yours. But if you drift you go up; you are following this throng that are going on over the dam of death.

Let the drifter get sick. What does he do? Does he go to God? Why God

is the last being he ever thinks of. What does he do? He will break for a doctor as soon as he can, and he will stick by the doctor. He will stick to materiality, because, when he is in danger, he fails to realize that there is but one source and one power. We may pull him out; we often do, but how much easier it would have been had he stayed by his guns and trusted God.

I woke up one morning with a belief of diphtheria. I had it once before I ever knew anything about Science, and I knew what it was. I could go on and describe it to you, but I am not going to do so. I had it in its worst form. It was one of those attacks that came on in the night, when I was asleep. I woke up in the very delirium of what was called black diphtheria, in its worst form, Sunday morning at that. I got up and told my wife. I went on and treated myself, I gave myself a good long treatment, then I went on and treated my other patients. My wife treated me. Three o'clock came and I went to the hall and lectured. It was a very cold afternoon, I remember it was late in the fall; it was quite a cold spell. I took a chill as I left the hall; I had what they would call a rigor, according to mortal mind. While the street car pulled me from around Pennsylvania avenue up to Washington Heights, about three miles, I shook all the way home. When I got home I did not go to bed and say "I am sick." I denounced it, declared that it was an infernal lie, and God Almighty's Truth would destroy that lie. I stayed right by my guns. It is true I went to bed a little earlier than usual that night, my wife treated me all the night. I woke up in the morning with the same manifestation and denounced it all the time; got up and gave myself a good strong treatment, went

on and treated my patients. So again with Monday night.

Tuesday at noon I told my son, "I want you to get me and your mother the best state room you can on one of those Norfolk boats. I am going to Norfolk tonight." I went down to Norfolk. Instead of lying abed all that night and letting my fever rage, I sat out on the bow of the boat and let about a 16-mile wind blow down my neck. This treatment, according to the doctors, was certain death. Along about 10 or 10.30 I went to bed. I think my wife treated me all that night again, because I was still in the toils. The next morning we went to the hotel and took a room, did our work and treated our cases. Then we went out and got onto a street car and rode about thirty miles. By the time I got back to our hotel, about three o'clock in the afternoon, I was hungry and the devil was killed; God Almighty's power was the only thing that did it.

I almost drifted once in the time of that sickness. I had a brother who told me one time that he did not believe anybody, possibly, could die with diphtheria if he kept his system well supplied with sulphur. He was a more or less noted throat specialist in one of the Western States. He told me never to forget it. I gave a member of my family a dollar to go down and get me some sulphur. This, I think was on Monday. He went down and got ten cents' worth of sulphur, and brought back the change. I despised the change and the sulphur and the whole business. I told him to keep the change and put the sulphur in my drawer and never looked at it. I pretty nearly drifted. Had I drifted once and taken a dose of sulphur, I would have given recognition to that devil, and it would have had me.

Now, mark you; you must be firm.

Let old Apollyon stand before you and look as hideous as he may. Know that God Almighty's power is supreme; stand by your guns and you can't fail. Fear not.

The student who treats disease, for instance, is sometimes liable to drift. It is especially true of new students. Error fights you every step you take. You will never take a step towards advancement to this Truth, but that you will be fought by error; and this fight will continue until you are strong enough to crush it under your feet and walk on top of it. But the young student has to fight harder, I think, than we do after we get older.

I have gone to sleep as many as four times in treating one patient. You will have this overpowering sleepiness come over you. I have had hundreds of letters, maybe thousands, from persons suffering from like afflictions. When they go to treat a case they become so absolutely sleepy that it is painful to continue. It is error fighting you.

You never heard of error fighting anybody and keeping him away from a church that teaches that there is a hell, in which the wicked have to be burned for all eternity, that teaches that death was formed by God, and that all evils are simply sent on you because God loves you. You never heard of error fighting persons who are learning such things. Error will pat you on the head and say, "Good boy, keep right in that nest; there where you are. You are in the broad road, you are drifting. I will get you."

At two different times in my life I have had a manifestation where it seemed as though a person had taken me by the throat with the right hand and with the left on my heart was fairly choking the life out of me, but no person was there. It was error. I have known of one other case of that kind. It was error, error

fighting you in your advancement along this Truth.

Hold to the thought that God Almighty is omnipotent, as I did, and nothing can hurt you. Fear not. Commit thy way unto the Lord, and know that what you ask you are going to receive. Have no doubt. Know that it is going to be accomplished.

A week or so ago a gentleman came into my house and up into my room, a young man who was doing some work for me. He had slipped or in some way or another sprained one of his ankles. He came limping into the room. I was lying on a lounge. He attended to what his business was, then he told me about his mishap. I said, "Go on about your business; I will treat it and God Almighty will destroy it." If I mistake not he was well before he got down stairs, and, instead of taking a street car as he had a perfect chance to do and plenty of money, he walked a mile and a half just for exercise down to his hotel. He was back at the Wednesday evening meeting and told me about that wonderful cure. I simply realized that he was perfect in God Almighty, and that his belief of a sprained ankle was a false coin. Of course it killed the thought; it killed the evil. But you have to be firm. If you drift you are lost. The healer who makes a positive realization heals the sick, the one who drifts fails.

There is a goodly number of you here today, considering the weather, and you are the kind of people who make Scientists. But there is a large class of people who are afraid of the weather. They are drifters. If there is a little bit of a dew or a prospect of a little sprinkle or anything of that kind, they stay away. Now in all the time I have spent in Science I think I have never lost but one night on account of the weather. Then there was

a terrible snowstorm, and nobody else was there. I am not sure that I lost that night, but I think I did. Can the weather hurt you, a spiritual being? If you are a Scientist can you be hurt? You are a spiritual being living in spirit. Can the weather hurt you? Don't you see how absurd such a thought? But the thought comes to you because you are drifting.

Now if any of you have that thought, or any of my readers, annihilate it. Know that God Almighty's power is supreme; that you are His child, a spiritual being, living in Spirit; that His love covers you; that you are perfectly sustained in every department of life, and you can't be injured; you can't be hurt; and the storms can't hurt you. Cold has no effect on you, neither has heat.

I heard of an incident of a Scientist who was lost in the mountains of Idaho. He and his wife both told me about it. He belonged to a government survey. He was the only Scientist in the outfit of four. One of them got away before the storm became severe. The others were caught in it. All of them had their feet and legs frozen up to their knees. One of them had both feet amputated; the other died. This Scientist and his wife treated his feet and he never lost a nail. While it froze him, he held to it that it could not freeze him, and the freezing left him perfect.

Whenever you apply the Truth you are bound to have success. In this city a little boy of five years, the other day, had a pan of hot water thrown on one of his legs and it blistered the limb. The little fellow had the Science in his own heart, and gave the denial right then and there himself, after he quit crying. It was not an hour until he had his stockings on. I saw him at Sunday school today, perfect. It happened this last week.

Apply the Truth and the Truth will sustain you. It is not you, it is not I, but it is God Almighty's Truth that sustains you. Jesus says "You shall know the Truth." He did not say I will make you free, but "The truth shall make you free." You are brought under the universal rule of universal good, and whenever that Truth is applied, it has effect, gives you freedom. That is the thought. No don't drift. Remember, if you drift you are lost.

How often have you heard the expression, "He who hesitates is lost!" How often have you in the every day affairs of life seen that truism manifested! It is the firm man or woman, the one who has a fixed purpose; the one who is honest with himself, the one who stands firm by his guns; the one who trusts God in everything and calls for His leading;

allows Him to lead him everywhere, who succeeds along the lines of God Almighty's Truth.

Now let these few remarks impress you all, because they are all true. Never drift. Each one of you is a radical. I never saw anything accomplished in this world by a conservative. He is a fellow that pulls back. The radicals are going ahead; the conservatives pull back. The conservative clogs things. Sometimes I have thought the conservative in politics was a good thing, but he never accomplishes anything. It is the radical who tears down the barriers; it is the radical who wins out; it is the radical who makes reforms; and this is true in all the departments of human endeavor.

My concluding sentence is,—to all who hear or read—"Stand by your guns and never drift."

Three Beers a Day, or

1 barrel of flour,
50 pounds of sugar,
20 pounds of corn starch,
10 pounds of macaroni,
10 quarts of beans,
4 twelve-pound hams,
1 bushel sweet potatoes,
3 bushels Irish potatoes,
10 pounds of coffee,
10 pounds of raisins,
10 pounds of rice,
20 pounds of crackers,
100 bars of soap,
3 twelve-pound turkeys,
5 quarts of cranberries,
10 bunches of celery,

10 pounds of prunes,
4 dozen oranges,
10 pounds of mixed nuts,

Four big barrels heaped up! And in the bottom of the last barrel a purse with two pockets, in one a five-dollar gold piece marked "A Dress for Mother." In the other pocket a ten-dollar bill marked "To Buy Shoes for the Children."

Fathers! Look at that list. Show it to mother. Show it to the children. Ask them how they would like such a donation every year.

Three beers a day for a year will do it!—*The Stellar Ray*.

One duty we can always make useful as agreeable is to be ever happy.

He banishes evil who replaces it with good.—*Wagner*.

Christ Life

MISS MARTHA E. VAN VOAST

Before the Woman's Evangelical Christian Science Circle

IT seemed to me today that it will be a profitable thing to look over this life of Christ that we have been studying the past winter.

The Hebrews were the only nation of early times who acknowledged and worshipped the one true God, the Creator and Ruler of the Universe. They claimed their God to be the only true God. Other nations had many. The Gentile acknowledged the Hebrew God to be a god, but the Hebrews claimed him to be God above all gods. Jehovah could manifest only to those who believed in Him, and to their prophets He revealed Himself. These revelations and the history of this people, with God's revealed prophecies to them, make up the testament or covenant, as I like best to call it, God's covenant, to those who believe in Him. If you will study the covenant with this idea you will find it a wonderful thing. The prophets, to whom Jehovah revealed himself, had one distinct work; they believed in, and trusted in God. If He told them to do a thing, no matter of what kind or nature, as the giving of the manna, or the cruse of oil, they took him at His word and obeyed Him. To such men and women He told of the new covenant. You will find, from Genesis through to Malachi, this foretelling of the coming of the Messiah, through whom He would make the new covenant. The study of these prophecies convinced me of the truth of the inspiration of the old covenant, and that Jesus was very God manifest. Of these prophecies I am going to

give you a few. You will find them from Genesis to Malachi, the silver thread with its golden prophecies, telling of the coming of this wonderful Messiah.

The first prophecy I shall take, is from Malachi, 4th chapter and 5th verse. "Remember ye the law of Moses: my servant; which I commanded him in Horeb, for all Israel, even statutes and ordinances. Behold I will send you Elijah the prophet before the great and terrible day of Jehovah come.

Next Isa. 40-3: "The voice of him that crieth in the wilderness. Prepare ye the way of the Lord. Make straight in the desert a highway for our God."

Jer. 31-3: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of David."

Isa. 42-6: "I the Lord have called thee in righteousness and will hold thy hand and will keep thee, and give thee for a covenant of the people."

Deut. 18-15: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me. I will raise them up a prophet from among their brethren like unto thee, and will put my words into his mouth, and he shall speak unto them all that I shall command him."

Mal. 3-1: "I will send my messenger and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant."

Isa. 11, 2-3: "And the spirit of the Lord shall rest upon him, the spirit of

wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord."

2 Sam. 7-14: "I will be his Father and he shall be my Son."

Ps. 2-7: "I will declare the decree, the Lord hath said unto me: Thou art my Son. This day have I begotten thee."

Ps. 89-26: "He shall call unto me, Thou art my Father, my God, and the rock of my salvation."

Isa. 7-14: "Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son, and shall call his name Immanuel."

Micah, 5-2: "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler of Israel, whose goings forth have been of old from everlasting."

Jer. 31-15: "A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children refused to be comforted because her children were not."

Ps. 72-10-15: "The kings of Tarsshish and the Isles shall bring presents. The Kings of Sheba and Seba shall offer gifts, and he shall live, and to him shall be given of the gold of Sheba."

Zech. 9-9: "Rejoice greatly, O daughter of Zion; shout, O Jerusalem, behold thy king cometh unto thee. He is just and having salvation, lowly, and riding upon an ass."

Ps. 8, 4-6: "What is man that thou art mindful of him, and the son of man that thou visitest him? Thou makest him to have dominion over the works of thy hand Thou hast put all things under his feet."

Isa. 45-23: "I have sworn by myself, the word is gone out in righteousness, and shall not return, that unto me every

knee shall bow, every tongue shall swear."

This is only a few of the prophecies, that to me are convincing proof that Jesus Christ was God manifest. The old covenant was the foretelling, a preparing of the Hebrew people for the coming of the Messiah, but the new covenant tells of the fulfilling of the foretelling, and how the Messiah was received.

If the Hebrew people were blinded by materiality, by things they could see, so that they could not see things spiritual, in what degree did they differ from the people of today? When a human soul or intellect acknowledges the Christ to be God manifest, then the study of His life becomes its joy.

The first great lesson that Evangelical Christian Science teaches is to believe that Jesus Christ is God manifest. I think that such belief is imperative. There is no other way to come to God the Father. In all Christ's teaching this thought is manifest, "Believest thou me?" We have no power without this belief. We may have knowledge of the mental, which is a tremendous power, but without the knowledge of the spiritual allness it is nothing. You may take a bird and clip its wings, you have a bird still but the bird is out of its true environment. It can walk on the ground, but its home is not there. It is in the atmosphere. The earth is only a part of its life. So with the human soul. We are first spiritual beings, and without this knowledge, this belief in Jesus Christ, the Son of God, we are like a bird with its wings clipped. We are not our true selves. This is demonstrated to me, day after day. People who have studied everything along all lines, and at the very last extremity will turn to see what Christ has said; and as

they obtain knowledge of their union with Jesus,—“the way, the truth and the life”—they rise; it lifts them out of the environment of so-called materiality and places them in their true sphere as spiritual beings. I have dwelt thus long on this, because I believe it to be the most important lesson that the Scientist has to learn. We each individually know that in our work of demonstrating the truth, all depends upon our belief.

When we have the perfect belief in God—the allness of Spirit—it embraces the new birth, the realization covering them both. You ask, How can I get this? Bishop Sabin has said many times that we cannot force our belief. I don't think we can, but we can cultivate it. Now, what shall we do to cultivate belief? My answer is, Take your students' Bible, look up the prophecies as they are recorded, look up the references, that you will find with almost every prophecy, and you will there learn from the Teacher of all teachers. But you must put yourselves in the way to know. You may have a desire to become a musician, but if you study under a blacksmith you will not become a musician. You can't get this knowledge from human beings, you get the human reflection from God to you. If you desire to know, and learn, and study spiritual truths, you must go where the spiritual truths are; you will find these only in the Bible. If you go to the old testament, believing it to be, as I have outlined the history of the prophets. They were different from ordinary people, in that they did believe in God, and did obey Him implicitly. Was not that what Christ meant when He said, “Except ye become as a little child,”—that you should take His word; in fact believe it? You will have power, just exactly as you do believe. Take Him literally at his word. We can learn

to believe when we put ourselves into the position and study the facts and pray God for understanding. We may study forever looking to human beings for enlightenment, and never get the truth. I did that many years and I stayed in the same place. The minute I turned away from that and took the Holy Spirit for my teacher and looked to God he led me into the Truth. This winter's study of the prophecies gave me absolute knowledge that Jesus was verily God manifest, removed every vestige of doubt that I had; and it has been as though I had wings ever since.

That is for everyone of us. Don't think, because you have a desire to know, that you are going to get it, simply by the desire, you have to put yourself in the way of knowledge; you have to adopt the right way of study and prayer. There is but one way, and that is the way of God's revelations; and that is what the old covenant is to His children.

The first part is absolute belief in God and His Son manifest. The next step must be the desire to follow in his footsteps. Then His every act, every word, becomes dear to us, means something to us; and when we have this realization, this teacher, all is clear. I read in the past week of some one teaching how to study the Bible. He said that after you had committed the verse or chapter to memory, you keep repeating it, carry it with you and keep thinking about it; that it would occur and reoccur in your thought, and every time it came, it would have a different meaning, until finally you would get the true meaning. We can study one thought, let it stay with us; let our minds dwell on it; and after a while, with an honest, clear desire, the Teacher will reveal to us the truth. Don't look to a human being for the truth. Go straight to God. That is our

privilege. That is the highest, the truest and best, the only Teacher that an Evangelical Scientist should ever have.

Every event of His life is full of interest to us. Most of all was that of His baptism, when the Holy Spirit descended on Him and a voice was heard, "This is my beloved Son." It must have come into His consciousness, His wonderful power and the wonderful work He had to do. That long study in the wilderness; alone with God, with the knowledge that He was possessed of all power given, to Him in Heaven and on earth. He stayed in that wilderness without anything to eat, filled with the Holy Spirit. Then came the tempter. Isn't it so with us? When we are lifted out into spiritual things, something comes along to test our faith. The tempter came and said, "Turn the stone into bread." In other words, "Use your power." Don't go hungry. Christ said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And we find that he never used that power for personal advancement, for personal comfort, but used it to help others, for healing others, but for himself, never. Isn't there a lesson for us?

The feeding of the five thousand is a tremendous lesson for us. He had but five loaves and two fishes, but with His great realization of His oneness with the All, He could feed five thousand. Does not that teach us, if we can realize our oneness; that we have all? The words that have been ringing in my ears for the past few days have been, "Believest thou me?" and I feel like crying, "O, Lord, help mine unbelief." We have been given most wondrous powers, and we are beginning to learn to use them. "As thou believest, so be it unto thee." The character of our God-man, our

Teacher, is to me the most beautiful thing in all the world; to think of His wonderful love, covering everything; not a place where this perfect love does not exist. And His patience—we find a lesson there, or we are not teachable. He went to those fishermen,—I have often wondered why He went to them?—Wasn't it because of their simple-mindedness? They were not filled with arrogance, they were not self-opinionated. Was not that the reason that He went to them, and that they became His disciples? We have to do away with self, with antagonism, with belief in our intellectual powers, when we come to Spiritual things. He worked with those men for three years, trying to disabuse their minds of a material kingdom; trying to teach them the allness of Spirit, and it seems as though the last month or two of His life was the most wonderful thing in its patience, as we spoke to you last week. He told them of his death, of his rising again, and after he was risen. They didn't believe. And He tried to get them out of Jerusalem into the mountain to teach them, and for lack of belief they could not get there. They had believed in Him a physical being. They had seen Him die, had buried Him, and could not overcome that mental vision; they could not see Him as He had told them that He was, a spiritual being; and it seems to me it answers every question of his death and resurrection to any one who will look at it dispassionately. It was to teach these people that this body was the shell; that Spirit is All, that materiality is a passing thing. He showed them His physical body that they might believe that He was the very Christ truly alive; that there is no death.

One of the greatest lessons is patience.

We find it hard when people come to us, taking the Truth apparently, and then go away and we don't see them again, until we find them wading through some material suffering. We feel as though we did our part by them, and can do nothing farther without their desire. I find myself in that place a great many times, and then comes to me the recollection of his wonderful patience; always gentle, always loving and always guiding these disciples back into the Truth. We should think that when they saw Christ and His wonderful works, they would have believed; yet, persons today after they have been healed in the most wonderful way go away from the truth and believe not. The very person upon whom the healing was wrought wanders away. But here is the lesson. Christ always guided them back; always tried to give them the Truth and lead them gently back to the perfect knowledge. When I think of that, I think how often I am very impatient, and I ask God for patience. It is only in the past week that I saw a dear soul, on whom the most wonderful healing was performed, wade back into the very pit of materiality. She had had a beautiful vision and said "I will never doubt again." All one can do is to keep on helping, keep on asking. But above all, let us be kind and gentle; let us try to emulate our Great Teacher, and always lead in love, in patience, in gentleness. If we are carrying the Truth that He taught, then we must do as He did, be guided by His gentleness, by His love. We can have no stronger love than this. I think sometimes there are little things that we might do differently. I feel many times that I have shown impatience and was not like Christ. We must ever be on guard against impatience.

A most pathetic part of his environments while He was earnestly trying to teach His own Hebrew people the truth, was the manner in which they rejected Him. He taught them, preached to them, again and again, and there came that great cry over Jerusalem, what He would have done for them, and they would not let Him. They crucified Him. He came to them in love, came to bring them out of bondage into freedom, but they, like the world today, wanted their freedom in but one manner through Carnal Mind. While the children of Israel were wandering in the wilderness they were near to God, but after they were conquered by the Romans they took on the thought of their conquerors, they had but one desire, and that was to be a great and mighty people, so that they could set their heels on the Romans, and do as the Romans had done to them. But Christ came with a different mission and they would not receive him. They did not want His Truth.

A great many people want this Truth because it will help on the financial plane. Yes, it will. But not in the way they expect it to. When we have the perfect knowledge of the allness of Spirit, that God gives us everything and that it is ours, it gives us a wealth that materiality, that money can't buy; and that knowledge can come only to the person who enjoys the real spiritual oneness. I don't believe a human being gets it any other way. I know they never do. We have to take it in the Spirit and with the understanding, and when they take it that way, they know that they are Spirit; that they are the perfect children of God; and that all that is God's is theirs and God has all.

It amounts to our perfect trust, as it did in the beginning. In the beginning

it was trust, absolute, perfect in God. Is not that the greatest lesson? Is not that the greatest power in the whole world? When I started in on my lesson this morning I had a different conception, but while I studied, it seemed to round up in just one idea, that the whole truth of the Evangelical Science as well as that of the early Hebrew people was "TRUST IN GOD." If we trust in Him we are not only willing, but we are glad to do the things that he tells us. If we trust Him we know there is no other way for us. There can be no other way. Every other avenue is closed. We want to do the thing that he leads us to do; and if we have that desire, all will be granted perfectly to every human being.

The study of the life of our Savior has taught me that He is the Son of God; that He was manifested to teach us the way back to our True Spiritual Being. We must study. It was through my intellect that I was able to take Him spiritually, and that realization has come to stay with me forever, and I grow stronger, day by day, in that belief, in that realization. Now, that is the heart of our Science, the realization of our oneness with God. The rest of our

life is our growing into our ideal. If Christ was that Teacher, we study and acknowledge Him as such, our love goes to Him, and the things we love, we grow to be like. That is a natural growth. That makes every act and word sacred, and we form our life and our character on His. We have to learn love, patience, gentleness and strength, and if we believe on Him we want to do those things which Christ did. In that day many shall come and say, I have done many great and mighty works in Thy name, but I will say to him, "Depart from me, I never knew you." Now, what does that mean? That there are many that can do things in His name, but we can know Him only by taking on the Christ-life Spirit, living it; by forming our lives on his; by following in his footsteps.

I feel so grateful that you, as well as myself, have been able to learn this lesson; and I want to say to any one who has the slightest doubt, don't take my word, but search the Scripture; look up these prophecies in both the old and new covenants, and let the knowledge become yours; and as the knowledge becomes yours, you will manifest the Christ life in life, love and good, thus demonstrating your oneness in Spirit—God.

"Would you be well? Then control your temper. Do you know that fits of passion, this giving way to the worst that is in you, does you not only moral and mental but actual physical harm? Temper invariably interferes with the progress of digestion; it carves ugly lines on your face; it wears upon the tissue, and leaves us physically and mentally exhausted, as well as morally weaker, after each indulgence."

How can we know that love is the greatest and the first thing in the universe?

In many ways, one being that those who begin by working for fame, fortune, or position, and attain their desires, have the same hunger in their hearts as when they began their search; while those began by working for love have found satisfaction and happiness as they went along.—*Alma Gillen.*

Testimonial Meeting

Before the Evangelical Christian Science Church

MISS MARTHA E. VAN VOAST: I received a letter this week that gave me great pleasure, and it is for you:

"It seems impracticable for me to attend the Wednesday evening testimonial meeting, as I should love to do, so as to give evidence of the recent relief I had from what I should once have thought a very serious accident. If you think it will be of benefit to any one to hear my experience, I should like you to use this statement to accomplish it. It may be well for me to further state that my hand bears no evidence whatever of the injury, and that the wounded finger is as strong as before I had the fall. It happened a little more than a month ago, and after a very few days gave me no reminder of the accident. I am sorry I delayed sending this communication, but was hoping I might present the testimonial in person.

"Perhaps, among the many who have been blessed and are receiving blessings through your comforting faith, some may be interested in a demonstration I have recently had of our Father's help in time of trouble.

"While visiting in Baltimore recently, in walking down a dark and unfamiliar hall, I fell over a step, across a narrow passage into an open doorway, all my weight being thrown on my left hand, the third finger of which became dislocated. It required some force to pull it into place, but I moved it back and forth until satisfied it would not slip again, all the time affirming, 'I am God's perfect child! nothing can hurt me.' It was not possible to give myself more than a momentary treatment, for lunch-

con had been served and the party were waiting for me at table. My hand was weakened by the dislocation and my hostess noticed I could not grasp my fork. Inquiries forced me to reveal the cause, and all manner of remedies were suggested, and the pressure to use some being so great, I finally had to accept an application of witch hazel. But I had taken several children over on a sight-seeing mission, and could not, had I so desired, spend the afternoon nursing myself.

"It was more than three hours before I found myself on my way to Washington, and not until then had I the quiet moments necessary to make the denials and affirmations, although I had repeatedly declared the allness of good, and fully realized that I was surrounded by, and covered with God's abounding Love. My faith in His goodness is strong, too strong to be shaken, and I should never be surprised at what it brings His children, but I have to admit I was astonished at the almost immediate healing of my injured hand. I have had no inconvenience or pain, except one evening when I strained it in doing something I should not have attempted under any conditions. I called on our good Bishop and asked him to remember me that night when he asked relief for those who had a belief of pain. I went to the church the morning after the accident, wore close fitting kid gloves, and have never since suffered from the dislocation.

"No bandage, no splints were used; only by the prayer of faith through His Son, our Savior Jesus Christ, I was freed from suffering and pain.

"With every conceivable good wish for the success of the great and good work you are devoting your life to, and thankfulness for all it has brought to me,

"Very sincerely yours,

"MARY ROSS BANKS.

"November 25, 1907."

This to me is a beautiful testimonial, and it is only one of the many that are coming to us constantly all the time. I wish sometimes that I could sit down and think out the number of things that come in the course of a day. I know it is so with every one of us that use the Truth constantly. There is always some place or some person that we can give a word, to whom we can give God help, because thoughts are real things, and the Truth is always apt. There is always some person whom we can help. It seems that every minute of our lives is filled with this. I think many times that I will just make a memorandum of one day's work.

A lady told me this afternoon of a wonderful healing she had had several years ago simply by the prayer of faith. Her ankle troubled her for ten years. She had some work to do, and she did not see how she could accomplish it and attend to her Sunday school class of eighteen on the following Sunday. She went to her room, took down her Bible, and sat down and read the passage, "In all thy ways acknowledge him and he shall direct thy paths." She read it over four or five times. She went from that room and did her work, and the next day walked one and one-half miles on that ankle, which the doctors said would never be well. A healing by faith. Healings come to us all the time. I think the whole world will be healed very soon.

A GENTLEMAN: When I come to this place I feel that I have come to a holy place. The Spirit of God is here; Love is here. It seems to me that for practical Christianity, universal Christianity, there can be none better than that given out through Christian Science. I think a great many Christians, if they were asked what Christianity really means would say that it was going to church, following up the rituals, attending upon the services and conforming to church rules. It was some years before I woke up to what Christianity really does mean. It means to be Christlike, and when I bought Bishop Sabin's book "Christology," it struck me at once that it had a practical idea. There has been much said, I thank God, with reference to the healing of the body, but I call attention to the fact that there are other things to be healed. There are broken hearts and distressed spirits, emergencies of life that need to be overcome, and I thank God Almighty that through religion, Christian Science, the knowledge has come to my understanding, and I have found relief when I could get it nowhere else.

MRS. SUSAN MORRIS: There was a small growth on the side of my face. It grew until it was about a quarter of an inch long. I did not pay very much attention to it, but every time I would dress my hair the comb would catch in it, and I thought I must treat it away. My son saw it one day and became very much alarmed. He said, "Mother, don't you know that at your age such things often turn to cancer?" I said, "It will never turn to cancer." He said, "It will never be removed except by an operation." He was a medical student at the time and full of that. I said that would be removed by Christian Science. He said,

"If it is I will be a Christian Scientist." I saw Mr. Whitman that day and asked him if he would help me remove that growth from my face. He said he would. After that every time I bathed my face I gave it a treatment, and in the course of three weeks it began to wither away. I just let it alone and finally it dropped off, and the place that knew it knew it no more. It never left a scar; you could not have told the next day where it was. My son said, "You must have caught the comb in that and torn it off." I said, "You know it could not have been removed that way without a scar. You said it could not be removed except by a surgical operation. I said it would be removed by Christian Science. I have kept my promise, now you must keep yours."

THOMAS M. COOK: I read a short time since in one of the exchanges of a man in Battle Creek, Michigan, who had not only lost his sight, but his eye balls were destroyed. He prayed for the restoration of his sight, and after fourteen years his prayer was answered. Whether his was the prayer of faith or what is termed the prayer of the realization I do not know.

Why should such things be thought impossible, or even strange? Life sprouts the little seed in the ground and develops it into a beautiful plant or the giant tree of the forest. It sends the roots through the soil, and getting in the crevices of the rocks, they rend the rocks of the mountains. Life built the body in the first place, probably the most wonderful of all God's visible works. Why should it be thought impossible, or even strange, that it should repair the body, or even replace a portion that has been removed?

WINFIELD S. WHITMAN: Some years ago I went into a store where there were a number of gentlemen. Some of them were connected with high medical positions. The conversation turned on Christian Science, and while they were respectful to me, there was a kind of slur at the end of every sentence. The medical students thought, perhaps, I could grow a limb after it was removed. One told of a gentleman out West who was going to change his head, which was consistent, they thought, from my view point. Finally a gentleman said, "I have three corns and I have tried everything for them, and they keep me in misery from morning till night." I owed him about eighteen dollars. He said, "If you will rid me of those corns I will give you a receipt for that." I agreed. That night as he was going to bed, he said to his room mate, "I believe that fellow is doing something, that corn is shriveling away." The other said, "It is your imagination." The next morning the corn was still shriveling, and in a short time it entirely disappeared, and so far as I know he has never been troubled with those corns since. He gave me a receipt.

I got in correspondence with a gentleman in India about eight months ago. This man works by faith, publishes a magazine and several little books, and all this purely by faith. He believed in divine healing. The other day he sent me a little book, and had I not known where it came from I would have said it came from this church. The preface looked to me exactly as though Bishop Sabin had written it. He gives a couple of incidents of healing that he had done.

The first was a lady in Oregon that had been suffering for years with a tumor or cancer. She had tried several operations and finally the X-ray treat-

ment, but they all failed and the X-ray burnt a hole in her side, from which she was suffering. This gentleman was passing through the town, and heard of her. He went to her and asked her if she would like his prayers. She had been praying for years for relief, and she said she would. The cancer suddenly passed away the next morning, and she was restored to health.

Another time they were making a trip in the Himalaya mountains. One of the horses that carried the baggage became sick, refused to eat and lay down. It was a necessity for them to keep that horse. This man knelt down and offered a prayer for the healing of the horse, and as he arose from his knees the horse arose, and began to eat. The horse was healed instantaneously.

It does not appear to me any more impossible for God to heal a broken leg than a broken heart. It is now generally conceded that drunkenness is a disease, and there is an institution in this city that when it converts drunkards, puts them under medical treatment to cure their drunkenness. They think that as it is a disease, it is not God's business to cure it.

But the time is coming closer and closer when the real God Truth will be universal, and everybody will know it. Then we can all live for Christ and will know that all things work for good.

MRS. O. E. THORNLEY: This Christian Science that we are talking about is nothing more or less than our natural estate. It is just what God intended for us to be. When we understand that we are perfect beings; that we are spiritual beings, then we are coming just exactly to what God intends us to be; where He put us in the first place. We realize more and more very day what this means, those of us

who are studying this Truth. It becomes clearer and clearer to us each day. I know it does to me. The more I study this question of perfection, I find that it appeals the more to me that I am the perfect child of God; and the more I think of that, the more beautiful it seems. And when we look around and see how perfect everything is that God did create, we can understand the perfection, and we can appreciate the perfection. We can appreciate the first chapter of Genesis so much more when we realize this Truth, that everything that God created is good, and that there is nothing but good. And so it seems to me when we come into this Truth, and begin to realize what we are, and what God is, that we are just then in our perfectly natural way and happy, and anything else would be unnatural.

The command is to love God with all our soul, mind and right. What does that mean? It does not mean to love a person, or a certain place, or a certain locality. It means to love Good, to love to do good with all our strength and might; and when we do that, we have no time to think about doing anything else. We have no time to love anything else but good, or to do anything else but the right; and it seems so beautiful to understand what this means, what that particular command does mean, to love God with all our soul, mind and might; to love to do good, and to love the right, and to have that the uppermost thought in our minds at every moment of our lives.

We see so many things in this Truth that we never did see before, that we never understood before. We can see how different the world appears to us and everything that is in it. Everything seems so perfectly different; we are, as it were, born again; and then we begin

to realize what that means—that we have entered into a new life, entered into new ideas; and everything becomes new to us. As we grow into this Truth we grow as the little child from infancy to the full stature of manhood.

This Truth is so beautiful that I wish everybody could realize it, and the time is not very far off when the people are going to know more about it. More people now are studying this Truth than we can possibly realize. They are studying it on the sly, reading the books and making inquiries to find out about this Truth, people that we would least think about. This Truth is spreading and will soon become universal.

MISS MARGARET BRANCH: I went home on Sunday morning and I felt that it was the happiest thanksgiving day I had ever spent. I had more to be thankful for. I recognized that I was the child of God, and that I loved God more than I ever did before, and that God's love was mine and His love was in me and through me, and God's life was in and through and about me. I realized more than I ever had before since coming into this beautiful Truth that all I had was God-given, and that I had everything because I had God, and God gave me His supply, and His abundance was mine. And I felt truly thankful that I was able to make my contribution in that Spirit. Really after hearing Mr. Whitman's lecture to the Sunday school class, and Miss Van Voast's beautiful lecture, I felt as if I owned the world and it was really all mine, and I felt as rich as Croesus. I had never felt such a thought of thanksgiving and it lingered with me the whole week.

BISHOP SABIN: There are reasons why I dislike to talk of healing. It is

for this idea that the world is filled with so many nostrums against this and that disease; and I, occupying somewhat the position of head of this new Evangelical movement, would get the credit of carnal mind for talking for purposes of advancing efforts to get patients. Now that is the slightest part of our thought. So far as I am concerned, if the world were all well and not one of them wanted healing, I would be the happiest man in it, if there could possibly be any difference. But so long as our brothers and sisters are suffering, and so long as the fundamental principles of our church are to love God and love your neighbor, and carry it out in practice, you have no right, as I look at it, to shun its responsibilities.

If I were to follow the bent of my inclination, without taking into consideration the commands of our Savior and what I deem to be my duty, I would retire from the world entirely, and never would be seen again, and I would go into myself and would live in God forever and forever, and there would be no death and there could be none. But, so long as we have the world before us as we see it, broadcast everywhere with suffering, with sickness, with sorrow, and with sin of various kinds, we have no right to be selfish and wish to live for ourselves alone. The time will come may be somewhere when that will be, and when we can go on and make our perfect demonstrations. But so long as the command is to preach the gospel and heal the sick, take it into all the world, I do not feel as though I had the right to disobey.

The work that we are doing is something wonderful. You have heard the evidence of this man who lives in the island of Ceylon who wrote to Mr. Whitman. That man wrote to me for books, I do not know how many years ago, and gave his experience. I think he is

the same man. He gave his experience, telling how it was that he ever found out anything about this new thought.

A lot of goods had been shipped from London, England, to the house in which he was employed, and around the goods, the packing you might term it, were old papers. Somebody had been reading the NEWS LETTER, and had packed an old issue of that publication with some other old papers, and that was the cause of starting an active propaganda in the island of Ceylon in the dissemination of the Truth. Now we have quite a number of subscribers and followers there. They are doing the best they can and are demonstrating more and more.

It is very singular how these truths get scattered. There was a gentleman in Australia who was a subscriber to a Boston magazine, in which they had taken occasion to give me five or six pages of a trouncing. He read the article and became interested in the trouncee, if I might use the expression. He wrote to London for copies of my books. The books converted him and then he wrote and sent me four pounds for books. I did not charge him a cent for the books, but I sent him as many books as four pounds would pay the postage on, and it made a good, big chunk of a wagon load. He took those books that I sent him, and gave them away broadcast. Some were converted through the teachings of the books; and from that article in the magazine there has been an active propaganda more or less scattered over Australia, it is growing broader all the while, and this man has done nothing for years but heal the sick and preach the gospel. Before he engaged in this work he was a minister.

God works in wondrous ways. The healing of the sick is going on everywhere most wonderfully, but it is so com-

mon with us now that if we do not receive a favorable response we are surprised. The surprise ceases in receiving. We are always gratified and never surprised.

I could recite healings of cases from now till tomorrow night, which, if they were published in the Bible, would have been considered great miracles. Just let me give you one instance that comes to my mind right now. I will draw you a picture. Here is a home in South Africa. The lawyer has been called in and has written the will; the children and the husband are weeping around and the doctors, three of them, are there to perform a surgical operation to take away an abdominal cancer, with very little hope, if any, of recovery or success. So little was the hope that upon consultation they decided that the woman would be dead in the morning any way. She would be sure to die under the knife, and they would make an excuse to put off the operation until the next morning. One of our students lived a short distance from her, who, by the way, has written a book since, and a great many other articles that I have read from her pen, a very able woman at that. They sent to her for the address of the Bishop of the church. It was given and a cable dispatch was sent, and they said that we would get it in Washington about five o'clock of their day. Whether that was true or not I can't tell. We received the dispatch and commenced immediately to treat the case. The doctor came the next morning and the woman was sitting up in her bed eating breakfast. The cancer had been entirely removed during the night and the woman was restored to perfect health, growing continually stronger and has been perfectly healthy ever since.

That is probably fifteen thousand miles

away. Suppose that had been put into the Bible. Would it not have been thought to be a wonderful thing?

There is a lady in this town that had something of a cancerous character growing in her side. She had been operated on and the growth was twice removed by the surgeons, but it came back again. In a treatment of ten minutes it was removed, and in forty-eight hours it was all gone. That would have been a wonderful miracle if it had been put into the Bible.

Mark you, no such thing as a miracle ever occurred. Jesus Christ never performed a miracle in the sense that we regard miracles. A miracle is regarded as something extraordinary, out of the regular law of nature, something beyond the law of nature. In other words, it is something supernatural; above the natural. But there is not a word of truth in that. Nothing is above natural law. God Almighty is natural law, as well as Life and Love and Good; and when you make the proper realization along Scientific lines of certain axiomatic truths, you are sure to have results; as certain, environments being equal, as you are to solve the problem in making the addition of two and two, four the result. There is no more doubt about one than the other, and there can be none. There is no possibility of you circumventing the law that makes the earth turn upon its axis, or whirl around in its orbit. There is no law that prohibits the sun from shining, and there can be none. There is no law by which you can unbalance the equilibrium of the universe, by destroying, if it were possible, even a pound's weight of the earth. If you could do that there would be a jangling throughout the entire universe.

God Almighty's laws are perfect and they work in perfect unison. There is

not and cannot be any failure, environments being equal. What I mean by that is this: Suppose I were to ask this audience, that all diseased persons should walk by me here; should ask them to walk slowly by me here within eighteen inches of where I stand. If they were all diseased, perhaps fifty per cent. of them would be well by the time they got into the hall. They would walk in the aura of universal Good, the thought that there is nothing but perfection. Let a person who is truly conversant with this metaphysical thought give himself a treatment in a room. Let others pass through that room, and fifty per cent. of those people will be healed.

This idea of metaphysical healing is not understood at all. I send out thousands of handkerchiefs, I do not know how many, immense numbers, to all parts of the world, and the wonderful answers that come from those blessed handkerchiefs is marvelous, till we come to realize the universal law that controls. Then the marvel is that it does not always heal. This is a subject that to me is somewhat inviting. If I get upon it I do not know when to stop.

All I can say to everybody present here, or elsewhere, is that this is God Almighty's Truth. It is as genuine as the virgin gold that is hewn from the mountain's heart. There is no fake about it; there is no mistake. You can learn that this is true by studying the Science, practicing it, and proving it by your realization, for God Almighty loves all His children alike; there is no failure except for the fellow who says "I will not," and he is building a stone wall and he will stay there until Gabriel blows his trumpet, and then he will stay there until his eyes are opened and he acknowledges that he sees.

About the first thing that I ever teach

a class of mine is to forget that there is such a word as "can't." It is a destructive word. It causes mental suicide. The image and likeness of God, endowed with power and dominion, *can*. "I do, I have, it is mine." You are a mighty child of

God Almighty. Instead of being a worm of the dust, kicked around by fortune, so-called, you should stand on your hind heels and look up. "I am a man; God Almighty's spirit is in me; I am perfect." That is the thought that wins.

First Book of Bishop Oliver C. Sabin Republished

We have had hundreds of requests to republish our first book, entitled "CHRISTIAN SCIENCE: WHAT IT IS AND WHAT IT DOES," but thought its place had been sufficiently filled by Divine Healing and Christian Science Made Plain, but such has not proven true, and we have ordered an edition of 10,000 copies. They will be ready to deliver soon after this article appears in the January magazine. The book had a run of 103,000 before we allowed it to go out of print. We have greatly enlarged it and send it forth in its new form as perhaps the best equipped little book published on the subject.

The book and postage to send it out costs a fraction over eight cents each in lots of 10,000. We have concluded, for the purpose of sowing the seed, and giving everyone an opportunity to help, to give this book at substantial cost for the

next three months, that is, during January, February and March, and will sell them ten for \$1. If one book only is wanted the price is 25 cents. Persons who will send us names to whom they wish the book sent, we will send to the addresses given and they can send as many as they want, provided they send ten or more. In order to obtain this book at first cost, persons must take ten copies.

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We cannot really "break the laws of nature." We can get out of harmony with them, go contrary to them in other words, and then they break us.

The intellectual life may be kept clean and healthful if man will live the life of nature and not import into his mind difficulties which are none of his.

Fear Not

FEAR is a false prophet, a liar; but when yielded to, it has this power: It can help to bring to pass what it prophesies. "The thing which I greatly feared is come upon me," said Job. When Peter, walking on the water, began to be afraid, he began to sink. The woman who looked under her bed each night for twenty-five years, expecting to find a burglar, at last found him. Her fear invited him. The power of good is so strong that if you have faith in it nothing can prevail against it. Mountains can easily be moved by it. It is so strong that even your fears cannot bring misfortunes upon you once in a hundred times trying, but if you continue to entertain fear as a welcome and honored guest, by and by the thing you fear will come upon you because you fear it. Why be dominated by this tyrant? Cast him out. Front him and he will flee from

you. When Grant, at the head of his first regiment, went to meet a Southern colonel at the head of his regiment, he was afraid; but when he found the Southern camp deserted he realized that the other man was more afraid of him, and he never knew fear again. When Christian faced the lions in his path he found them chained. Do the thing you fear to do. Think the thought you fear to think. Be what you fear to be. All the lions you will ever meet are chained. There is no devil, no hell, no evil, except as you create them by your fears. There is but one power, and it is on your side—for you, near you, about you, within you. Trust it. Trust yourself. Trust the universe. Trust God. All is good, everywhere, all the time. Have faith. And again I say unto you, have faith! And after that, have faith!—*The Optimist*.

A Man Has Failed, Though Rich,

When he is coarse in his manner and brutal in his instincts.

When he is constantly reminding others that the brute still lingers in him.

When there is evidence of mental penury in his conversation.

When he radiates soul poverty.

When he is a moral pauper.

When he does not carry a higher wealth in his character than in his pocket-book.

When he is narrow and bigoted in his opinions.

When he is leading a mean and stingy

life so far as his charities and magnanimity are concerned.

When he has fed others on hopes instead of adequate salaries or just dues.

When he does not in his prosperity help those who helped him in his adversity.

When he goes on the principle of getting all he can and giving as little as possible.

When he carries about his business a vinegary face instead of a sunny one.—*Orison Sweet Marden in "Success Magazine."*

Washington News Letter

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Unchain the Truth.

WITH the opening of the year 1908, we each assume added responsibilities. We look at that which has gone and see that which was done during the past year along the lines of the propaganda of this Truth with pleasure, but we look ahead to the New Year with the understanding that the Truth will work

from every center created in the past, and become broader during the coming year.

The year 1907 was the most prosperous year by far which the Evangelical Church ever had. The Universal Church is becoming wider; students have developed who are able to heal themselves and others in all parts of the world. Many of them are now teaching classes and, taking all in all, it is a source of much gratification that things have gone as well as they have.

The Scientist does not have to form new resolutions, because his resolutions are always formed. He sends out the vibrations and affirmations of success. God does broaden the knowledge of this Truth throughout all the world; God does enable us to send forth more and more the gospel that heals, the gospel which makes mankind free and makes us success in this line. God does fill each of our hearts with the desire to be more effective, with the determination to be more devoted, with the resolution to be more earnest in our work and He does give us success in everything we undertake. This is the prayer, this is the vibration, these are the affirmations that we send forth and we greet the year 1908

with love and affection, ready to do our part in the vineyard where God Almighty's work calls us.

In the city of Washington, the church, seemingly, has taken on more vigorous life and there are more societies being

formed throughout the world, and the Truth is spreading more readily. Now let us each and every one affirm and determine in our own consciousness that we will do our utmost in every way to make this work a grand success.

Lovingly yours,

Oliver C. Sabers

BISHOP.

Lord's Prayer in Verse

"Our Father in Heaven, we hallow Thy name,
May Thy Kingdom holy on earth be the same.
Oh, give to us daily our portion of bread,
For 'tis from Thy bounty that all must be fed.

"Forgive our transgression and teach us to know
That humble compassion which pardons each foe.
Keep us from temptation, from evil and sin,
For Thine is the glory forever, Amen."

Bless the Lord, O my soul, and forget not all His benefits.

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

They shall speak of the glory of Thy Kingdom, and talk of Thy power.

Blessed be the Lord who daily loadeth us with benefits.

All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee.

The Lord appointed you to preach the Kingdom of God and to heal the sick.

Go ye into all the world and preach the gospel to every creature.

And these signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.



MRS. MARY C. SABIN

Benefits of Evangelical Christian Science

MARY C. SABIN

THE benefits of our religion are as numerous as the sands upon the seashore. In the first place, it gives us perfect freedom and, instead of being slaves to circumstances, we become the master. It destroys, in our consciousness, all fear; the fear of sickness, the fear of sorrow, the fear of want, the fear of calamity, or disaster and gives us the overpowering thought of perfect mastery and enables us to control all conditions instead of being controlled by them.

It is to me a great surprise to see how the people blindly close their eyes and ears to the beauties of this Truth and refuse absolutely to even study or investigate. We are told in Holy Writ that they have eyes but see not, ears but they hear not, and we might add that their understanding and intelligence, seemingly, are a perfect blank. Men and women are dying around us all the time, and if they would take this Truth, their lives would be saved, for God Almighty's Truth is the healer. There are persons among us who are abject slaves of circumstances, suffering from poverty, when if they knew how to trust God and how to ask, their wants would be supplied. No one has to depend upon human agency for this relief. The agency does not come from man, but it comes from God. Every good and perfect gift comes from God, the Father, in

whom there is no variableness or shadow of turning. He is no respecter of persons; He loves His children all alike, and all we have to do is to ask, seek, and knock.

In order to make this effective, one must know how to ask. Our Savior did not pick the Apostles, raw fishermen as they were, and send them out to preach the gospel, but He kept them with Him, taught them earnestly for three years and before He left them, He told them to go to Jerusalem and wait there for the gift of the Holy Spirit, and when the Day of Pentecost was fully come, they had this mastery, this new birth, this divine wisdom and then they were equipped and the ones who were cowards and dastards, as some of them proved to be when trouble overtook their Master, became stalwart men, strong in the Truth and ready to live or die for their Master's sake.

It changes the nature of man, makes him intelligent, makes him vigorous and makes him strong, and what it does for the body of man, it does for his circumstances and conditions. If we trust God all will be well and all will be ours.

I wish to impress upon the minds of all of my readers this one objection which is so often made. They ask, "How is God going to help me?" and they will affirm at the same time that they do ask and yet there is no answer. Their minds

are filled with doubt, the doubt kills the sincerity of the request and therefore no result comes from such prayers. We are commanded to ask God and trust in Him and He will bring it to pass. We have nothing to do with the answer, the answer is God's part. All we have to do is to ask, seek and knock and the answer will come in God's own time and in God's own way. It is none of our work to do, we have none of the answering, the answering comes from God, the Father.

If all will take this Truth, make it the rule of their action and square their conduct by it, every inharmony will vanish, every want will be destroyed, perfect health and perfect happiness will result and we will learn to love God and love our brother as we love ourselves. We will learn further that our beautiful Father in heaven is to us the dearest Being in all the universe and to Him we will look for everything, trust Him for everything and the result will be that we will have everything.

The Dawn is Coming

PERHAPS no one thought or subject of thought has done so much toward dragging down the human family, debasing its morals, destroying its power and sensibilities, and blotting out its justice, as has the thought that the God of heaven is a God of vengeance; that He not only is a God of vengeance, but that He created an avenging spirit, commonly called the Devil, and equipped that Devil with a hell of burning fire and brimstone. This thought has been the cause of all the wars, of all the hatreds, of all the vindictiveness, of all the evils, of all the wants, of all the pestilences, and of all the fears known to mankind. In fact, we can trace the entire catalogue of evils to the thought that God is a God of vengeance.

In the religion of Jesus of Nazareth the idea is that you should love God with all your soul, with all your mind,

and your neighbors as yourself; and there is a turning away and destruction of the old doctrine of hate—an eye for an eye, and a tooth for a tooth. It promulgated to the world a new religion, and that was why the Savior was crucified. The old doctrine of hate and a hateful God caused the Son of God to be crucified in order that it should meet its death through His demonstration over the grave. The thought that God created evil is not dead by any means in this country yet. It is the same terrible thought which every day fills our graveyards, and it is the same thought that brings man down to misery, sickness, want and sorrow. It is the same thought that has exercised its baleful influence upon society; but, thank God, the dark, rayless night has commenced to break, and we can see the dawn of better times coming.

"It is a good thing to be clever and smart, but better to be kind."

Glory to God in the highest, on earth peace and good-will to man.



MY DEAR YOUNG PEOPLE:

This is the month when we make our greatest try of all the year,—the try to form good habits; for the thing we do every day after a while becomes the natural thing to do, becomes a habit, and the habit formed while we are young forms the character of the man or woman. We are governed and controlled by our thought and from our thought habit we are healthy and happy—or their opposite.

We want to form the habit of thinking right; that is not to think about the thing we do not want. Thought is like the magnet. It attracts to you the thing you think about or fear.

Have you seen the three little Japanese monkeys that the children of Japan have known so many centuries? They

are carved on a door or part of a temple at Nikke. They wear little coats and the first monkey has his hands over his eyes, so that he may see no evil. The next monkey has his hands over his mouth that he may speak nothing but good; and the third has his hands over his ears that he may hear no evil. These little monkeys have been teaching this lesson of right thinking since the second or third century. Now the lesson has come to the western world. We can learn the lesson by continually trying, by forming the habit of thinking only the good things we want. If we do not see anything but good, we can tell of nothing else and we will not listen to anything else; so we become mentally clean. We are then happy and have perfect harmony. Now we will try and not give up.—EDITOR.

Thought

You can never tell what your thoughts
can do

In bringing you hate or love;
For thoughts are things, and their airy
wings
Are swift as a carrier dove.

They follow the law of the universe—
Each thing must create its kind,
And they speed o'er the trail to bring
you back
Whatever went out from your mind.
—Ella Wheeler Wilcox.

One Day's Work

"LILY, why are you so quiet?" Lily did not answer her mother at once, but, when her mother asked the second time, she told this experience.

She felt tired of her stupid, quiet existence. She wanted to do something fine, grand—startling. She did not know that she went to sleep, but she was in a room where there was a woman sitting in a chair on wheels. Some one that she could not see was singing. In a moment a little girl, still singing, came bursting in the room. "Shall I light the lamp, momsey?" "Yes, dear, they'll soon be here." You could hear steps even then. There was a jump, a hurrah, and in bounded a little fellow about nine years old. His bound brought him to the feet of the woman in the chair and then there was loving and caressing each of the other. Then came the story of the day, his hopes and fears about promotion.

After the loving talk Jimmy went to wash and fix for dinner, but his tongue was loosened and you could hear him plainly.

The next was a boy of fifteen, who went as the other to the sweet-faced woman in the chair, petting and loving her, asking about her day.

The next was a girl that came to the mother, but her face was filled with hope. She said a dear little girl came to the store who had unwrapped books in her hand. While she was looking at handkerchiefs she laid them down and moved farther up the counter, and so went away without them. "I started to put them away when I saw on the cover 'Divine Healing,' and, higher up, 'Monthly Magazine.' The little girl

came back, saying, 'I forgot my books; there were three.' I told her of you and I wished I knew where to buy one. She said she would gladly give me one. She also said she knew it was true, for she had been made well."

Then Mary gave place to Jack, who was really head of the family. There was pain in his face tonight as he came to his mother. He was surely making believe to be happy. The fun and relief of being at home and free was having full vent in the next room when Jack knocked at the door. Jerry came to help lift the chair and its occupant, all the time whispering love talk to the sweetest momsey in the world.

After the dinner with its gay talk and laughter, Jack and his mother came back to the quiet room. Then Jack told his trouble. Dr. Johnson said his mother never could be any better; she was doomed to be a helpless "invalid all her life. Mary came in and they told her. She said, "Oh; but that's what the little girl said. Doctors don't know. The doctors said she could not get well, but this prayer made her well. Read the book mama. Let's find out about it." Mama took the magazine, saying, "Be comfortable while I read. Maybe we will find the help we need."

Fortunately the magazine opened at the testimonials and she read so many good healings that all came to hear mother read. That was their evening's rest. The little singers' fingers were busy sewing up rents, mending and cleaning. Tonight, they were all curious and anxious. The mother's voice grew stronger and fuller, for despair had given place to hope, and hope gave place to faith in the Love and Goodness

of God. They had found the only thing that could help mother, the thing that would help them each one.

And Lily told her mother that was a good thing for a little girl to do in one day.
V.

How Terry Used His Chances

TERRY DEMPSTER and a good many of the other boys were on their way to school. They passed the first fruit-stall at the corner. Terry said good-morning to the woman who kept it. He was glad Will Mace stopped to buy bananas, because he liked to look at her. Her eyes and her hair were so black and her cheeks so red, and she wore such big hoops in her ears.

She gave Will the bananas, and, while he was putting them into his book-bag, she held out his change. Terry took it for him. One of the pennies he shoved back across the counter.

"She was giving you a cent too much," he exclaimed to Will, as he handed him the others.

"You are good at arithmetic, sonny," said Will. "A penny isn't very much of a mistake."

"Not if you are an Italian, anyway," agreed Terry, "and aren't used to changing money in English."

A big red apple rolled off the stall and along the street until it had turned the corner. Terry picked it up and ran back with it.

"You might have taken that with you," said Will. "Nobody would have seen."

Terry laughed. He did not seem to think that Will expected any other answer.

Two or three days later Terry was playing croquet at recess. The game was getting very exciting. Terry's ball was in a bad position.

"You can move it out from the hedge, Terry," said one of the boys who was looking on. "Wait. Let me show you."

"Not so far as that I cannot," cried Terry. "That is very far!"

"Oh, yes, you can," said the big boy, easily. "You're all right now. Go ahead."

"It's more than a mallet's length," said Terry, measuring. "I was sure it was."

He moved the ball back six inches, and tried for his wicket. He missed it. He lost the game.

"Isn't it a pity," said the big boy, "that you can't cheat a little at croquet just for sport?"

"I don't think it is," said Terry. "It wouldn't be any fun if it wasn't fair."

"Don't you like to win?"

"Yes, when it's real," said Terry.

One day when school was out, Terry had got almost to the corner where the fruit stand was. Suddenly he stopped short in dismay.

"Oh, dear! I'll have to go back! I left my copy-book. Miss Stone said I was to copy over at home the page I blotted so much."

"Tell her you forgot it," said Bobby Price.

"But only for half a block," said Terry, "That wouldn't satisfy her, I guess."

"I guess not," said Bobby. And he didn't say another word.

The weeks and the months went by until the first school term was over and the second had begun. One Saturday

afternoon Mrs. Dempster came home from down town and hunted through the house for Terry.

"What do you think Miss Stone told me?"

"What?" asked Terry, who regarded Miss Stone as the most beautiful and delightful young lady in all the town.

"She said she liked to have my boy

for a pupil. She thought the other boys were learning from him to be more honorable."

"I guess Miss Stone didn't mean me," he said. "I don't see how she could have meant me, because I can't remember ever being honorable before the other boys. I haven't had any chance."—*Sunday School Times.*

Catnip at the Menagerie

PEOPLE who live in the country know well the herb called catnip. We have seen it produce exactly the effect described here on a pet cat that lived in the city, where it could not get the plant. Some time ago an armful of fresh catnip was picked and taken to Lincoln park to try its effect on the animals there. So far as is known catnip does not grow in the native homes of these animals, so it was the first time they had ever smelled it.

The scent of the plant filled the whole place, and as soon as it had reached the parrots' corner the two gaudily attired macaws set up a note that drowned thought and made for the side of the cage, poking their beaks and claws through. When the catnip was brought near them they became nearly frantic. They were given some, and devoured it, stem, leaf and blossom, with an avidity commensurate with the noise of their voices.

The keeper and the catnip carrier then made for the cage of Billy, the African leopard. Before the front of his cage was reached he had bounded from the shelf whereon he lay, apparently asleep, and stood expectant. A double handful

of catnip was passed through to the floor of the den. Never was the prey of this African dweller in his wild state pounced upon more rapidly or with more absolute savage enjoyment. First Billy ate a mouthful of the catnip, then he lay flat on his back and wriggled through the green mass until his black-spotted yellow hide was filled with the odor. Then Billy sat on a bunch of the catnip, caught a leaf-laden stem up in either paw and rubbed his cheeks, chin, nose, eyes and head. He ate an additional mouthful or two, and then jumped back to his shelf where he lay, the very picture of contentment.

In the tiger's cage there is a very young but full-grown animal. When this great, surly beast inhaled the first sniff of the catnip, he began to mew like a kitten. Prior to this, the softest note of his voice had been one which put the roar of the big maned South American lion to shame. That vicious tiger and his kindly dispositioned mate fairly revelled in the liberal allowance of the plant which was thrust into her cage. They rolled about in it and played together like six weeks' old kittens. They mewed and purred, tossed it about, ate of it, and after getting about as liberal a dose as

had Billy the Leopard, they likewise leaped to their respective shelves and blinked lazily at the sun.

The big lion, Major, was either too dignified or too lazy to pay more than passing attention to the bunch of catnip

which fell to his lot. He ate a mouthful or two of it, licked his chops in a "that's not half bad" way, and then went back to his nap. The three baby lions quarreled over their allowance, and ate it every bit.—*Chicago Times-Herald*.

The Other Kingdom

It was at the Tuesday morning kindergarten class and the teacher had been telling the children about the three kingdoms of the universe. To make it simple for the children to understand, she said:

"Everything in our schoolroom belongs to one of three kingdoms—our desks to the vegetable kingdom, our slates and pens to the mineral kingdom,

and little Alice," she added, looking down at the little girl sitting in the front seat, "belongs to the animal kingdom."

Alice looked up quite resentfully, and her eyes filled with tears, as she answered, "Teacher, I fink you are mistaken, for my mother says that all little children belong to the kingdom of heaven."—*The Youth's Evangelist*.

One of our little five-year old girls went into the country to visit an aunt. She told her aunt she was a Christian Scientist. Her aunt said, "Then you cannot be hurt." A few days after that the child fell down. She tried hard not to cry, but finally gave up. Her aunt said, "I thought you were a Christian Scientist?" "I am," answered the child, "but when I am hurt I am an Episcopalian."

Recall the noblest person you have ever met—the most loving, the wisest, the sweetest, the strongest, the most beautiful—and multiply that person by infinity, and you have God.—*Clarence Lathbury*.

Every kind word you say to a dumb animal or bird will make you happier.

I praise Thee, O God, for perfect health, for perfect happiness, for perfect harmony. I praise Thee for prosperity, for contentment, peace, joy. I bless Thee, that Thou dost watch my every footstep, guard my every step and bring me forth a conqueror in all the enterprises of life in which I am engaged. I praise Thee for Thy wisdom and strength, Thy holiness and Thy righteousness, and I praise Thee; all in the name and through the name of Jesus Christ, my Savior.

Thank God every morning that you have something to do that day which must be done, whether you like it or not. Being forced to work and to do your best will breed you a hundred virtues which the idle never know.—*Charles Kingsley*.

Testimonial Meeting

Before the Evangelical Christian Science Church

MISS MARTHA E. VAN VOAST: I got a letter Tuesday morning, from a lady who asked me in August to help her. She claimed that she was a school teacher and was very miserable and hated the drudgery of her life and was very discontented and unhappy. I wrote back to her and told her that she was taking exactly the right course to be miserable and wretched and to make her scholars hate her and have inharmony in every way. I told her that I knew teachers who were not only successful and happy, but were filled with love and always got good salaries. One friend got \$2,800 a year, as good as a woman could get in life, I believed. The fault, I told her, was in her viewpoint. If she would change that and go to work and love her work, affirm continually that she did love her work and love her scholars, that I believed the thing would change and she would find herself a happy woman; but that it all depended on her own work. She wrote to me asking if I would treat her. I wrote her and stated that I would under certain conditions. She would not then comply with the conditions, but after a few weeks she concluded that she would comply. I treated for a month, did not hear anything until Tuesday, when I received a letter saying that she had a beautiful school, was really fond of it, and her home was delightful, she was living with the most delightful people. Every condition had changed and she wanted me to know the good that had come to her.

Now that is one of the pleasures we have in our lives all the time. We give as God has given to us the knowledge,

and we can help other people, and make their lives something beautiful and something good, and it is a natural outcome that we are happy, because we are always hearing of somebody that is becoming good, whose life is better, and we feel that God has given us the blessing, and that He has enabled us to help some one to something brighter and better.

No wonder we are always talking about this Truth; no wonder we are always pleading for it and urging others to accept it for the good it will bring into their lives and the happiness they will be able to give to the world.

A GENTLEMAN: I desire to state that I have come back to Bishop Sabin and to these beautiful teachings as a penitent. I have had reverses from a material standpoint in my life, and, incidentally, thereby I have been led to reach out for something for a support to sustain me through them. I bought the volume, Christology, some time ago, which I have from time to time read, and now, in my present circumstances, I find in looking for what I really need, that what was before this rather dim to my understanding has brightened, so much so that every evening before retiring I study the book, and I find that the more I use it and endeavor to follow its teachings, the greater the relief and the clearer the appreciation of the blessings.

I desire to state that, while I was yet a stranger to the teachings, yet being of an inquiring mind although naturally skeptical all along life, I always endeavored to reach out for that which was right and good in the way of new teach-

ings—anything helpful to man. I did not grasp and comprehend the teachings as perhaps many another would; notwithstanding, as I remarked, I was honest in my search and I put them to the test.

With reference to materiality and the spiritual and their relations to one another, if I might put it that way, by following the line of the teachings and by denial and affirmations I have actually banished pain and have received almost instantaneous relief. That, of course, was a step forward. I have stopped pains on the street by denial and by affirmations. I have had cramps in bed, and always, before, had to get up and get relief. I just realized that man is a spiritual being, God's child; I denied the pains and they passed away instantly. I have stopped neuralgic pains the same way.

I wish to say in conclusion that I have a very tender love for Bishop Sabin and the Evangelical Christian Science Church, and I desire to come here and I will certainly remain steadfast.

A COLORED WOMAN: I am glad to be here tonight and I am glad to tell you that my heart is filled with love, and to tell you that since I have been reading Bishop Sabin's books, Divine Healing and Christology, as much as I could—of course I have to work very hard and do not have much chance to read—the reading I have been enabled to do has done me so much good, and I feel that it has done others good. My friends say that I have helped them.

I feel so thankful to God that I have gotten into this channel of love, and I desire that you will extend that thought of love to me, that I may be strong, because it is a new life to me. Although I have been a Christian a long time, yet

this is a new life to me. I have learned things here lately that I never knew before. It was like learning religion over again. It is a wonderful love. I have more love for my work and for those I work for. It is a wonderful experience and I love everybody.

COL. ELLISTON: I feel particularly happy tonight because of the progress that is being made in this Science, in the Science this is teaching us how to heal and carry forward the great work that Christ imparted to us. It came from the great God. There are no thanks to any human being for our success in this work. It is all due to God. He gives us the power. All power comes from Him; and as we reach out in our daily walk and give this Science careful Christian thought, we can't fail to help those we come in contact with, and we can't fail to be of benefit to ourselves.

We can see the progress being made; at least I can, wherever I go. In my late trip to New York I came in contact with a "whole raft" of sisters, some six of them, and my son and daughter who live separate from them. They had heard of this work through this publication that I have been sending to them. At first they gave me a pretty severe overhauling for going off on this tangent, but this was the consensus of all their opinions, and I was so happy then; placed under different circumstances. They are all good people. They said, "George, it seems strange, but we are absolutely astonished that you are so far in advance of ourselves. Why it is glorious!" and of course I could not help feeling more than paid for any little time that I might have spent in this great work and in this Science. They were as happy as any one possibly could be, to think that George had got so far ahead

of them. That was the sentiment that was very earnest from their hearts as they expressed it to me. Then they began to relate where they knew certain things had been done here and there through this Science.

I picked up the Baltimore American of November 11, as I started out this evening, which has an article showing the magnificent progress of the work of healing under Christian Science. I would like to encroach upon your time for a few minutes to read the article. It is as follows:

CURES ATTRIBUTED TO CHRISTIAN SCIENCE.

RECORDS THAT COVER PRACTICALLY EVERY WELL-KNOWN HUMAN DISEASE—THE CONCLUSION.

The editor of the *Broadway Magazine* prefaces an article in answer to the question "Does Christian Science really cure disease?" with the statement that the article is an impartial report from an examination of the New York records.

He states that "these records," never before made public, give specific and complete details of 13,876 cases treated by Christian Science in the State of New York. Of this number 11,244 patients acknowledge definitely that they were either completely cured or permanently benefited by Christian Science. Four thousand eight hundred and ninety-five of these patients were either given up by physicians or had despaired of receiving relief from medical treatment. The 2,632 cases remaining were still under treatment, incomplete reports being made for statistical purposes. Of the 13,876 patients treated between September, 1905, and September, 1906, and previously, 58 died.

The records cover practically every well-known human disease or ailment. Many of the cures date back over 20 years; the majority go back more than five years; no testimony is given so closely following a cure that there could be any doubt of too hasty judgment upon the part of the patient.

From a small portion of the statements examined at random the following partial tabulation will give an idea of various diseases treated and the corresponding number of patients cured:

	Case
Rheumatism	1
Tuberculosis, throat and lung trouble.	1
Stomach trouble	3
Heart disease	1
Alcoholism and drug habit.....	1
Rupture	1
Sprains and broken bones.....	1
Female diseases	2
Nervous prostration	2
Eye diseases	2
Neuralgia	1
Skin diseases, scrofula, etc.....	1
Tumors and hemorrhoids.....	1
Bright's disease	1
Appendicitis, peritonitis, etc.....	1
Locomotor ataxia	1
Cancer	1

In addition to these, there were many miscellaneous cases, among which may be mentioned grippe, asthma, pneumonia, malarial complications, prolapsus uteri, St. Vitus' dance, blood poisoning, cerebro-spinal meningitis, paralysis, cholera infantum, diabetes, floating kidney, typhoid fever, mastoidal abscess, epilepsy, membranous croup, quinsy, hay fever, varicose veins, spinal disease, insanitation, paresis, uric acid poisoning, chronic bronchitis and a great many other diseases which occur less frequently in the New York record.

After quoting in full several of the testimonies from the records, he concludes as follows:

"Today there are at a conservative estimate fully 50,000 people who rely wholly upon treatment by Christian Science in the State of New York alone. From these figures the number of Christian Science patients throughout the United States may be approximately estimated. Perhaps half a million is not an excessive estimate. From these figures, too, and their remarkable rate of increase year by year, the future of the church in America and throughout the world may be approximated.

"In an age where there are so many

influences tending to pull down and destroy the social fabric and the body politic, one which makes so forcibly and vitally for good citizenship merits consideration, whatever may be our opinion of its philosophy. The social leaven of these thousands of clean-living, clean-thinking people in this country is no negligible force, and, unless we are flatly to disbelieve their testimony, it has saved the lives of thousands and brought health and happiness to many thousands more."

Of this whole number only 58 died. That is a very low percentage, as you will realize, if you are familiar with figures on that line, as I am on the score of sickness among people.

These figures show to anybody that gives this subject thought that a great deal of grand good work is to be done and is being done, and is being done by the power of the great God, and nothing else. It is that. We are the intermediaries; we are the subway stations that take this light and spread it and clinch the truth in the hearts of the earnest people who are seeking this religion; and I feel as though they are receiving it.

One particular case my attention was called to was that of a lady in Baltimore, who suffered for years. I have given that case a great deal of thought, and I heard volumes from her a day or two ago of the kindness she felt towards Christian Science and myself for my efforts in her behalf. There can be no nonsense about this. It is absolute fact. Any one can see the great change for good that has come over her, and we can see the grandeur of our work.

Here is our good assistant pastor in her room at her hotel who has her meetings every Friday night. I dropped in the other night and I found her rooms packed full. Her lecture was one of those beautiful lessons, presented to us in a most masterly manner by our good

sister, who knows just how to talk; and, blessed be God, we are all getting the benefit of her work.

MRS. SUSAN MORRIS: A lady came to me who has been wonderfully healed through Evangelical Christian Science, but still she is very antagonistic. She is an Episcopalian and came to me with an article and wanted to read it to me. She said, "I think this is Christian Science, and I want to read it to you." It spoke of a man watching another man die. After the man passed out while the other was standing there, he said, "Oh, what would I give; I would give part of my life to look into the future and see just what this man sees, this spirit that has passed out of this body!" She said, "What would you give if this veil could be put aside and you could see into the future?" I said "Those thoughts have nothing for me at all. I would not give any of my life at all to know it. I would give a great deal of my life to have known many years ago what I know now here in this world. That is all I want to know."

I have everything that I want; my whole life is filled with happiness from this beautiful thought, from this beautiful truth. There was a time in my life when I would have liked to have seen just as she does. But now my work is here, it is in the now. I am so filled with perfect harmony, perfect health and perfect love for it and for every one that the future has no charm for me whatever. I live in the Now and I convinced her of the fact.

WINFIELD S. WHITMAN: If any one could realize the good that the book Christology and the other books and magazines sent out by this church have done, I think it would make him do con-

siderable thinking. I could make a fair-sized book by writing the experiences that come to me personally of the good that has been accomplished through the reading of these books and following the instructions given in them. I know several cases where life has been saved; I know cases where limbs have been saved; I know cases where reputation has been saved; where broken homes have been made happy; where inharmony has been removed and given place to harmony, peace and love. There is no telling the good that these books and papers have accomplished.

One time I took to a friend, a Salvation Army officer, a copy of the WASHINGTON NEWS LETTER and the book Divine Healing. Another officer said he would like to have them. I got them and gave them to him. Officer No. 1 read the book and liked it. Officer No. 2 read the first page and threw it into the fire. Both of them had children. It was in the middle of the winter. They both lived in Georgetown. When the canal was frozen over some boys cut a hole in the ice on the canal and some one suggested to the officer's boy that he jump in and take a swim. The little fellow thought he meant it and jumped in. Before he could get out his clothes were frozen stiff on him. Officer No. 1 applied the principles of Christian Science, and the boy never had a cough.

Officer No. 2 had a little girl, who got caught in a little bit of rain; he dosed her with quinine and she had a spell of scarlet fever.

One was prejudiced, the other was willing. One accepted, the other rejected; each took his choice and each got the fruits of his choice.

There is no limit to what Christian Science can do. There is no limit to the good it can accomplish. Healing the sick

is only preliminary, only the beginning.

I do not think there is a soul on earth who knows how to love until he comes to it through Christian Science. I do not think the power of love exists outside of Christian Science. They have a partial sort of love like this: I like this fellow, he is a good sort of man, and I do not think much of this man here. But the power to look beyond the evil and see the good in everything and everybody can be gotten only through Christian Science. Complete happiness and complete peace of mind can come only through Christian Science. When we get that love we get peace of mind. We can look up to God and know that we know Him. We can look at our brother and know that we know him. Then we are commencing to live, we have made the first step in the broader road of life.

BISHOP SABIN: I want to talk to those students who have a disposition to give to any but God the credit for this work. I do not think any of my students do, in reality, but I have seen so much of it in another church, pushing forward a human personality, almost deifying, if not deifying, another personality; and it is the rankest kind of error.

If I have succeeded in writing books that have this power of Truth in them which has healed the sick, it is the Truth that healed the sick. It is not I.

When I was with the Eddy people one woman in Dallas, Texas, wrote me personally a long letter telling how she was healed. She got her NEWS LETTER and got in her buggy to go home, read it on the way and was healed by the time she got home, of that disease. It was the Truth that did it. Now don't never give any human personality the credit which belongs to God. That is the point. Now

if Col. Elliston or Mr. Whitman or any of our good people have succeeded in doing a good work, which they do, all of them, they are entitled to credit; and we rejoice with them that God has made them instruments for the upbuilding of His work here on earth. But be careful. In your mind, and especially in your talk, never give a human being credit that belongs to God. It is very important, it is more important than you have an idea of. You stick right close to this.

I was so afraid, when I came into this church, that people would think I was trying to advance myself, that it was months and months before I would lecture. I employed a man to fill the pulpit on Sunday so that people could not say that I was trying to advance myself, or my own reputation, or do anything in the world of that kind. I hoped it would never be charged to us, and it never will, because we everlastingly keep trampling on it.

You must remember one thing, that the human family is very prone to man-worship. I could have people worshipping me very easily, if I would only give them the right to have a few friendly revelations, such as Joe Smith and Mrs. Eddy, and Dowie, and a lot of them have had. They would fall down and worship me. They would like to do it. That is the human family. That is error. God Almighty made us all alike; He loves us all alike; and we are all on a dead level. If any one of us knows more than another, it is because we have studied more. There is no limit to your possibilities, your advantages, if you will study. There can be none. It all belongs to us as the children of God. We are told distinctly that God is no respecter of persons. That is true. He loves us all alike, and we all live in Him, and we all have the same powers, one

with the other, if we grasp and use that which belongs to us.

Now it will not do for one to say, "You can do it, but I can't," as we hear hundreds of times. The persons who do that are simply destroying themselves, and in the degree in which they hold that thought they are crippling their own mentality. Know that all belongs to you and that you have the divine wisdom and the divine Mind to lead you the same as everybody else. If you affirm "Divine Mind does lead me and divine wisdom does control me," the demonstration will be yours and you will be led by the divine Mind, and you will receive the blessings.

I was somewhat amused, away back yonder when I was in the world of material thought, about how I looked at people that had these ideas. I put them down as a species of cranks. I thought they were honest, because they seemed so sincere. I believed they were honest, but I did not believe a word they said, in this, that they were telling the real truth. I thought they were telling what they believed to be the truth, but I did not believe that they knew. I thought they were laboring under some delusion. They were called liars by a great many of my friends, but mostly were termed crazy geniuses with screws loose somewhere in their heads. That was the most charitable view that could be taken of them. I afterwards got the same knowledge and became the same kind of crank, with the same screws loose in my head that I had been seeing in others. I used to tell my friends "You come and go with me to this church for a while and learn this philosophy, and directly you will be just as big a liar as I am."

A friend of mine told me that she was riding in a car this week when she heard some gentlemen sitting in a seat in front of her, discussing some person who had

been reading my books. They said they believed I was honest, sincere in what I believed, but that I was crazy, "off." That was the most charitable view they could take of it from their standpoint.

I want to tell my friends how you can all be just as crazy as I am. Study this Science. You can't master it in a minute any more than you can master mathematics and understand it. You have to commence on the ground floor and study the principles. But do that and directly you will heal the sick, you will demonstrate along the lines of material prosperity and control, and become a master instead of a slave, and you will be just as crazy as I am. You will know just how you got crazy. That is one advantage we have over the ordinary lunatic. The ordinary lunatic does not know the road that sets him up, if I am allowed that expression, but we know precisely the road in which we got this so-called insanity. That is by knowing the Truth and practicing the Truth that Jesus taught. When we do that, we do

as He did, do as He said we could do; and our works are demonstrated by the signs that follow; and that is what belongs to us as the children of God.

Now do not allow these good people who cannot understand us to have any influence over your minds. Of course such advice as that is superfluous. Our friend who spoke tonight has the witness of the Spirit within him, and all the world can never take it from him. He will grow stronger, and as his mind develops along this line and he studies more and more, he will become stronger and by and by he will become a master. He is happy tonight, but I tell you the never can get his eyesight blinded any more. When you get this spiritual realization, the new birth, you do not have to be told by anybody that you have it. You know it within your consciousness; and I know it the very minute that anybody speaks; I can tell whether he has it or whether he has it not, because there are certain earmarks that go with it.

All the world cries: Where is the man who will save us? We want a man! Don't look so far for this man. You have him at hand. This man—it is you, it is I, it is each one of us! . . . How to constitute one's self a man? Nothing harder, if one knows not how to will it, nothing easier if one wills it.—*Alexander Dumas.*

There is no such thing as failure, excepting to those who accept and believe in failure. Failure! There is no such word in all the bright lexicon of speech unless you yourself have written it there.—*From The Philistine.*

To as many as received him to them gave he power to become the sons of God. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Man should dare all things that he knows are right,
And fear to do nothing save what is wrong.

—*Phebe Cary.*

Good habits are mentors and servants that regulate your sleep, your work, your thought.

The Natural Man and the Spiritual Man

By L. D. N., in Bible Review

“**G**OD is Spirit,” and as such the immediate Father of all human spirits. Man, by virtue of his divine sonship and spiritual heredity, is of necessity, here and now, in his essential nature and constitution a spiritual being in his embodiment. As such he is indestructible and immortal in his personality and consciousness, holding potentially within himself, from the very beginning of his personality, the possibilities of divine perfection.

The “spiritual birth” referred to by Jesus as a necessity to an experimental knowledge of God and His kingdom, and to the realization of the perfection of being in relation thereto, is not, therefore, the birth of a new nature in man, but the birth or awakening of a new consciousness. It is the awakening to the mental recognition and personal realization of the spiritual nature and capacity already his, and bringing forth to organic activity their latent power of love, inspiration, enthusiasm and service. He has, therefore, but to arouse himself to the full recognition and realization of his spiritual nature and divine sonship, in order to enter into the supremacy of the spiritual life, and to realize its power over flesh and sense, and over all his material relations and conditions.

The man who lives wholly in the sense consciousness, not yet awakened to the recognition and realization of his inner spiritual life, relations and possibilities, is the “natural man” of Scripture, the child of nature, knowing only his relations to the outward world through the senses.

The man awakened to the realization of his higher nature and divine relationship, and alive in the spirit of loyalty and devotion to the transcendent life of spiritual freedom and achievement thus open to him, is the “spiritual man” of Scripture.

This awakening and consecration to the higher life of the Spirit, is the “New Birth” of the Christ teaching, through which man, realizing the divinity and royalty of his nature as a child of God, rises in loyalty to that nature and asserts and achieves his rightful freedom and supremacy.

It is the birth of a supreme desire for God and the higher wisdom and an intense love of truth and righteousness, which enkindle a lofty enthusiasm for humanity, the aspiration for high achievement and a corresponding inspiration to self-sacrificing deeds of heroism in the divine ministry of service. It is the spiritual emancipation, uplifting and transfiguration of humanity, because it brings flesh, sense, and all the activities of mind and body in subordination to, and co-ordination with the spiritual nature in its rightful supremacy, and thus under the law and inspirations of the spiritual life, which are love, good-will and sympathy toward all.

Under this law and the ruling idea of the perfect life of a son of God, the entire being becomes regenerated, and the organism itself reconstructed and transformed after the perfect pattern of the new ideal, and thus made its complete embodiment and organic expression. “The word” is “made flesh,” the divine

ideal actualized, the divine will and purpose fulfilled in man as a child of God, and the Christ's work completed. "Ye therefore shall be perfect, as your heavenly Father is perfect."

The spiritual man is an inspired and illuminated man. Through his conformity with the law of the Spirit in his life he has opened himself to immediate inspiration from the sphere of the Divine, and his intuition acts under the direct inshining light of the Divine Omniscience. He realizes the fulfillment of the divine promise, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye," the eye of Omniscience.

The deeper secrets of the world and the laws of occult mastery can be grasped by man only through the active supremacy, inspiration and illuminated intuition of his spiritual nature. The co-ordination of the outward with the inward life, the senses with the spiritual intuition and inspiration, brings all under the law of the Spirit in the life, and the outward and inward become one luminous man. The intellectual and artistic powers, by taking on an intuitive and inspirational action under spiritual illumination, are enabled to interpret correctly the testimony of the senses and use them with an accuracy impossible of attainment without this inward illumination.

More than this, however, in the full attainment of the spiritual supremacy and illumination, the mind's powers are no longer held to the limited sphere of the five physical senses and the external method of experimental research; they are then readily opened on the inner and psychic plane, by which they gain a sweep of inner penetration, analytic perception and psychic vision, which em-

braces the entire occult side of all things that come within the sphere of personal interest and attention; for, as the Master said, "There is nothing covered that shall not be revealed, neither hid that shall not be known."

Through this opening and activity of the higher psychic powers in a soul attuned to the harmony of being through conscious unity of will and spirit with the Father, they are made the permanent gifts of the Spirit under divine illumination, and confer on their possessor that supreme power of mastery and achievement attained by Jesus and to a high degree by the Apostles.

Why, indeed, should it not be so? The sustaining power of the mind's faculties, and of the soul itself in its entirety of being and personality, is the indwelling life of God. Within and behind that life, in the infinite depths and inexhaustible resources of His eternal and changeless nature, is the enthroned Being of God. It is through this Deific Essence and Center of man's being that he and his faculties are securely anchored in Supreme Spirit, making the soul a living temple of God. It is this inner and indestructible Reality which constitutes the light of the Divine Presence, the Holy of holies in the human soul. It is this inmost spiritual life of the soul and of every faculty of the soul, which constitutes the potential germ of the Divine nature and attributes, and gives to man his spiritual constitution and indestructible personality, with infinite possibilities of development and divine realization.

Through the awakening and springing forth in the soul's faculties (spiritual birth) of this indwelling spiritual life and germinal divinity, man in the functions of his being, is opened to the limitless

depths of the Father's Spirit, and from the heights of Infinite Being there streams into his soul the illumination of the, to him, ever-brightening effulgence of the Divine Omniscience and ever-deepening inspiration of the Infinite Love.

If, we attempt to open, cultivate and exercise the psychic powers without the recognition of and dependence upon Divine Inspiration and guidance, we are

liable to self-deception. And, again, without turning directly to the inmost and divine center of our being for the immediate light of Divine Inspiration and communion, by which we are held self-centered in the divine law and position and communion, by which we are held to become open to the intrusive wills and thoughts of other personalities in more or less sympathy with our own desires.

First Book of Bishop Oliver C. Sabin Republished

We have had hundreds of requests to republish our first book, entitled "CHRISTIAN SCIENCE: WHAT IT IS AND WHAT IT DOES," but thought its place had been sufficiently filled by Divine Healing and Christian Science Made Plain, but such has not proven true, and we have ordered an edition of 10,000 copies. They will be ready to deliver soon after this article appears in the January magazine. The book had a run of 103,000 before we allowed it to go out of print. We have greatly enlarged it and send it forth in its new form as perhaps the best equipped little book published on the subject.

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

"Blessed are the Merciful for they shall obtain Mercy."

Testimonial Meeting

Before the Evangelical Christian Science Church

MISS BERTHA TELLYER: There is no gainsaying, no denying that this Truth is God's greatest blessing to His children. It is the door, the open door, by which we attain to all things; the way by which we come into the promised land, the Christian's Canaan, the kingdom of heaven upon earth.

But God has made laws so that we must come to it in the natural way. He will not bring it to us. We must enter in in order to inherit the land. We must go in and possess the land; then all things are ours. God performs all His works in a natural way. He has made these laws so that we must comply with them. He will not set aside the laws of the universe to please each individual whim. We can readily see what chaos would be if he would try to cater to the whims of His children. He has made inflexible laws; we must go His way.

There is no place in life where this Truth does not fit perfectly. It never fails. If we meet with failures the trouble is with ourselves. It is not so because the Truth is at fault. People sometimes grow discouraged, but if they will indulge in a little self-examination, they will find that the Truth is all right. They have failed to apply it, or misapplied it.

I have a friend who was trying to demonstrate over inharmonies; she wanted harmonious conditions. She felt that the Truth was not working as it should in her regard. When she found the secret she found that she was at fault. As you sow you reap. Even though you do not say a word, if you feel inharmony in your own breast, know that harmony is coming to you. Just change your own

attitude and things will run so smooth that you will be surprised.

Then in demonstrating finances. I know a Scientist who is trying to demonstrate finances, and she had set her mark. It is well to aim high. I believe God is pleased with high aims, but I believe that He sometimes wills that we reach our goal by degrees, sometimes slow degrees; at other times faster. In this case she was presented with something that she did not want in the way of finances. She thought it was too insignificant and she refused it, insisting on what she thought she was worth at the start. She met with disappointment, and she kept on being disappointed. After a while she found that she had better comply with God's law, go in His way. She took what was offered her first, a dollar, and that dollar was not insignificant when she took it as coming from God's hands. The following week for the same amount of labor she received two dollars, and within a month she received ten dollars, and after a while she did reach her objective goal. But she had learned not to despise small things. She had demonstrated the perfect Truth. She went God's way; she took what God gave her, and prayed for more; He sent more. Finally she received what belonged to her, and is going on to still greater and greater things.

MRS. MARGARET COWSILL: A case came to me last Saturday morning to treat for success. I gave the treatment and in half an hour after the treatment the person received the success.

Last night I called on a friend who

had been suffering two days with the headache. I asked her if I might give her a treatment. I treated her for a few minutes and she said, "This is heaven on earth; it is all gone." I said, "I thank God for it."

MRS. O. E. THORNILEY: I have been so forcibly reminded today of the beauties of this world and everything of a Scientific kind. I could not help thinking of this as I was walking down the streets, noticing the trees, how they were shedding their leaves. The leaves were falling as we know they do fall once every year. After the leaves fall we can see where new branches have sprung up from last year. Each year these trees shoot out new branches and become more beautiful, larger and better. So it must be with us. If we come to understand ourselves perfectly, as I know we will, we will see that, every year, we are to grow better; we are to branch out; we are to grow larger and larger in our views; larger in our appreciation of the good in everything.

So we can't help seeing that everything we get is good and Scientific. We are all Scientists, but we do not understand it. Those of us who are studying this Science, find out every day something more and more wonderful. We call this an age of progress, but it is not anything more than is perfectly natural. It is just as God intended it. Man is just beginning to find out the unseen things; the unseen forces. So with us. We have to stop looking at the outward appearances of things. We must look for the strength that comes from God; the wisdom and the power that come from God. Our Savior said, "The wind bloweth where it listeth. You hear the sound thereof, but you cannot tell whence it cometh nor whither it goeth." So it

is with every one that is born of the spirit. We are beginning to find that out, those of us that are beginning to study spiritual things, by spiritual inspiration.

A few months ago my sister, the only sister that I have, came to visit me from the South. She came here with antagonism in her heart because I belonged to this little church. I talked to her and told her of the wonderful things that God would do for her if she would listen to what I told her. But she went away with the same antagonism in her heart.

She had been home but a few weeks when her husband was taken violently ill; the doctor said there was no hope unless he would go to some place where he could recuperate. She wrote to me a most distressing letter, saying that she knew that she was going to be left alone. I wrote and told her that she was not going to be left alone; that God was going to restore her husband to health. It was my great opportunity; it was God's opportunity to use me in His hands. Yesterday I got a letter from her saying: "Something has happened to my husband. The doctors have said that his lungs are not affected; that he will not have to go away at all." When I got that letter I did not do anything but praise God with all my heart. It shows what God does when we ask Him, knowing that we are going to receive an answer.

MISS MARTHA E. VAN VOAST: I was very forcibly reminded today of my condition some seven years ago. In our journey on the river we came across a poor little woman suffering with all sorts of beliefs, thin, worn and despondent; and as I looked at her my heart went out in sympathy. I looked back a few years and I recognized the power of the Truth

that had brought me from the same condition, or similar, to one of perfect health, happiness and prosperity. The Truth has made my life a most wonderful thing to me. It seems to me the natural thing for me to have perfect health now, until something like this brings up my old condition. Then I look back at the physical wreck that I was and I certainly thank God that He has brought this Truth to me, one of the greatest blessings that can come into the life of a human being.

We always say these things but we so seldom tell how to get the Truth. There is but one way, and that is to come to it without antagonism, with the desire to know as I did. Bishop Sabin always says, in his teaching lessons, that this Truth is for every one of us and that all we have to do is to come to it with a desire to know and it will become ours. I have proved it. When I first came under his voice I can't say that I was antagonistic, but I was in a place where I had to have help. I was looking for it and God brought me under his voice where I received the Truth. He always tells you to prove it for yourself, "Don't take my word for it." That appealed to me. I began to investigate and prove it, and I have proved this to be the Truth and the only Truth in the world, because it is practical. You can use it every minute of your life, and it is worth nothing unless you do. You can use it with almost every breath you draw. It brings harmony; it brings affluence; it brings health; it brings happiness. That is what we all want.

MRS SUSAN MORRIS: I was asking for this Science so long before I could understand it at all, and I never did believe it until I demonstrated it for myself, and I never learned to demonstrate

for myself until I entered a class and studied. You can get it only by studying. There is no way to get it by your own exertions. You can have the best teachers in the world, and they can tell you, teach you as much as anybody possibly can, but you must study it yourself. We can use this Science in everything. There is not a moment that we can't use it. We can use this Science for our banker, for our physician, for our success, for everything. There is nothing in our lives that we cannot use it for.

Yesterday morning I heard quite a commotion out on the streets in front of the house. I went to the window and there was a team of horses standing on the street with a heavy load. The man was whipping the horses, they would not pull. They just stood with their feet braced. He could not get those horses to move. He would whip them around their ankles and they would just jump up and down. I thought "This is the time to use your Science, and I told those horses silently that they had no life but God-life; that their life and their strength were from God; that they were willing and able to pull that load. I had not treated them more than half a minute when they started with the load as though it did not weigh more than a hundred pounds. Every one was surprised, and the man that was driving more than any one else.

We can use this Science, not only for healing, but for everything. Don't forget to use your Science.

BISHOP SABIN: I owe an apology for being here, because I was not expected to be here. We were down on the river some forty odd miles, and a man who had followed the river all his life said we were going to have a wind storm tonight and the waters would be high.

My folks were on our yacht within a couple of hundred yards of where this man was talking. I went over and told them that we were going home. I wanted to beat that wind storm; we started and got here at six o'clock. Tonight I am one of the audience, as I used to be in these meetings many years ago, and I always made it my habit, when possible, to say something along the lines of Truth, even in my earliest studies.

I had quite a beautiful demonstration today. The demonstration that I am going to speak of first was last night. We were coming up the river. We went over into Maryland some thirty odd miles south of here, and the channel is very uncertain. They have it marked by bushes. You are to keep along the left side of those bushes as you go up the stream and you will keep in the channel. These bushes had been washed out, the wind had blown them out. There was a broad expanse of water. It all looked alike. I could not tell, but I thought the channel went to the left of where I was going. I breathed a prayer to God Almighty and asked Him to direct me to handle that ship so I could keep in the channel. I kept pulling the wheel the way I wanted to go, to the left. It would not go, it did not go, it seemed that the wheel was fast, and the yacht kept straight on. It turned out that that was the channel. If I had turned the wheel and made the ship go to the left, we would have been on a mud bank. After we had gone some 100 yards we came on more brush. After that I knew we were in the channel.

I make it a practice, and I think everybody ought to, to ask God's direction in everything I do. I never go on a ship or a railway train, or anywhere where there is any possible danger but that I commit my ways to the Lord, and realize

that His omnipotent love is covering me and keeping me from all danger.

I had a very notable instance of this last spring. That was 'way down on the lower Potomac, where the waters are broad. Something got the matter with the machinery. We had to stop and there was a fierce wind and the waves were high. The ship got into what we call the trough of the sea. A Scientist was with us on the boat, and as the waves came up, denounced every one of them, commanded them to be still, and they would flatten before they would hit the ship, just as though they had been beaten down with a paddle. I never saw such a beautiful demonstration in my life.

Of course we never had any fear. Jesus never had any fear when the disciples woke Him up and the ship was about to go down in the storm. He commanded the waves and they subsided.

Now each one of us has the power to control the elements. You have the power to control all the inharmonies of life. In other words, you can be or not as you choose, as you realize, if you understand God's omnipresent love, omnipresent power, and omnipresent life and omnipresent good, and that you live, move and have your beings in Him. He is in you and you in Him, and this love covers you as a canopy and you dwell in it as the fishes dwell in the sea. You make that realization, and nothing in the world can harm you. You will have no trouble. Everything will come your way. If it is a financial venture it will be a success. If it is a treatment for health, health will respond. If it is to destroy sorrow, sorrow goes away as a mist. If it is to destroy worry and fear, they are gone. You live in eternal harmony, eternal love and eternal good; God Al-

mighty's benediction is over you all the time and you are in perfect happiness and perfect bliss.

A few weeks ago as we were down the river there was a young man who keeps the United States Express office, I think it is at what is called Rocky Point, if I remember aright, on the Wicomico river. He was troubled with boils on his hands and arms, extending from his hands half-way up the arms. While I did not count them, I should say there were twenty-five or thirty on each arm. We took him on board as a pilot. We were going up the river to buy some supplies. I heard him talking with a man about these boils and learned that he had had them for six months. They constantly hurt him. After we got back to our landing and put him on the wharf I asked him how much his bill was. He said "I would not think of charging you anything." He did it for accommodation. I thanked him very much and told him if he would hold out his hands I would cure his boils. He held out his hands; I realized the perfection and the allness of God, and I asked God Almighty to destroy that demon of inharmony and give him perfect peace of mind. That was the thought against the boils. I may have treated him five minutes for each hand. The boils were killed instantly. Every particle of burning sensation went out of them, the pain went out of them and a good many of them were restored to the native whiteness of his skin.

We were back there on one of our trips, and those boils had all passed away. The thought of them was gone and he was perfectly well. That is a demonstration of this Truth. It is God working through man in answer to prayer.

It does look singular to me when not only I do it, but every one who hears or

reads what I say may do the same thing. Yet the world will go along stumbling, you might term it, in their utter ignorance, and in what is worse than ignorance, their prejudice and superstition, permitting themselves to go over this dam of death, suffering, surrounded with sorrows, their afflictions, and with poverty, when, if they only would accept of the Truth, if they only would accept of it enough to study—you can't force yourself to believe anything, but you can force yourself to study, and if anybody will study and bring to this subject a sincere heart with an honest desire to know the Truth, and a determination to be honest with himself, that is all he needs—he will come out a beautiful Scientist and a beautiful demonstrator of the Truth; God Almighty loves each one of His children alike. He has no pets or favorites and what He has given to one He has given to another. The same universal life pervades all of our bodies, pervades all humanity, pervades the universe; wherever it is, God Almighty life is there.

It seems to me that it should be unnecessary to urge people for their own good, but it is necessary. Our Savior came teaching this doctrine for three years, healing the sick and demonstrating over the inharmonies of life, and they crucified Him for His pains. But He told His disciples after the resurrection to preach this gospel to all the world and certain signs should follow those who believed; and these signs do follow. This religion is but a reawakening of the thought that Jesus Christ taught; and I know that the day is approaching and approaching fast, when the mist will be driven away, when all the children of men will live in harmony and in love, in joy and in peace, and then all will be the children of God in deed and in Truth.

WINFIELD S. WHITMAN: I was talking some time ago with a physician, and he said the great objection to Christian Science was that it was not quick enough. He said if a person had the appendicitis there was no use in beating around the bush and saying he did not have it. He had it and he must have relief quickly or he would die. I have had hundreds and thousands of quick demonstrations in this Science, and so has every one that works in it.

Last Wednesday night a crowd came up G street. A man jumped off the car right into my arms. We both went to the pavement. We got up and he asked me if I was hurt and I told him that I was not. He said he was not and walked off. My shin, I afterwards found, had struck the pavement, and it began hurting me. I got home, and in a few minutes the pain was all gone. There was a scar about six inches long where I struck the pavement.

My little boy this morning upset a kettle of water on his knee. You could have heard him scream for two or three blocks. Somebody suggested butter for the place, somebody else something else. I took him out and treated him, and in about fifteen minutes he was upstairs playing. There is a white place on his knee that is swelled, but he says it does not hurt and he ought to know. I thought that was pretty quick work.

People denying the healing power of this Truth reminds me of a story I heard of two old women about the telegraph. They had just heard the word. It was an old word, but they had just heard it. They were discussing it. They did not believe there was such a thing. They finally got under a number of telegraph wires, and there they discussed it, and said they did not believe there was such a thing. Yet the messages were going

right over their heads all the time, the operators were busy sending and receiving messages, the messenger boys were delivering them and the companies were declaring dividends all the time.

THOMAS M. COOK: Saturday night, as I was returning from the library, a man attempted to board the car while it was running and missed his hold and fell. He fell, as it appeared, on the back of his head on the pavement and lay still. As soon as I could collect my thoughts I began to treat him. The car stopped, and a crowd went to him. I went along, treating him all the time. Before I got to him a crowd gathered around him. I went in to him. By that time they had him sitting up, with his head propped up against some one's knee. He was apparently as limp as a rag. He let his head loll over to one side, did not hold it up. There was not one particle of motion about the man. I placed my hands on his head and continued to treat him. In a minute or two he commenced to move around, and in another minute or two he asked to get up. They helped him up. He stood as though he was a little dizzy, and put his hand up to the side of his head as if in pain. I gave him a few strokes on the head with my hand and left him. While he was down in the pavement some one suggested that they telephone for an ambulance. After I got on the car I saw the ambulance going down, but I think by the time the ambulance got there he had no use for it.

As Mrs. Morris says, How do we know these recoveries would not occur any way? It is a favorite argument with the opponents of this Truth that these things would have happened any how. I answer that there are too many for them all to "happen." They occur continually. I never put my hands on a person in my

life in treatment but what something "happened," and it always "happens" that they get better immediately, or almost immediately. There are too many things that "happen," as they call it, in connection with these treatments for them to be accidental, or mere coincidence.

MISS MARGARET BRANCH: It is a beautiful thing when we start on our mission during the day and ask for God's protection, to know that we are going to get it. Last week I was doing some moving. The men were moving a heavy piece of furniture, the door came open and was falling towards me and came within half an inch of touching me. It had struck me it would have broken my arm. It did not agitate me at all.

I had another very beautiful demonstration a few days ago. I keep the Sunday school records, and I compare the reports from week to week. I looked for my reports and could not find them. I finally sat down and asked Divine Mind to lead me to find those books, but I did not meet with any success. I had been keeping the records not only of the numbers of persons, but of the males and females, and it all came to me and I made out the reports and I knew they were right. I finally found the reports

and compared them with the ones I had made and they corresponded exactly.

COL. ELLISTON: I can't think clearly when this Science took possession of me. I think it was coming very gradually up to a given time, but there was a time when it became very pronounced, very distinct. Sometimes I look away beyond that and see the clouds of mortal mind that covered me, and I kept disturbed all the time. I think I had perhaps an irritable disposition. I can look back to this mass of confusion that existed around me and I was in hot water all the time. I was looking for confusion. It is not so now.

There are those that differed with me when I moved off in this direction. They come now and put their hands on me, "Hello," and do it kindly. It used to be with a disagreeable sort of look. Now they say, "How is our Christian Science friend?" "I am well, just as you are. You are looking nice this morning," and it brightens them.

We come here and we are overcharged with this great power, this great influence, which is given to us by the great God. It is given to us for the purpose of disposing of it, and we must make use of it. If we don't we fail to fill our mission.

Without distinction, without calculation, without procrastination, Love. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most, most of all upon our equals, where it is very difficult, and for whom perhaps we each do least of all.—*Henry Drummond.*

"The law of success is to expect success."

O what is heaven but the fellowship
Of minds that each can stand against the
world

By its own meek and incorruptible will?
—*George Eliot.*

Every hour in a man's life has its own special work possible for it, and for no other hour within the allotted span of years, and once gone it will not return.
—*Noel Paton.*

Law of Protection

It Extends Around and About Us Like a Guardian Angel

TO the thought of "Protection"—God's protection—extended to us during our daily walks in life and when slumbering serenely in the stilly hours of night, I have given a great deal of serious consideration. When a person comes into the metaphysical thought pertaining to God's goodness and power, he or she is covered, so to speak, with the wings of the Almighty and protected by His love. When I am on a ship on the ocean, or on a car on the land, or anywhere that I formerly looked for danger, the one thought always comes into my mind and consciousness that God is with me now, Omnipresent Good, ever my Protector. If, dear reader, you will hold that thought, it matters not where you go, you will ever be protected. I have heard ladies say that they did not like to be out in the night, but if you only think, my dear ones, that God Almighty is constantly with you, leading you by the hand and covering you with His beautiful Love, protecting your every footstep, all the world cannot harm you, and all the world cannot come near you and bring you discomfort of any kind or character. You have absolute protection. A man has his hand raised to strike you. Give the thought that God is protection and before that hand can come down God will smite it with death if necessary for your protection and you will not be harmed. The one who trusts in God for protection as well as for everything else can never be injured or harmed. Trust God in all things. If it be in your business life, trust God and know that He is your ever-present supply; that He gives you

all and that all comes from Him. You live in God, and want shall never cross your hearthstone; it is impossible.

If it is health you want, recognize the fact that you are protected by the omnipotent love of God. His goodness surrounds you. God is Love, Love is Health, and that love is in you, and of you, and is yours, and it is just as impossible for you to be sick as it is for you to fly. Trust everywhere, trust in God, and, as the old Psalmist says, "If you have trouble anywhere, take it to the Lord in prayer."

I am so rejoiced when I dwell upon this grand thought and upon the practical realization of God's love, that I have lived to see this realization. I do thank God from the very innermost recesses of my very soul that I have lived until the day when we can call God our Father, and realize that He is All in All to us. This is not a platitude, not simply beautiful language, but a hard, sensible fact, that God is our ever-present help; that He does sustain us; that He does protect us; that He does take care of us in every vicissitude of life, it matters not where it is or what the surroundings. You realize that God is with you and that you are perfectly safe, and all the world cannot harm you, poverty cannot overtake you, sickness will never come near you, and environments of an unfriendly character cannot surround you. All Love will be yours, and you will live in Heaven, for Heaven is here.

We have not to die to win, we have not to die to go to heaven, and we have not to die to go to hell. You make your heaven on earth, and you make your own

hell by your own conduct or by the conduct of the mortal mind surrounding you; but as soon as you have the perfect thought, the perfect trust in God Almighty, nobody's made hell can touch you, for "As a man thinketh in his heart, so is he." That is the thought. It is living in touch, in tune, with God, trusting Him as we would our father on

earth, and a hundred thousand times more, because we have the realization of His Omnipotence. In a number of instances I have been protected from taking certain cars, and those cars have run away, or something has happened to them. God protects me and never fails. We must trust absolutely, and then we are safe from all harm.

POWER OF THOUGHT.

Thought is something more powerful than a current of electricity to accomplish wonders. When produced by the thinker it is more powerfully constructive or more powerfully destructive, according to its quality.

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Your life depends altogether on the kind of thoughts you create. You must select the beautiful and wholesome kind to make your existence happy and successful.

If you let your thoughts grovel, they are likely to slide into the black pit of mental hell. But if you lift them up and up, you may sooner or later carry them through the golden gate to the seventh heaven.—*The Individualist*.

To persuade one soul to lead a better life is to leave the world better than you found it.

"Fear not! for behold, I bring you good tidings of great joy, which shall be to all people!"

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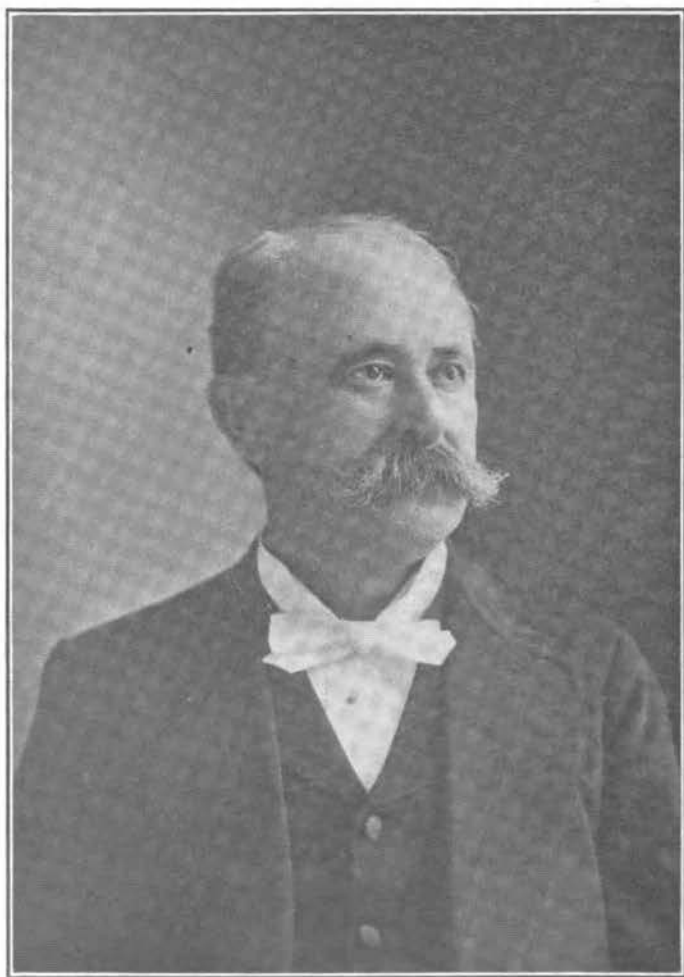


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BISHOP OLIVER C. SABIN.



Truth Always Self-Demonstrable

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

IN teaching how to heal the sick it is necessary for you to get yourself along the lines of Truth. If you come here bowed down with the prejudice of by-gone ages, and permit the ignorance existing to-day in the way of prejudice to cloud your mind, you might just as well stay away from here; you will never learn how to heal the sick. It is not because the church says so and so that you are to follow it; by no means.

As I told you last Sabbath any so-called truth that is not susceptible of self-demonstration is not worth studying, because it is not the truth. All truth is susceptible of self-demonstration.

You have to go back only a few hundred years, not very many either, and you will find the church persecuting people for reading the Bible. One man in England was taken and tried by the church and burned at the stake for teaching his child the Lord's Prayer. Another

at his breakfast table repeated one of the beatitudes of our Savior as recorded in Matthew. His servant girl and his wife heard of it, complaint was made, and the man was taken out and burned at the stake. The very height of impiety against the church during the early reign of Henry the Eighth, of England, and before that, was to be found in reading a manuscript of Wyckliffe's Bible. Wherever they could find out any person who was given to that they burned him at the stake, denouncing the book and the Bible as heresy.

Now, it is not for you or me to say that these people who persecuted these Christians were not sincere. They were sincere. A man would pay and lay his money down for past sins and for the privilege of committing sins in the future, stealing, murdering, whatever it might

*This is the second of a series of Lectures by Bishop Sabin, teaching How to Heal.

be. He got the dispensation because he paid for it, and was perfectly free in his conscience to go out and slay his neighbor, steal or do anything he wanted to do, because his religion taught him so.

Mind you, this was not before the days of Jesus Christ, but it was under what purported to be the reading of the Bible. The translation of Jerome was the only translation for a great many centuries. It is the one from which most of the Bibles came prior to the teaching of the Greek and Hebrew in the colleges of England, which was along about the reign of Henry the Eighth. Henry the Eighth was the first to break away from the church in England, a monster. Because the pope would not allow him to divorce his wife, a beautiful Spanish princess, he concocted a scheme, he and his sycophants, that he should be declared the head of the church. The queen was divorced and died in grief and neglect, and free scope was given to the Protestant religion. That was the start of it. That was the beginning of it in its organized form. It has been handed down to us in the shape of the church of England.

Now, mark you, I am not saying anything against the English church. It is one of the best there is today, but I am giving you these instances to show you the trend of thought at that time, and how it has gradually come up.

The Roman church is one of the best there is today, one of the very best. The acts of charity of the Roman church are as broad as the earth. It is not for you or for me to say that those devoted saints that go over all the earth and sacrifice their lives for the sake of humanity are not doing it for a sincere purpose. We know they are. But it is not the church today that it was a century, two centu-

ries, four to ten centuries ago, by no means. It has advanced with the times.

Go to the ministry of this city today and they as a body, altogether say: "Gentlemen, can you heal the sick? Are you possessed of the power that the signs do follow you in accordance with the promises of Jesus Christ to the believers?" and they will tell you that those promises are not for us today. They are sincere. Why? Because they can't heal the sick. They have not the first idea of the realization, of the gift of the Holy Spirit, or the new birth. It does not make any difference what they say. They may think they have it, but they have not got it, because they fail to deliver the goods. Any person who believes in accordance with the teachings of Jesus Christ is endowed with the power to heal the sick, because it comes in the promise that the signs shall follow those who believe.

If I were guessing it would be another matter, but it is being proven by millions, by millions every day all over the world. The time is coming when the scoffer outside of ecclesiasticism will have to believe. Mark Twain in his great book, his criticism on this New Thought, acknowledges that the sick are being healed by the thousands all the time. He does not, of course, understand why, but he can't fail to acknowledge the truth. The doctors know it.

Now, we as students must be careful to not be guided by prejudice, or by ecclesiastical thought. We must be guided by the sole truth Our Savior told us, "You shall know the Truth and the Truth shall make you free." It is the Truth that does the work, and you shall know the Truth.

In my lecture of last Sunday—I state it for the benefit of those who were not here—I divided this whole subject into

three divisions: First, God; who and what He is; His relations to man, and man's relations to Him; second, man the child; his relations to the Father; and third, the language of communication between the two. If you understand these three fundamental thoughts you have the whole Science of God's intercourse with man, and man's intercourse with God. It is simple. Our Savior told us that everything was simple in this kingdom, so plain that a wayfaring man though a fool need not err therein. That is true.

Now, we taught you on last Sunday something of God—that He is life, omnipresent. That means that He is everywhere life. Omnipresent means everywhere; omnipresence, all presence. It does not mean that God has life, as you and I, but that God is life, the essence. Life is God. Wherever you see it, whether in the human being or in the animal kingdom, in the vegetable kingdom or in the worlds amid their whirling around their orbits, life everywhere is God manifest.

They ask you, "Is there life in the planets?" How could there fail to be life in the planets, if God is there? If God is everywhere and God is life, of course there is life in the planets. All that is in the whole universe is life and life manifest. There is no such thing as death in all of God's creations. Man has the power to kill himself. He buries himself in ignorance, refuses to see and will not see. He belongs with the dead, and Jesus says "Let the dead bury their dead." It is for us, the living, those who live in universal, omnipresent life, to know the Truth that gives you freedom. dom.

The next thought we take up here is that God is love, omnipresent, everywhere love; that all power that is is love.

Love is the enginery by which we perform all our work. It is the power that God uses, because God is love. Not that God has love, but that God is love, and we use love in all of our power, in our manifestations. If you want to control a wild animal you control it by loving it. If you want to control a vicious person you control him by loving him. When you love you are absolutely indestructible. They can't hurt you, or harm you, or injure you in anything. Jesus said, "If a man strike you upon one cheek, turn the other." He did not tell them that a man could no more strike you on the cheek than he could kill himself instantaneously with the thought. It would be impossible. If a man comes to you with a determination to slay you, give him thoughts of love. "God Almighty love covers me, and I can't be injured; it covers me, and you can't hurt me"; if you haven't time to go through all that, "God Almighty love covers me, I live in it." Give him the thought instantly and the person cannot strike you. He will drop dead before he can strike you. Love is the power.

Now, mark you, I am not talking here for the purpose of telling you something that is not true or that is a novel idea. It is true and is demonstrated all the time. We are doing it, millions are doing it. The power that controls is love.

The first thought that we take up to-day, in going on with these characteristics of God, is that God is good. Now, mark you, God is all; God is good; logically, therefore, all that is is good. See? All that is is good. I suppose that we meet more criticism and unbelief upon this one point than any other one in the Science, and yet you have to understand it or you never can heal the sick. You have to understand absolutely that all is

good. You have to realize that in your consciousness. You say, "Here is a man that has whipped his wife, has got drunk and raised the very Old Harry, stealing horses, committing burglary and murder. Are these things good?" Certainly not. Of course they are not good.

Now, I want you to draw the line right here. All that is is good, for God is all. These others are nothing. That looks even worse than calling them good, calling them nothing. But, mark you, do not draw your conclusions too quickly. Here is a fire in a grate. I put the wood on that fire and it burns up the wood. They are good, strong, vigorous sticks of wood. If I wanted to I could knock a man down with one of those sticks. It looks real does it not? And the fire looks real. You can take a brand of it and carry it to any part of the house and set the house afire and burn up a city. That looks real, does it not? But look in two or three hours at that grate. There is no wood, there is no fire there and the place that knew it knows it no more. It is gone. It was not real; it was but a passing thought.

Take these great smelting furnaces, where they put all kinds of ore together, you might say rock, different kinds of metal, to bring out the gold, etc., to make perfect fluxing of the metal so that they can get the precious metal out clear and clean. They will put carload after carload into the furnace, this metal and that metal, great carloads of it. You stand and look up at the chimney, and it goes up in black sulphurous smoke, all that is flux has been destroyed, passed out and gone. It is nothing; it was not real. Then we should understand that all that is real is good.

Now, if you understand it, these so-called evil manifestations are unreal and

are self-destructive. Take a man that is filled with sin; let him alone, what is the result? The sin kills him; it destroys him, and in destroying him it destroys itself. They both pass out, and that is the end of it. Take a person that is filled with fever; the fever will burn, and burn him up. What is the result? The fever has nothing more to live on and it dies. The man can't sustain the fever any longer. He is dead, and the whole thing is gone. They are both unreal.

The body is unreal. Not a person in this house has the same body now as when he came into it. With every breath you take in, you fill in your body; with every breath you throw out you exhaust. There is nothing in reality that we see with our eyes but that is a passing panorama. I go to the river, the palisades of the Potomac. I look down and see that beautiful river flowing between those beautiful hills, and I say "How beautiful it is!" I go back tomorrow, and I think I see the same river that I saw yesterday, but it is not. The river that I saw on the first day has gone on towards the Chesapeake, it will go into the Chesapeake and into the ocean, and continuing it will go round the world and round the world, and every ten thousand years, scientists think, every particle of water is absorbed and made over.

Take one of these great tides in the northern ocean. They come anywhere from ten to forty feet high, come in with a rush and they go out the same way. They never come back; the same drops of water never return. They go into the ocean in their mad race; they go on.

It is so with the human body. It is a constant filling in and filling up; and if we will fill this body with proper thoughts, thoughts of Truth; if we know the Truth as our Savior says, it will

make us free. It gives freedom from fear; freedom from disease; freedom from sorrow; freedom from all the so-called inharmonies of life. It makes you perfect because you are filled with the divine thought. But fill up the other way, if you please; fill up with the other, "I am going to be sick, I am going to be poor; I am going to have sorrow, trouble"; keep filling these things into your mind, and what do you get? The result will be you will have everything you are afraid of. Take a person and let him sit down, so many of them do it, and be fearful; take one of us who ought to know better and let us sit down and begin to fear that we are going to be stricken with poverty, or are getting bilious, or having disease, typhoid fever, or some other, and what is the result? We get just what we prophesy against ourselves. We get invariably what we are afraid of.

Now, the thought, right here, in order to overcome this is the realization of what you are and who you are, which will be given you later. You are the image and likeness of God, spiritual being, living in Spirit, and spirit cannot have disease. God's image and likeness is perfect and must be perfect. All that is is good and good manifest, or God and God manifest. You a spiritual being in Him and He in you. That is the thought. Think this thought and you can see you cannot be sick.

Now, I think this a blessed nice audience this morning, the bad weather considered. But there are other faces that I am sorry are not here. They got afraid of the bad weather. Now, mark you, my dears, right here to you, the fellow that is afraid of the weather never amounts to anything in Science. Just put that right straight down and put it where you will not forget it. If you are determined

to be a Scientist, if you are going to get into the knowledge of this Truth, nothing can hurt you. You can't be afraid of anything. I think we have an audience this morning that are Scientists naturally, and every one of you will grow into the place where the weather can't affect you. You can't be sick or catch cold; no inharmonious conditions can come near you, the bloom of youth will be on your cheeks; your muscles will become hard; your intellect will become strong, and you will be filled with the blessings of God Almighty, perfection. Keep on in the line; it will build you up and make you the master. That is what we are here to teach; that is the Science; that is the Truth which makes you free.

Now, if I have been sufficiently plain to make you understand when I say that all that is is good, I do not mean, for all that, to stand behind the murderer and the horse thief and the blackguard. Not by any means. They are but passing evil, with all so-called material mind, nothing, and, directly, the wave of oblivion passes over them and the place that knew them knows them no more; they are gone. But the eternal principles of eternal omnipresent goodness are here and now forever. These others are gone, passed away and they are in nobody's way. That is what we mean when we say that all that is is good.

When it comes to talking about pains, I want to clinch a point right here. I suppose the best way in the world to plainly demonstrate is by our own feeling when we have it experienced. I had an experience. I mentioned it in my last Sunday's lecture, but I am going to mention it again today in order to show you how to overcome similar catastrophes. This right hand of mine was crushed by being mashed between a big

wagon wheel and an oak post. When the wheel turned and crushed the hand, for the first moment or two before I had time to realize anything, the thought was that it was most excruciating. That was the thought that came into my head. But I got myself hold of myself, so to speak; I looked beyond; I covered the sore hand with a handkerchief, so that I could not see it, and got it out of my thought; got hold of myself in the spirit, realizing that all that is is spirit, and spirit manifest; that there is nothing but good; that all belief of pain is a false belief, because there can be no pain in the divine love; carried the thought along in that direction, myself and two or three others, and in a few minutes the pain went away, and I never had any pain except one evening, which was caused by error. God set the bones, and it is perfect today as the other.

Now, in the realization of the allness of God you have to look beyond. Here is a person, say, that has a fever. I am to ask God Almighty to destroy it. Do I say, "My dear, you have a fever?" or ask God Almighty to heal that fever? No. I do not even see the fever. Scientists very frequently, and some of the best that I know, do not even look at the patient they are treating, but turn their backs to him. You do not have to sit and look at anybody that has a belief of fever. You are fastening it on the person every time you do that.

One time, just before I was going to lecture, I was attacked with a kind of fever; by malicious thought one of the worst fevers I ever had in my life. I knew it was error; I knew I had no fever; and I knew that in two or three hours I had to lecture. I was walking backwards and forth treating, and, automatically almost, I threw my thumb on my pulse here on the right arm. The

pulse was going like a trip hammer; I jerked my finger away as soon as I could; I saw that I had made an error. I recognized the existence of fever and the existence of evil; and the worst thing that I had to get over in the killing of that fever was the thought of that pulse. Do not ever recognize evil in any of its forms. This person has no fever. Why? Because she is spiritual being, living in spirit; God Almighty fills her; she is full of spirit, life, she could not have a fever. Carry that argument on, as you will be taught later on, and by and by when you look around, the fever is gone, and she is sitting up. If she isn't she is perfectly free, perfectly happy, and perfectly harmonious. The so-called evil has been destroyed by the Truth.

I sometimes illustrate this in this way, that error, we might call it, is the fire of evil, and it can be destroyed by placing upon it the waters of Truth. You pour this thought of Truth upon the error, denouncing it, and denying its power, and you wash out every vestige of it. Sometimes the error will get strong and fight you. You will find this, unless your experience is different from any I ever knew, that every step you take in this Science you will be fought by error. You take the whole history of the world and you find it has been the same thing, error constantly fighting the truth. Jesus Christ came teaching the Truth, and Error crucified Him. His disciples were whipped all over the world in their preaching the gospel; murdered, crucified, beheaded, burned, torn to pieces by wild beasts; and in every conceivable form either by the malice of mankind or for their diversion, Christians by the thousands and by the tens of thousands were destroyed everywhere. But the very fortitude with which they withstood their evil treatment, their happy countenances

and beautiful conduct as they were being led to be crucified, made converts; and it was no uncommon thing in Roman history for the executioners to become converted and themselves suffer execution before the performance was over. It is a wonderful thing. God Almighty sustained them and scattered the Truth, and the Truth cannot be suppressed. Error will fight you at every step. It fought the Christian religion and trampled it under foot. Constantine filled the churches with idols; they were carried down to the churches, and we have them more or less today.

When the Bible, during the days of the Renaissance, was coming out through Wyckliffe and others, they were fought from start to finish by the churches and by carnal mind, by error. But the truth went on, evangelizing the world, and today is becoming stronger and broader and deeper everywhere, and this Truth that we are teaching today is the broadest yet. That is because it is the knowledge of the Truth that makes you free; it is the knowledge of the Truth that makes you a master; it is the knowledge of the Truth that puts you where God Almighty intended you should be when you were given your power and your dominion. You have power and you have dominion.

Now, in this realization that all that is is good, is the key, the healing thought. Don't forget it. There is no evil. Here is a person hurt, to mortal thought. Deny it. There is no such thing as hurt; you can't be hurt; it is gone. I took a little baby up one time that took a header from one of the baby chairs and lit on his head. A great black welt instantly came upon the child's head, and almost by the time I laid him down, in not more than two or three minutes, perhaps, there

was not a vestige or a sign of a mark there. The Truth destroyed it.

How often you will find women, who, in washing their dishes, will scald their hands all over. Their hands will puff up and blister all over. They will cover it so that they will not look at it; they will make the realization that there is no such thing as hot water, there is no such thing as blister, and by and by, sometimes in five minutes or less, they will look at their hands and there is not a sign of where they were scalded. God will give you these demonstrations as you go along.

Mark you, my friends, you are my students, and I want you to understand. You can sit here until every hair drops out of your heads, if you live a thousand times longer than Methuselah ever lived, and you will never advance one step unless you use what you get. It is not for you to come here and listen to me and say, "I think that is pretty good," but never try to use anything I give you. If you do you will never advance a step. You can't do it. You have to use what you know.

Whenever a little thing comes up inharmonious, deny it, give it the thought of the allness and perfection of good, and see how beautifully God will respond to your invocation, and destroy the so-called evil. As you meet these inharmonies, you will become stronger and stronger, and by and by will fear nothing, because you will know the omnipotence of God is simply irresistible and nothing can withstand you. That is the thought. Use what you have.

The fellow that got his one talent put it away safely until the master came and went and got it and gave it to him, saying, "Here is your talent; you are a hard master and I did not want anything to do with your money, take it." His

money was taken from him and given to the fellow that had the most, that had done the most with it. That is the way today. "Unto everyone that hath shall be given; and he shall have abundance; but from him that hath not shall be taken away even that which he hath." Sit here until doomsday and not practice what you know and by and by the Reaper of the universal law, "as you sow you reap," will come around, and if you have not used your Science, you will go over the dam of death and you will return this lesson that you have been

taught. You have to practice. You can't lie around and be healthy. You can't come here and listen to my lectures and go away and pay no attention to them and go away and get the benefit.

Now, mark you, I am telling you and all of my readers what to do to become perfect in the Science. When you become perfect you are the master, and, instead of being the slave of circumstances, you can command; and you are then returned to the position for which God Almighty created you, with power and dominion.

What Is the Christian's Duty?

WE have but one pattern and we follow Him—Jesus Christ. He told us what to do. In the very last remarks which He made on this subject, immediately before His ascension, He told His disciples to preach the gospel; preach the gospel to all the world. Now, that is your duty. There are various ways of preaching the gospel. I am preaching the gospel, this morning, to all the world, substantially; and yet there are but few, comparatively, in this audience to the audience that I will have in my readers. We have means, to-day, of preaching the gospel that they did not have in the time of Christ. By this preservative art of printing, you broadcast the thought all over the world. It goes out and it lives and lives forever. You can preach the gospel from a platform, you can preach the gospel through the printing press, or you can preach the gospel from your secretary's table where you are writing. You can put your hand in your pocket and pull out your money and scatter the gospel that is already on the market; you are preaching the gos-

pel. You should always remember, and how often have I said this, that you will simply reap what you sow. The one who does not try to help his neighbor, help his brother, redeem the world, throw out the lifeline, is nothing but an excrescence on the face of the earth; and, so far as any practical good coming from him, it does not come. You have to get in trend with the universal law of universality, which is to go forward, constantly moving on. There is no going to sleep on your beat; there is no stepping aside. You have to be moving on. Unless you do you are losing, and in this work you must go forward; you can not work in one way and then work in another. But you must work; it is your duty to do it. I tell you, my friends, the rewards to the worker are simply superb, but the reward to the drone is destruction, and the reward to the fellow that likes to get back into the world is to be beaten with many stripes, inasmuch as he is sure to reap just what he sows.—
Bishop Sabin.

Misconception of God

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

FOR the information of the hearer of this and of the reader who may not have heard the two former lectures on this subject how to heal and demonstrate along metaphysical lines, I will briefly recapitulate the two last lectures, in order that you may thoroughly understand this.

Divine healing, divine demonstration, is confined to three general propositions, and if you understand the basic principle you can understand all the rest. These propositions are: First, God; who, and what He is; His relations to man, and man's relations to Him. Second, man; his rights, privileges, the power given him at his creation; his relations to God, and his relations to his brother. And third, the language between God, the Father, and man the child, which we call prayer.

The great trouble with the world today is that they have a misconception of God. The history of the world shows that man has been so used to worshipping something personal, that if they could not get anything else they would worship an image of wood or stone or some beast, or any image, or some man; but there has always been a person in it. They had no conception of a Deity except in connection with a person.

I think, perhaps, the Hindu's or Brahmin's idea of the Deity was even better, although I do not know that I can say it was better, but it was more in accordance with the Truth than any other thought I know of during ancient times. They had a gradation of heavens, com-

mencing with one and ending with the seventh. After a person graduated from the seventh heaven he went into infinite space, and all that was there after they had passed through the seventh heaven constituted the Deity, and they were the All in All, the Creative Power.

Our Savior, to a very large extent, taught us how we could understand who the Father is, and what He is, more so than we have ever been taught. We are told that God is omnipresent, everywhere. He not only fills all space in this room, but in this city and in this country, in the vast worlds, and worlds without end. Everywhere God is omnipresent. We are told that God is omnipresent Life. Therefore, Life is everywhere. There is no place that God is not. Therefore there is no place that Life is not. It does not mean that God has life, as you or I, or as the plant, or the bird, or the fish, but that God is Life, the essence, the IT, Life; and, wherever we see life manifested, whether it be in the human being or in the brute creation, in the birds of the air, in the fishes of the sea, in the flowers, or in the trees, wherever that life is it is God manifest.

When man was created God breathed into him the breath of life; breathed it into him by virtue of natural law, by making him a pair of lungs. When he was thrown into the world dependent upon his lungs, he opened his mouth and the breath of life came into him, and from that time on forever he became an

*This is the third of a series of Lectures by Bishop Sabin, teaching How to Heal.

independent integer in the great family of God's children.

Life manifests in us and we in God. And so with Love, everywhere Love; and so with Good. As we discussed on last Sunday, Love is in you and through you, and you live in it. Understand these things to be true, here a manifestation of sickness, or evil, or want, or something comes before you. You realize the Truth that Infinite Life, Infinite Good, Infinite Love fills you, or the object that you seek to relieve, and what is the result? It is the Truth that destroys the error and harmony is restored, the sick are made well, and all the inharmonies of life, so-called, are destroyed; good becomes manifest, health becomes manifest and life becomes manifest. That is the thought that heals.

Here is the great stumbling-block of theology today, the reason why they can't heal the sick. No person on earth can heal the sick that believes that God is a person. It is utterly impossible. Why? Because they have circumscribed the Deity. I do not care if it takes a rope a million miles long to go round Him, yet there is infinity in every direction where God is not. God is not a person. God is inflexible, eternal, unchangeable Law, and He is eternal, omnipresent Spirit, Life, Love, Good; and when we have this realization of the Deity, all we have to do is to throw it into the vibration and make the affirmations that belong to us, and harmony is restored. God proves our position by the signs that follow.

I remember when this idea broached itself to my consciousness, that the first thought I had was that it destroyed my God. I could not believe it. I had been used to looking at a form in my mind's conception, sitting on a throne with a golden crown, bright as the sun, judg-

ing the world in accordance with the deeds done in the body; if we were particularly penitent God would shave a point and forgive us for stealing a horse or a watermelon, or something, change, and help you up because you felt so bad. As the Southern darkies used to say, "Come down through the roof and lift me up."

Such an idea of the Deity! See how preposterous it is! God does not change to forgive your sins. If you ever get forgiveness for your sins you owe it to your own conduct. You have to bring yourself into the line where forgiveness belongs to you as the result of inflexible law. Suppose this aisle down through this hall was filled with sunshine and the law was that all who walked in that sunshine should have infinite wisdom, perfect health and harmony, and suppose you should sit upon the right hand and upon the left, and say, "I am not going into that aisle; I will just simply ask God to heal me over here," would the sunshine go over there? Not a bit of it.

The Syrian general was told to dip himself seven times in Jordan, as though there were not rivers in Syria where he could bathe, and it offended his dignity. But he had to go. That was the law. If you would be healed you have to get into the sunshine. God does not change. There is the sunshine that goes on forever. You walk in it and you are healed. Walk in the darkness on the right hand and on the left and you are environed by sickness, sorrow, want and destruction.

That is the idea of all healing. I want to impress this upon you before we leave this subject that you must understand that God Almighty is inflexible, eternal, omnipresent, Love, Good, health, harmony, happiness; that He knows no evil; He sees no evil; that there is no

such thing as evil, but all is good and good manifest; and these so-called evils that surround us, disease, sorrow and crime, all belong to what we call carnal mind, and have no part or parcel in God's kingdom.

As I told you last Sunday evil manifest is not good. Here is a man whipping his wife, stealing, dishonest. Is that good? Certainly not. But it is unreal. What do I mean by unreal? I mean that it is not eternal, permanent. If a person has a fever, unless that fever is destroyed, either by divine method or by human remedies, it destroys the patient, and the fever and the patient both die, go out, and the place that knew them knows them no more, forever. But the real, the eternal good remains. Take the fire and the grate, as I told you on Sunday. The fire burns the wood, and the wood is consumed. The wood and the fire are real. You can take a brand of the wood and carry it around with you and burn up a house and burn up a town. You can take a brand of the wood and knock a horse down. It seems to be real, but in a short time its non-reality is proven, because it is destroyed, it has gone out, and the place that knew it knows it no more. But the eternal, everlasting good remains forever, and it is that realization that brings us back to harmony. It is the making of that realization as you will be taught later on, that enables you to destroy the so-called evils of life, to prove their nothingness and the reality and perfection of all Good.

This subject is so extensive that I really do not know where to commence in twelve lectures, but I will finish along the lines of Deity, as we have laid out today, and next Sunday we will take up the subject of man.

God is wisdom, Omniscience, All Sci-

ence. Now everything in the kingdom of God works upon the most perfect and exact rules, perfectly scientific. The mathematician can figure an eclipse that occurred a million of years ago, or an eclipse a million of years in the future. He can almost give you, if not quite, the second of contact on the rim of the moon and the sun. He will give it to you almost exact. Take the worlds and the systems of worlds whirling upon their axes and going around their orbits in perfect precision. When we come to consider that this universe is only one of a system of worlds, all moving around perhaps some great bigger world, then we have some idea and faint glimpse of the wisdom of Infinity.

But man has thought in his weakness that religion alone, of all things, should not be scientific. Why, I ask you in all candor, should not God's intercourse with us be based upon scientific principles the same as all of His other works? Why, I ask, is it that man must be controlled, held down and destroyed by the ignorance of the so-called priesthood, and that in order only to obtain some personal benefit?

A few hundred years ago, men were burned at the stake for reading the Bible. Then the pendulum went the other way, and they were burned at the stake because they would not read it. Take the history of the world from the earliest times and you will find that this engine called religion has been the destructive power, the destructive instrument by which the world has been drenched in blood, been covered with ignorance, and the family of man held down to a condition of abject slavery. It is so today, even to a large extent, but not so bad as it was. Go to India, with its hundreds of millions of people, and there you find a condition of servitude, because, and

only because, of a religion that holds these people in the most abject slavery. If they do not do so and so, they have been taught to believe and do believe that they will be reincarnated into some kind of beast. Wherever you find man you find him hoping for something better, and it is so with these people of India. They want something better. They are held down through their fears, created by human ingenuity and held by these fears in that abject condition of servitude.

Look at the insane asylums of the United States, and I think that this country is beyond all question the most enlightened in the world. Take our insane asylums, and what do you find? A very large per cent. of the inmates of those asylums are there because of fear of the wrath of God Almighty. Their minds have been wrecked and their reasons destroyed because of this thought that they must be punished hereafter, which is all criminally wicked. The idea that God Almighty created all and that all that He created is good does not harmonize with the idea that there is an opposite power that is stronger than He; that while His followers have to go up the straight and narrow way, the great broad avenue is filled with people going to hell. Such an idea as that is destroying the people, is destroying their reason, and, until the world is manumitted from that terrible thought, we will find the asylums filled, reasons wrecked, health destroyed, and suffering along the lines of the so-called pathway of life from the cradle to the grave.

It is in the realization of the allness and perfection of Good, God Almighty supreme, in all and through all, that manumits the world, that destroys all conditions of evil, and we demonstrated it by the signs that follow.

There is this one thing about our religion: We do not have to ask anybody to believe us. As I told you, all you have to do is to study. You are God Almighty's children, every one of you. He loves each of you as well as He loves the other. We are all alike and all you have to do is to know, and God will answer your prayers the same as he will mine or anybody else's. Nobody is asking you to believe something that you can't believe without proof; you can prove it by your own study, by your own learning. If you take advantage of your teaching you will know it is true as I do.

I remember when I first commenced to think along these lines that I did not quite think that everybody was a malicious liar that talked as I am talking to you today. I thought they were all lying all right, but I did not think they were malicious liars. I did not think they were telling something untrue, knowing it was untrue. The young man who was working for me, and who came to me and told me about his wonderful healing, I knew had been healed, and I did not believe that he would tell me a falsehood about it; I knew he would not, but I had no doubt that he was deceived by some system of mental hoodoo that he did not understand, and it was to ascertain how they had fooled him that I commenced to study this Science. I determined to unearth that thing, for I knew they could not concoct anything that somebody could not dig out. After studying it for four or five or six months, I saw that God did heal the sick, because I had become so saturated with the thought that I would ask God through the prayer of blind faith and have an instantaneous answer right before me. Notably there was the case of a young man that had erysipelas, and whose eye was closed. In a prayer of three minutes

or so he was healed, and in an hour from that time he was up, ate dinner with the family on Saturday afternoon, and on Monday morning went to work for the government where he belonged. That was the prayer of faith, without the understanding of the realization. I became convinced then that that was all there was of it, but by and by I became convinced that the realization of eternal and perfect good was the thought that healed.

Take a person like me for instance. I coughed here one Sunday. I heard of it half a dozen times. They won't allow us to cough even, but they will let a doctor take a fellow and doctor him and bury him, and "The Lord takes him." I ask you in all fairness why can't the Lord send me a cough as well as He can take him to the grave? Don't you see the absurdity? You must remember also that most of us have taken up this thought within a few years. The statistics of the state of New York, as will be published in my magazine forthcoming, show that out of 13,876 cases treated by what is termed Christian Science an average of only one in 239 died. I have not kept a record of our work, but I have made the statement often that I thought it would be about one in 250. Now, you must consider the cases that come to this Science are what the doctors say can't live,—an impossibility;—however I have a case in my mind now,—I am not going to tell you the cases,—where a woman had such a disease that the doctors pronounced that she could not possibly live. Never was such a case known to live. She would not die after they came for treatment, and they had a convocation of doctors, three of the greatest specialists in the city where they lived. They decided she must die, could not help dying, and they would let her die without pain, so they prescribed morphine every six

hours. They never got but one dose of morphine down her. A woman in a few days sent a letter to a sister of hers, who is a friend of mine, stating that she is getting well.

Now, when you come to consider that the cases that come to these Scientists everywhere are beyond the pale, as you may call it, beyond all human power to heal, and then when you show a loss of only one in 239, it is wonderful.

The perfect Scientist can never be sick, and if I condemn myself it is because I am saying I am not perfect, if I ever am sick. But the perfect Scientist can never be sick. For instance, here is a thought that comes to me, "Why, you have been sitting with your back to that draft and you are going to have a cold," and you commence to sneeze. What is the result? Ordinarily, in the old thought, you will go to taking quinine, or whiskey, or something else to kill that cold. We Scientists just simply say, "Get out of there, you are a liar; you can't stay in there, now 'git.'" I woke up the other morning with the belief of rheumatism all the way down one of my legs. I denied it and went on. After breakfast, the devil was still there, and I went to work and I kicked, and I kicked it out and it got out. I took my foot to it and it went. That was the end of it. But if I had said, "Yes, I have the rheumatism," and wrapped flannel rags around it, and put linen on it, I would have put the devil on horseback and it would have ridden me into the grave.

Any person who gives up to the thought that he has disease in him has it, and, mark you, until that thought is eradicated from his mind he can't be healed. I do not say in the mortal mind. We heal all through the subconscious mind. Everything is healed through the subconscious mind by the divine Mind.

We take this subconscious, or under-conscious mind until it gradually wells out and bubbles over and destroys the so-called ailment or the conscious mind. That is what does the healing.

Next Sunday we will take up the subject of man, and I would ask you all to come. We will continue these lectures along these lines. Remember, as I told you on last Sunday, to practice what you know.

Here we have a belief of headache, deny it. Why do you deny it? You are the image and likeness of God, spirit living in Spirit, so how can you have a headache? If that be true, how can you? Well, then, deny it. You can't have it. The illustration might be made in this way: There are two knives in my hand. We will say these two knives constitute what we term man, the physical body and the spiritual body. That is the orthodox idea that man is a spiritual character. I can give you a great many books in my library that discuss it very learnedly. Now, this man, we will call him John Smith, comes to me; he has a headache, or he says he has, and he wants to be healed. What do I do? Do I say, "John Smith, I am sorry that you have the headache," or do I ask God to cure John Smith's headache? Not by any means. Why? Because I realize that, instead of this dual character, John Smith is nothing but a spiritual being, and this so-called material body is transitory, unreal, and he can't have the headache, and the making of that realization in my spiritual consciousness destroys the belief of headache in that spiritual body. You say, "But the body is very real, isn't it?" Yes, as real as anything else. But not a person in this audience has the same body that he had when he came in. Scientists claim that every eleven months we have a new body—

the later Scientists, I think, put the time at four months. Every breath you draw you fill in; every breath you exhaust you throw out. It is a constant passing panorama. As Solomon says, as you think so you will be, and if you think you have health, you have harmony, you have strength, you have vigor, you have prosperity, you have all the good things that God Almighty has given us as His children. Fill yourself up with that, "Dust thou art, to dust thou shalt return" pass away, and by and by the wrinkles commence to leave your face, you begin to get strong, your muscles begin to get hard, you begin to get active, you begin to renew your youth as the eagle, and the consequence is that instead of preparing to die you are preparing to live, you are preparing for all the good things in life, and there is nothing too good for you. That is one thing that I will say for our religion, it gives you all there is that is good.

You do not have to have a face long enough to eat oats out of a barrel in order to get real sanctification. Not at all. This long-faced religion we have is no use for. Take a real Scientist and the first thing you see he commences to chuck up, his face gets short, and instead of his lips hanging down they will hang up the other way. It is true. Science builds them up, makes them strong. That is what this Science does, and when we come to this perfect realization we see that the body is but a transitory thing.

You say what a beautiful thing the river is, flowing between the banks, the palisades of the Potomac. We go tomorrow and look at the river. We think we have seen the same thing, but it is not true. The river that we saw on yesterday has gone on toward the Chesapeake

towards the ocean, and on upon its eternal and ceaseless journey forever; and God, Creative Power, in the beginning, is going on making a river anew, building up a river anew. And in the beginning creation is going on; and it is for you, if you will be perfect to have this re-creation making you perfect, mak-

ing you strong; or, in the language of Jesus Christ, "You shall know the Truth and the Truth shall make you free." It is the truth that does the work—no human personality, no healer. It is God Almighty Truth, the realization of the perfection of Good, which manumits the world and gives you perfect freedom.

Christology—What Is It?

EVERY day, I am asked, "Why do you, who have been in the orthodox church from a child, now investigate Christology? What is it, Christian Science?" What is any religion, but the science of Christianity? Christology is the healing by the Spirit of God in Christ's name. "For it is not ye that speak, but the Spirit of your Father which speaketh in you." It is the "old, old story" presented under clearer light, the electric light of to-day instead of the rush light of our forefathers. Christology teaches us to cast out of one's mind and heart, all evil, the spirit of hatred, of envy, and all im-

purity. "He gave them power against unclean spirits to cast them out and to heal all manner of disease." When all error has been eradicated from the mind and heart Christology teaches that "your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." Let the spirit permeate your being. Like the atmosphere, you live in it, you breathe it, it is your life. The Lord God "breathed into his nostrils the breath of life; and man became a living soul."—*G. M.*

This emotional religion, a religion that one feels in his gizzard before he fits it into his intellectuality, is another system of error which needs to be uncovered. The intellectuality must first be convinced of the Truth and then your good feelings will come, and you will rejoice and be happy in the knowledge of the Truth which makes you free. But this knowledge must come from actual information; it is not emotional, it does not come by emotion, but it must come and can only come through the convincing of the intelligence.

Trust the Power that made you. Rest confidently in the Presence that is ever with you to bless. Never let a day pass without having *felt* the strength and peace of perfect trust.

God is absolute perfection. When a man loves perfection with all his heart, and soul, and mind, and strength, there will not be any place for inharmonious thoughts.—*Aaron Martin Crane.*

Every kind word you say to a dumb animal or bird will make you happier.

How to Approach God

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

JESUS CHRIST told us that we should know the Truth and the Truth should make us free. This Truth which we are teaching you is the Truth which gives freedom to mankind. It destroys every possible inharmony in your surroundings, or in yourself. It matters not what form they may assume, this Truth destroys them.

The subject under consideration today is how to do that. In other words: "How do we approach omnipresent Life, Love, Good, Power and Wisdom, and so appropriate and realize these munificent powers, as to give us freedom that we may become one with God, the Father?"

The perfect knowledge that we live, move and have our beings in omnipresent Life is what we call the new birth; what we call the realization, the understanding. The world at large are laboring under a great mistake in this matter. They are expecting something supernatural. Now, nothing ever occurs that is supernatural. Mind that. Get that hobgoblin of the supernatural out of your consciousness, and understand that there is nothing above nature, God, Law, fixed, immutable, eternal, unchangeable. Since the day that Gideon stopped the sun from moving, it has been still ever since, if he ever stopped it. But the world has whirled on its axis ever since as it whirled before, and yet to even advance such a doctrine made one subject for church discipline, and unless recanted, to burning at the stake, being thrown to wild animals, destroyed by what we term orthodox religion. It has

always been the hanger on against advancement and against the truth, and he who has been the forefront of the propagation of error and ignorance, that has drenched the world in blood and covered it with ignorance from sun to sun, because of the manipulations of so-called religion. I do not say the world at large, the great church people are evil. We know they are not. You will find no more devoted set of slaves on the face of the earth ever existed, or ever will exist, than are the millions in India who bow down to their iniquitous system of man-made slavery law; yet they are sincere.

You go into the sanctuary and listen to the doctrine taught that God Almighty Love, in order to be pacified, had to have His own Son crucified; in other words, blood for blood must be shed. That kind of doctrine fills the congregation that hears it with sickness, and sows the seeds of death; and the fruit of the tree is destructive. Those who hear it are filled with disease and fears and troubles. They make God the author of all the troubles, and teach you the doctrine that unless God does punish you, He does not love you, or words to that effect. "Whom the Lord loveth He chasteneth." There is not a word of truth in such a doctrine. God is Love, omnipresent. It does not mean love right here in this little audience, but it means that Love fills every space in this room, in this city, in this world, and in the universe.

*This is the fourth of a series of Lectures by Bishop Sabin, teaching How to Heal.

it means that all the power that there is, is love, fixed, omnipresent, unchangeable, forever and forever, Love. That is the doctrine that Jesus Christ came to teach. He told them in substance, you have been taught an eye for an eye, a tooth for a tooth, but I say unto you, To him that smiteth you on one cheek turn the other, and to him that would take to the law and take away your coat, let him have your cloak also, and he that would compel you to go one mile go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. In other words, take the doctrine of love your brother as yourself, bring it down into your own consciousness, and practice it.

But you say, "I can't afford that." How silly and how weak any person is who says that. If you could only open your heart wide out and see in your brother your own image and likeness, love him as you would yourself, in things preferring one another, rather advancing him than yourself, the blessings that God Almighty would shower down upon you, you would not be able to contain. But what is destroying the world is your little, narrow, contracted, carnal mind that you are built on, a groove that is so narrow that you can't get out of your own self and see that your brother on the other side is the same kind of God's child that you are.

To pray, as I told you in my last lecture, you have to get this heart of love into you, or you will never have a response, never. Now, these are truths. I know that they are unpalatable to the fellow that puts his coat around him and says, "I thank God that I am not like that other fellow; I pay my tithes. I go to church and pay the preacher, and the preacher says I am a good fellow"; and, usually, the better you pay, the bet-

ter fellow you are. That is the kind of a hypocrite that does not get anything out of God's cornucopia of good. I am not here to call things pretty names that do not deserve them. I am here to teach the Truth, to teach you.

If you are to be the master you have to conquer as Jesus Christ taught you to conquer; you have to conquer by love, and you have to get this doctrine of "love your brother" into your own hearts. Try it, sacrifice, don't be afraid. This word fear is a monstrous word to me, is so monstrous that when I think of it, and realize how ignorant many people are,—good people who want to do right and yet they would like to have God save them; they would like to have health and be surrounded with everything that is good; but when you tell them the a b c of the Truth they will not mind you. They think it is but a word talking out of the mouth. If I tell you to love your brother, and when he is in dire distress reach out and grasp him and help him, I am telling you the truth. If you do it from the heart God Almighty will reward you tenfold.

Sometimes I tell the following incident, not that I did anything to amount to anything, but it is the reward that I want to bring out. A man came to me, who had been traveling quite a distance, He came to Washington and the last 120 miles he had but ten cents; he lived on bread and water, what that ten cents would buy. He came to me and told me his circumstances, and I asked him how much money he wanted. He said he had just rented a room at \$1.25 a week. I said how much do you want to live on a week? He figured it out \$1.25. I gave him \$2.50 and told him if, at the end of the week, he wanted more to come around and see me. That fellow had hardly got ten minutes out of my house

until \$25 came to me just the same as if it had been handed out of the blue sky, not in any way connected with my business whatever. There was a reward.

I am surprised beyond measure, it is painful to talk of it, to see the little pinched disposition that is manifested in people, when by the carrying out of that disposition they are utterly destroying themselves. Bob Ingersoll told you one good thing, "When you have but a dollar spend it like a lord." Do not be afraid of it, do not be afraid of it, but know that God Almighty is your supply, and you have His promise. Do not be a coward.

During this panic from ordinary thought, I had given a fellow one of these accommodation notes. It turned out that he could not pay, I got notice from the bank to pay it. I had a big payroll due in a few days and did not have enough money on hands to pay, but I knew I had enough money to pay that note. I went down to the bank and gave them a check for the note and paid it off. The argument in my mind was that God Almighty's promises to me were perfect, and if I said, "I can't pay it, I must hold back," it was giving the lie to the faith I had in His promises. When the time came around for the payroll I had an abundance of money and to spare.

Don't be a coward, don't be stingy. The creature that is stingy absolutely destroys his own soul. I do not mean you are going to hell. You are in hell now. It is all the hell you can get into. I do not know of any meaner hell than the fellow is in who is squeezing his last dollar or cent. I never was in that kind of hell, because I do not believe that way. But it is destructive.

In my affairs in this church, I do not allow this church to pay me anything.

Of course I don't. I would not work for any set of men or human beings on the face of the earth. They could not pay me a cent. I work for God Almighty. But, if this church owes anything, which it does every year, more or less, it is paid from my exchequer the same as any other expense. I do not ask anybody to pay me. I would do it sometimes if I was doing it for their good, and they had manhood enough to see that I was not trying to reach over them. It does not hurt me to pay anything, pay every cent of this church and ten times as much in a practical way. God Almighty is the supply and it is inexhaustible. Can't I get that down into your consciousness? Remember that you will reap as you sow. If you pinch yourself, and say, "I have just certain pinched lines to run to," you will be held right to your measurement; but if you open your heart, and say, "I am God Almighty's child, and I have the world and it is mine and the fulness thereof," if you let the affirmations go out, be a man or a woman, depend upon it you will never know what it is to think of lack. You never saw a real Scientist poor, never in the world. It is only the fellow that dwells upon his poverty, pinches his own soul, that is poor.

You do not have to belong to this church to be what we term a Scientist. It is the Truth that does the work. Do you want to be free? If you do, go to God in prayer, in these prayers that we are teaching you how to pray. I first told you the prayer was divided into four general divisions: the preliminary part, the denials, the affirmations, and the praise. The preliminary part I have taught you pretty well. The denial is this. You deny everything you do not want. Now here the Christian world stumble on one thing. They say, "Per-

haps I pray amiss." It would be strange if Jesus had left everything plain as a b c, and not taught you how to pray, or what you have a right to pray for. The perfect rule is here; you know exactly what to pray for. You are entitled to pray for what belongs to you, aren't you? Well, who are you? You are God's heir. What are your powers? You have dominion over all the world and all that in it is. To whom do you pray? You pray to God, Good. And what is He? He is Good, and nothing but good, and you are entitled to all He has. What are you entitled to pray for? Good, all good. Can't you see there is nothing but good for you? But they say to me, "Am I entitled to pray for evil?" There is no evil. There is no evil. There is a belief of evil. But God is all, and all that God has is good. You are entitled to all that is good, and you are entitled therefore to pray for all that is good.

Now, suppose I wanted, for instance, a watch. Well, I am going to pray for God to give me the watch. Now, if I say, "Father, give me this watch," at the same time that I have it in my hand, you would think at once that I was making a misprayer, would you not? I am asking for something I already have, am I not? I have that watch in my hand, and I ask God, "Please, Father, give me that watch." Would that not be a ridiculous prayer? Absolutely ridiculous, wouldn't it be, because I have it already?

Now, suppose you want health; suppose you want money, anything at all that is good. You are entitled to it, you have it, or else God's Holy Book is a liar, and we know it is not that, because we demonstrate the Truth. Well, for instance, then, I would ask for some money to pay my expenses. Now, I know that money is mine, I know I have

it. Why? I am His heir and it belongs to me. It is not in my hand, and what little money I have now is not in my hands. It is down here in a bank. I can give a check on that bank. I do not have to pray to God Almighty to make them pay that check. I draw on that bank. Do I worry about those fellows that get my check, whether the bank is going to pay it or not? No. Why? Because I know it is going to pay it.

I draw a check on my other bank, that I have money in for this purpose. God manifests it to me, and I thank Him for it in the name of Jesus Christ. Now, I do not have to pray to God to answer it, to pay my check. So I draw on infinite good, on my bank and I know that I have it there. Why? Because I have it in my ledger account, my bank book, for I am God's heir, and all He has is mine. You say everybody else has the same. Yes. If we all go out and stand in the sunshine, we all have it all, but the sunshine is not diminished so much, as one particle. We all have it all, and yet the supply is inexhaustible. Can't you see? We have all that God has; it belongs to us, and therefore there is no diminishing of it.

Well, now make that affirmation, "God does give me money, and it comes; I have it, and I thank Him for it in the name of Jesus Christ"; and then trust and quit your worrying; quit your worrying. It is worry that kills prayer, because worry is doubt; it is doubt. I think many demonstrations that we have are much stronger than they were when we were younger, because we expect an affirmative answer, every time. If we do not get it we are disappointed, we know there is something wrong and we begin to hunt right away.

When you ask with the understanding that you have it, just the same as I have

that watch in my hand, then you are going to get everything you ask for. Now, suppose I want money. Do I ask God to give money? Certainly not. I affirm that I have it, that it belongs to me; that I am the heir of God Almighty; that what He has is mine; that it is mine now, and I thank Him for it. I affirm that I have abundance of money to pay this debt or that, and do this or that; and, when I get through, I throw it out of my mind.

People doubtless think it is strange, when they come to see me, to find that I have even forgotten what kind of ailments they have had. On purpose I throw them out of my mind. When I meet a person that I have treated, if it is not a very recent case, or there is something extraordinary about it, I never have the slightest recollection of what I treated him for, not the slightest. I throw it out of my mind. It is nothing; it is a lie; get behind me Satan.

You are the image and likeness of God and are perfect, nothing but perfection can come near one of God's children. That is the thought that heals. That is the thought. That is the way to pray, to have a demonstration. I have that watch and it is mine. I thank God for it and realize in my consciousness that what I ask for I have. You ask as Jesus Christ told you to ask, knowing you have it, and with that knowledge and with that realization you become free.

Another branch that I will mention today is man's mastery over himself; mastery over his appetites; over his habits; over his morals; over his conduct. Suppose you have an appetite for morphine, or whiskey, or some other devilism that inflicts the world of humanity, and this craving comes up. What should you do? Go back into yourself, realize who you

are, the image and likeness of God, God Almighty's perfect child, and that no evil appetite can control you. On the contrary, God Almighty's Truth leads you; His love covers you and you are free, and are free now, and you thank Him for it in the name of Jesus Christ. Make that prayer, and I do not care if you were the biggest drunkard that ever ran unhung, you will be free from that appetite instantly.

Remember that you are the master, but the mastery comes only to those who want it. If you want to be a slave, if you want to be an underling, if you want to be the football of circumstances, if you want to be held down by the cold environments of a heartless and cruel world, you can have it just as you choose, for you will reap as you sow. If you want this freedom, this God-given freedom, it is heaven. If you want the other, it is hell. The time will come some time, somewhere, when the Truth of God Almighty will manumit you, and we will all enjoy the freedom that belongs to the children of God. Remember that, and that it is for you.

A good many people come to me for relief from drinking. I never ask them to promise me to quit drinking; I ask them to promise the God-child within them, the manhood, the child of God that belongs to nobody but themselves, that owes allegiance to nobody but God Almighty; ask them to stand up in their manhood before God Almighty and promise themselves that they will never drink. If they keep that word; keep that promise in good faith, the last whiskey has gone down their throats, they will never drink another drop. It is the manhood, the self-sustaining manhood that does it, and all the prayers of the Christian world cannot help them a particle

unless they come to recognize the indwelling, the Mind, the God within, the manhood that is self-sustaining, the Father.

You little know, any of you, what a mighty thing man is. You little know what you are entitled to. We see that we have the power to control the elements, and diseases and circumstances; and by and by, we must have command of the spoken word. We will command all, and God Almighty's dominion will be manifested in us as it was in Jesus Christ, our Savior, perfect. The Savior said that we would do greater things than He because He goes to the Father. Now, my friends, remember, that:

"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."

In other words, the coward is nobody, the doubter is self-destructive. Only those who have the courage within them and recognize that it belongs to them can win out. The cur in his thoughts is always a loser. He is always the football, the kicking block of everybody that wants to kick, but the God Almighty child, who stands firm upon his God-given rights, has all and all belongs to him, and all shall bow the knee to him on earth. That is your right; that is your victory; that is the victory of the Truth.

The Difference

THE principal difference between the so-called orthodox churches and the Evangelical Christian Science Church is that the Evangelical Church takes the promises of God and of Jesus Christ literally and believes them applicable now, instead of waiting for the hereafter, when one has passed through the vortex called death. Our Savior says, Ask what ye will in My name, and ye shall receive. We believe that, and we ask and we do receive. Our Savior said to his disciples, just before His ascension, as recorded in the 16th chapter of Mark, that those who believed the preaching and

teaching of the disciples should have certain signs following them, among which, you shall lay hands on the sick and they shall recover. Now, we believe literally that every word of that is true. We believe further that those who believe can heal the sick, and in proof of that students of the Evangelical Christian Science Church are healing the sick all over the world. We take the Bible and the teachings and doings of Jesus Christ as our guide, follow in the train of thought which our Savior taught us and in doing this, we receive the blessings promised to those who believe.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each tomorrow
Finds us farther than today.

—Longfellow.

When you find a person who says he is "feeling miserable," it is worth your while to take a little time to explain to him that he is so because he *chooses* to be so.

Man's Dominion

MISS MARTHA E. VAN VOAST

Before the Evangelical Christian Science Church

THE 26th verse of the first chapter of Genesis reads: "*And God said, Let us make man in our image after our likeness, and let them have dominion over the fish of the sea, over the fowl of the air, over the cattle, and over all the earth.*"

As Evangelical Christian Scientists we stand for this dominion; against the old belief that these things were only for Christ and the apostles, and the belief that all these various dominions ended with that age. But history shows us that some few people have understood and exercised this dominion through all ages. That that dominion belongs to every one of us, we prove at every turn.

When I came to this Science one of the things that made me stand in awe before my Creator was this much and long-abused dominion that He had already given me. I happened to be at the house of Bishop Sabin, when dark clouds came up and I thought a tremendous storm was coming on. There was every indication of a violent wind. Bishop Sabin used his dominion. He stood at the window and denounced the power for evil that those clouds possessed, and demanded his right as a son of God, good, that out of those clouds there should nothing come that could injure one of God's children. The time occupied might have been two minutes, possibly three, and before he had entirely concluded that treatment, I saw those clouds dissipate. Their color changed, they took an entirely different aspect, and the storm, when it came to us, was

nothing but a gentle rain. I never forgot that impression, for I could see in that my much-abused dominion.

The first time I used this dominion over the elements,—and we all have this, although the people who do not believe with us, think we are silly when we claim it; but I have demonstrated it on every plane; I *know* that that dominion is ours, to use it or not—I was in Worcester, Mass., and I was doing my Father's work that He had given me to do. At the end of that day's work I had a ride of twenty-two miles. I preferred to go on the trolleys; I could go either way. When I reached the place where I had to decide, I stood still a minute. I said, "I prefer the trolleys. God gave me dominion; I claim it as His child. Father, I have done the work you gave me to do, take care of me." I got on those cars and rode my hour and ten minutes without a thought of the weather, but attending also to my Father's work, working for Him. I got off those cars and went into the house and before I could get my things off, we had a perfect deluge of rain, which lasted four hours.

I had this last summer another experience, which was to me a beautiful demonstration of the power that God gives to every one of His children. We were on the boat and the waves were running high. Something caused the machinery to stop, and, while they were fixing it the waves began to break over the boat. As I sat there treating, I thought, "Why should I move? The same power that

Christ used He has given to me. Why not use it?" I raised my hand and said, "Peace, be still. I command you in the name of Jesus of Nazareth," and I held my hand there. Those waves would come up and die down just as though you had poured oil on each one. After a few minutes Bishop Sabin called his wife's attention, saying: "Look at those waves now. That calm extends fifty feet." As long as I held my hand out those waves remained that way.

God gives us dominion over the elements, and we have it if we use it. God gave us dominion over all things in the earth. The elements are simply part of it. Things come up in your environments; they trouble you; they annoy you; they do not belong to you as the child of God. They came to me and I said, "What shall I do with this? It annoys me, I can't do the work God has given me perfectly with this set of circumstances. What shall I do with them?" I went to my Father, "What shall I do?" "Use your dominion?" "Oh, yes, I use my dominion, but how shall I use it? I accept it, and do I use it?" Those inharmonious things melted away like mist. I had accepted my dominion that God had given me centuries and centuries ago.

I had another thing come in my life. I bore it until I thought I had done more than right. I asked again. I have never asked for my dominion that it did not come to me so suddenly and so quickly that it fairly took my breath. I tell you it is ours, always. But remember, our dominion comes to us just as we are filled with love of God; just as we are filled with love to all His creation—not the love that we believed in, in the old life; Oh, not that kind of love; but the love that acknowledges God, sees God in everything that He has created, one with

Him, through Jesus Christ, who taught us the way back.

This dominion we have abused all these years, but the best dominion that He has given us is this dominion of the spiritual mind over the carnal mind; and you may say what you please, on that depends all healing.

Paul says the spiritual and the carnal are eternally at war. I do not like the word "carnal," I like better the word "material." We have wandered on in the material life, loving the thing that we see and forgetting the unseen. That unseen is the only real thing. The material thing, the thing that we see every day, passes away; it is fleeting and passing on eternally; but this real unseen spiritual thing is the only thing.

When we recognize God as Spirit, and we, made in His likeness, imaging Him, spiritual beings, we say, "What is spiritual being?" That is another one of those unseen things that cannot be discerned by the intellect, or through the mentality, but has to come to us in accordance with our desires. If we desire spiritual light; if we desire spiritual understanding, and ask, seek and knock in earnest for it, we may be sure that we will get it; and when we get it, then we see and know so much we did not know before. But we do not know how to tell it to one that has not received it.

Paul says spiritual things must be spiritually discerned. I have argued many an hour, talked with the most brilliant intellects, trying to tell them of spiritual things, and at the end of the time they were just as much in the dark as they were when I began. I said to them, "Ask, seek and knock." Spiritual enlightenment belongs to us, but you must come in faith, in love, seeking that Truth and it becomes yours.

I always believed that I received mine

through absorption. I prayed for that spiritual enlightenment. I sought it every place among people that had it. I was convinced from their talk that they had something I did not understand, and I wanted it. God in His goodness, after five months of longing, fulfilled that desire, and with that satisfied desire I recognized my oneness with the Creator; not only with Him, but with everything He had created. The little human personality was dead and ended, and it had no further power over me, and I thank Him for it.

"In that day ye shall know that I am in the Father, and He in me; and I in you." "Hid with Christ in God."

That realization is for each one of us; it belongs to everyone, and the only reason we do not have it naturally is because of false education. I believe our little ones are growing into that Truth and will never have to seek and fight for it as we did. When we become one with the Father through this realization, we understand spiritual things; we understand the continual fight between the spiritual mind and the mind of the material.

Now, I claim and believe it is possible and will be demonstrated, that in 40, or 50 years from now people will not be troubled as we are by this dropping back into the material. 'All my early memories and environments and teachings were along the line of material beliefs. I believed if I sat in a draft I would catch cold. I believed if I got my feet wet I would have a cold. The old belief was so strong, I believed it perfectly for many years, when I took on this newer belief that I am created in the likeness of Spirit, that I am a spiritual being endowed with dominion and eternal life, that I know that I am. And then some material thing arose and I became ab-

sorbed in that, and dropped back into my old beliefs. But we have had that perfect realization, and we can easily come back to our oneness, thank God; but the little children, the persons who come to this Science early in life, have none of those old race beliefs to fight against, because they learn the nothingness of them; they learn that they have no power, except as mentality gives them power. They have accepted their spiritual oneness; they have accepted the Truth that they are made in the likeness of Spirit; that they are spiritual beings and none of these old beliefs can touch them.

Could a spiritual being be sick? Could a spiritual being have the fever? Could such being have hatred, discomfort, or anything of that sort? It is impossible. Spirit is God, perfect; nothing but perfection; nothing but the highest and perfect Good, Good so far beyond our imaginings that we cannot possibly imagine it. That is our God, so perfect, so good, that we never in our finite minds can reach Him. He is above and we are made in the likeness and image.

Do you recognize what a wonderful Creator He is? How good He has been to us, His children, to make us in His likeness, perfect beings? When I think of it I am overcome with love and adoration for such a beneficent God; better than anything I can comprehend with my finite mind. He has given us the privilege of becoming like Him. Think of this wonderful goodness. In all these years we have abused it—always ours, always ready; always that perfect being that we can come to, that we can become!

And there again is the strongest part of all that He gave us, dominion over these bodies, and they have no power whatever, not a particle.

I am going to tell you how that came to me. One evening I left this hall in company with Bishop Sabin and his wife. There had been inharmony; I had been protecting everybody else, and never thought of myself, because I knew I was protected. I am always telling students we are so sure that we have the thing we ask for we sometimes forget to protect ourselves. As we went across the avenue to take the car, I did not notice a carriage that was coming. The man who was driving it, they said, was under the influence of liquor. The shaft struck me, and it seemed to me everything in the universe broke up at that time. I fell and hit my head. I lay insensible, mixed up with the horse and carriage. I did not know anything for a few moments. When I came to consciousness I was in the arms of Bishop Sabin. There was a good sized crowd around me. In my conscious moments I claimed I was not hurt. I could not be hurt, nothing could hurt me. Then I went into insensibility; and those periods changed places. One minute I knew what I was, and the next I did not. A doctor came and pulled my eyelids open. Finally they got me to the car, and I became very much better. They took me home, and put me to bed, treating me, Mrs. and Bishop Sabin, and by that time they had telephoned out to the healers. As I was getting on the car I said, "Oh, dear, I do not know about this. I don't like these accidents. I guess I will get out of this." Then I went back to the Truth. "Nothing can come to me but good; I desire nothing else, and I will have nothing else. This is good." I had one large lump on the top of my head that disappeared in about two and a half minutes.

After they had gone home I recognized how much I had leaned on their

support and their strength, and the pain came on me, and I thought "I can't bear it, I believe the spine is telescoped." The pain was simply unbearable. I said, "How can I bear it?" Something came to me like a voice and said, "What would have happened to you had you been alone?" "Oh, well, they would have taken me to a hospital, of course." "Well, had they taken you to a hospital, what then? They would have given you morphine for this pain." "Now, Mr. Mentality, you are going to take that morphine right now. Down with it. Down goes the morphine." There seemed to be a long drawn out pain and that ended it, and I thanked God for my spiritual dominion. That pain was in the mentality, carnal mind, my old race thought.

I went to sleep and slept well for two hours. I woke up with that pain as bad as ever. I said, "Well, you do not frighten me this time. I know who you are, you are going to have another dose of morphine. Down you go." That ended that pain. I got up the next morning and I wanted to go to work at real physical work. My niece said, "Oh, for the looks of the thing don't do that." So I sat down and wrote four letters before eight o'clock. The fear that friends expressed was of concussion of the brain. Then I received telephone messages from Bishop Sabin, asking how I was. I said "I am all right." At five o'clock he telephoned me to know whom he should send to my cottage meeting. I said, "I can go. Why not? I never felt better in my life, I have worked all day, and I feel fine." He laughed and said, "There is no reason why you should not go if you want to." When I reached the cottage meeting there were a number of healers there. They began shouting, and doing all sorts of things. They knew what I

had gone through,—and to come out well. There was not a bruise or sore spot on me. I was simply perfect.

Now, that was a healing that to me to this day is perfectly wonderful. And not only that, but out of that I received my highest good, because of the realization of the knowledge where all pain exists—in the mentality. Every inharmony in this world is in the mind, and when you have controlled that and recognize the God-Mind, you become perfect being that you are, and that you *really* are.

You tell a person you are a spiritual being. You know when you die you will be spirit, Oh, yes, you can all believe that. You are a spiritual being just as much now as you will be when you go out of the body, just the same spiritual being today. If you allow this mentality then to dominate you, this old race belief to dominate you, it will put you down and hold you down forever, if you stick to that race belief, that old thought, that mentality that is always trying to down you. "I will have nothing to do with you, get behind me," push it back, stand in your perfect being, in the likeness and the image of God, spiritual beings and perfect, and allow no inharmony to enter your mentality you will manifest Perfection. You all know perfectly well there is not a body over eleven months old. What is age? It is simply race belief, and your own beliefs; nothing else. The human body is never over eleven months old. There is nothing but youth, can't be anything else. The rest of it is what we have allowed to be put on us by the race thought. I do not believe in telling ages, not as long as the race thought is what it is. I stopped telling mine when I learned this truth, and I will never be over eighteen.

Now, remember this seems trivial, but I tell you it is the truth. God gives you

dominion, first over your own mentality. That is the greatest one that there is, because on that depends your life, depends the work that you do; just how much of this old error that you allow to control you. If you believe in sickness, if you believe in cough; if you believe in rheumatism, you may be sure you are going to have them. If you believe that you have to have tea and coffee, to eat thus and so, you may be sure that you will have to do it. It all depends on your point of view entirely, and nothing else. I made up my mind years ago when I came to the New Thought,—I was then on a bed of sickness—"I will never talk sickness again as long as I live; I will never allow another appetite to dominate me one second." If I see one cropping up, I say, "I will not be dominated by appetite; I will be free."

Now, we all have that right, but if we say it meekly, or say, "I do not think it will do any harm," or, as some of the Scientists say, "There is no sensation in matter, I can do as I please," you are going to have falls that way. You have to stand up in your God-given dominion, hold on to it. You have that dominion over everything that comes to you. If you want dominion over yourself, you have to stand firm and strong. Simply fight everything that comes and tries to dominate you. Hold to your oneness, to your perfection; hold to it and claim it and you will demonstrate it in every act and every particle of your body, and you will become a perfect being, made in His likeness, imaging Him in perfection, in perfect good; "sons of God."

The man who has governed his thoughts has achieved a victory over himself; he has mastered his passions, schooled his affections, and put his body under him.—*Joseph Jefferson.*

The Healthfulness of Forgetting

MUCH is said and written nowadays about cultivating the memory. Schools have been established for the purpose of teaching memory culture. Individuals are taught how to train the memory so that they may be able to retain impressions, remember the names of people, the date of different events, recall past experiences, and so on, and so on.

All a very good thing. A good memory is a very useful faculty to possess. It not only makes smooth the way of its possessor but it is so much capital stock to his credit.

But with all our memory training we should also learn the art of forgetting. Perhaps more of us need to learn how to forget than to learn how to remember. Forgetting can be learned just as easily as remembering, but it requires exactly the opposite kind of training. Even learning how to forget the things we should forget will help us to remember the things we should remember.

The things that are unpleasant, the things that irritate, the things that make us feel bitter and unkind—these are the things we should forget, the things we should discard and banish to absolute forgetfulness.

The health of the body as well as of the mind depends upon forgetting. To let the memory of a wrong, of angry words, of petty meanness, linger and rankle in your memory will not only dissipate your mental energy but it will react upon the body. The secretions will be diminished, digestion impaired, sleep disturbed, and the general health suffer in consequence. Forgetting is a splendid mental calisthenic, and a good medicine for the body.

If any one has been mean to you, has wronged you, heaped slander upon you, treated you contemptuously, or discourteously, forget it. Remembering will not undo it, but will only make you irritable, bitter and angry, will react upon you harmfully, both physically and mentally. Cast it out of your memory and let it return to the one who sent it. It is sure to do so without any effort on your part, for it is a law that that which is sent out will return again unto the sender.

If your friends prove false and cast you off, do not hold it in anger against them, but rather pity them. Keep a clear conscience and forget the little jealousies, the petty meannesses, that may be bestowed upon you. By casting it out of your mind you can go on serenely and happily, while the ones who have done the mean things will be the only ones to suffer.

Forget the peculiarities of your friends, forget their faults. Remember only their good qualities. Forget your disappointments, forget your annoyances, forget all the disagreeable things.

By forgetting you will develop for yourself a sunny disposition, a good-natured temper, cheerful manner, a healthy body. Forgetting keeps at bay wrinkles and old age. It beautifies the countenance with a beauty all its own—peace, contentment, health. It strengthens the memory, keeps young and virile the faculties of the mind, elastic and agile the muscles of the body.

How shall you forget? By turning your mind to happier things. When the remembrance of unpleasant things crowds into your mind, use your will

power and deny it a foothold there. Turn your thoughts immediately to the happy moments that have been yours. Deny the disagreeable things any place in your thoughts. Pick up a book and read, or go to some place. Get out in the fresh air and walk or ride. Fill the mind so full of other matters that there will be no room for the disagreeable memories.

Every night as the sun goes down let all the disagreeable happenings of the day slip out of your mind and sink into oblivion. Blot them out, annihilate them, and permit no resurrection. Go to sleep with the thought of pleasant things in your mind, and begin the next day as though it was the first day of all your life, the last day, the only day. And make this day a record of sweet memories. If anything disagreeable intrudes at nightfall blot it out. Then, if another day is given you, make it better than the day before, remembering only the things that are lovely and lovable.

To forget—that is what we need. Just

to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just learn to forget them. Make a study of it. Practice it. Become an expert at forgetting. Train this faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with the disagreeable things and all its attention will be given to the beautiful things, to the worth-while things.

No matter what business you are pursuing, no matter what literary subjects you may be studying, no matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added lustre to all your literary, business or scientific attainments, and it will aid immeasurably to health of mind and body.
—*Medical Talk.*

And is it too late?

No! for Time is a fiction and limits not fate.

Thought alone is eternal. Time thralls it in vain.

For the thought that springs upward and yearns to regain

The pure source of Spirit, there is no "Too late."

—*Owen Meredith.*

There is no beautifier of complexion or form or behavior like the wish to scatter joy and not pain around us. We must be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light.—*Emerson.*

"Whence cometh international peace, save through the peace of the nations? Whence the peace of the nations, save through the peace of individuals, save through the at-one-ment with the God of peace?"—*Harriet Adams Sawyer.*

"Look no longer for the Grail in foreign lands," he said, "thou hast found it in thy heart when thou hast learned that the noblest giving is to give thyself."
—*Mary H. Ford.*

Yes, peace is something more than joy;

Even the joys above.

For peace, of all *created* things

Is likest Him we love.

—*Faber.*

Gospel of Love, Joy and Peace

THE mission of the New Thought is not only to heal the sick but to destroy poverty, destroy sorrow, uplift your fellow, making of you a missionary of the Gospel of Love, Joy and Peace, sending you out into the byways and the highways, letting your words of comfort and your thoughts of good bring in those who are in need. And it means this: God Almighty leadeth me, He leads me from the morning until the night and from the night until the morning, He leads me in my business affairs and He leads me in my reasoning, in my religious thought and in the vicissitudes of life, whatever they may be, gives me a thought and reliance in God Almighty that I can lean on Him and in Him and realize that I have a Father in Heaven whose hands are stretched out to all. All you have to do is to grasp it and

He saves you and He leads you and He protects you in every department of life. What a beautiful thought that is! Not only to-day, but in all the future, not only here but forever and forever, God Almighty's hand leadeth us as we travel up this ladder of knowledge ever onward and upward, until we come into that beautiful realm where we will be equal with God, God Almighty, our Father and we, His children. That is the great central culminating thought in this so-called New Thought. It gives you something to work for, it gives you a Father and a God to worship, it gives you a brother to help and a sister to uplift; it fills your mind with deeds of goodness, and drives out all so-called evils and gives you nothing but the sunshine of eternal love to walk in.

All subscribers of the NEWS LETTER desiring to spread this Truth among their friends, may have the NEWS LETTER sent them for three months as a trial subscription for 25 cents. It is the duty of all to preach the Gospel and the distribution of printing matter is one of the best methods.

All should send as many names as possible, enclosing 25 cents for each name, and the NEWS LETTER will be sent each address for three months. Make your lists up to-day.

A transformation of thought shall bring about a transformation of body as well as a change in all outward conditions. As understanding of Life and our relation to it becomes clearer, all things will be correspondingly clearer. Let us train our thought to look at the Perfection that made and keeps us whole.—*Science Quarterly*.

I know of no more encouraging fact than the unquestionable ability of a man to elevate his life by conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look.—*Thoreau*.

The gift of God is eternal Life.
The gift was given from the beginning.

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Popham Beach Chautauqua

IN order that our friends residing in other continents may have time to reach the Chautauqua, to be held at Popham Beach, Maine, during the month of July, next, we give this early notice.

Permanent arrangements have been effected for the holding of a Chautauqua teaching course each year during the month of July at Popham Beach, Maine.

These lectures are absolutely free to all who may desire to attend them.

Popham Beach is located at the mouth of the Kennebec River, twelve miles below Bath, on a promontory running out into the sea. The air is always cool, the scenery rough. Rugged island rocks, covered with pine, are in abundance, and, taken altogether, is to me one of the prettiest salt water scenes I ever saw.

The hotel accommodations are good for inexpensive surroundings. Chautauqua students can find board ranging from \$8 to \$10 a week. Usually a number of cottages can be rented, and if any of our readers desire cottages they should write at once before they are all taken up. The board at the hotel is clean, nice and neat, but the hotel is not what might be termed a fashionable resort where ladies are expected to give as much attention to dress as they are at the fashionable resorts. It is more of a home place, where each one has the privilege of doing as he chooses and being at his ease and comfort. The Scientist who goes there will be surrounded by his own class of people from all parts of the country. The native population are composed largely of fishermen and well-to-do farmers and are typical New England specimens. Hundreds of families go there from Boston and other places and occupy beautiful cottages, of which there are a great many.

Boating, fishing, rowing and bathing facilities are of the very best unless it be that the water is too cold for some persons. The beach is, perhaps, five miles

long and at some places quite wide, and I am told it is the best on the coast of Maine, affording a place for enjoyable promenading by the water. The surf is said to be the most boisterous and vigorous on the coast, giving to all the benefit of beautiful ocean scenery in its most picturesque conditions.


The member of our Chautauqua who resides at Popham Beach is Mr. John H. Stacey, who has been a resident of that place known to the editor of the NEWS LETTER since 1880. He is a man of perfect integrity, conscientious, of good judgment and reliability. Write to him what you want, whether it be cottage or hotel accommodations, and he will make arrangements for you. He is one of a company that owns the hotel at which myself and our Washington people stop

and we have stopped with him for years, and recommend him as absolutely reliable, a man who will not wrong you out of one cent.

Our New England friends ought to go there by the hundreds. People who desire this teaching will obtain a month's lessons free, which will save them the tuition, \$50 each, that they would have to pay if they came to Washington.

Write to Mr. Stacey as soon as you know that you can go, so that he may make the selection of your rooms at the hotel or cottages or outside boarding houses; also write me that you expect to go. The lectures are held in a beautiful church, the use of which is donated to our society by the citizens of Popham Beach.

Lovingly yours,



BISHOP.

If you don't want dull thoughts to come, you must keep 'em away as I keep the weeds out o' my bit o' garden. I fill the beds so full o' flowers that there isn't any room for weeds.—*Daniel Quorm.*

The Universal Spirit truly dwells in the individual, and this Spirit is Life, Intelligence and Substance. Each individual life is an emanation from Infinite Life; is expression, or offspring, of the Universal.

God hath given us love, faith and a sound mind, and there is nothing we desire which cannot be realized. The power to realize, to change undesirable conditions, to live the Ideal and make it the Real, is within ourselves: we become conscious of it not by *conforming* to that which *is*, but by transforming what *is* to what it *ought to be*. C. E. C. N.

Those who bring sunshine into the lives of others cannot keep it from themselves.—*J. M. Barrie.*



MRS. MARY C. SABIN

Saint John the Evangelist

MARY C. SABIN

Before the Ladies' Evangelical Christian Science Society.

THE subject of our lesson today is the most interesting of the Apostles, for he was the embodiment of the scientific thought of love.

He was born in Bethsaida of Galilee and was the son of Zebedee and Salome.

As his parents lived near the Sea of Galilee, naturally he was raised a fisherman. So earnest were both he and his brother, James, that our Savior gave them the name Boanerges, sons of thunder. Our Savior rebuked them both, because of their over zealousness, in desiring that He would call down fire from heaven to destroy the city of Samaria, because the people refused to accept of our Savior's mission. If that rule should be applied today to the cities who failed to receive this Truth, it would apply to a very large majority, unless the rule should appertain, that was given to Sodom and Gomorrah; wherein five persons would be sufficient to save the city. The New Truth has become so general, that I doubt if there is any city in the world now, among so-called civilized nations, that could not furnish the *five* disciples of Divine Truth.

St. John is supposed to have been about twenty-five years of age, when he was called to the apostolate by our Savior, and, from that time on, he devoted his entire life to the preaching of the gospel and carrying out of our Savior's

commands. It is believed that he never was married.

Our Lord had great love for Saint John; and, while hanging on the cross, He asked him to take care of His mother Mary.

His death is a matter of mystery and history is dim as to his passing away. He was taken to Rome and tried for his religion, thrown into a caldron of boiling oil, but God saved him; the oil had no effect upon him, and he came out unharmed, showing perfectly, the dominion of spirit over so-called matter.

This demonstration of the apostle over his enemies proves to us conclusively what Jesus might have done, had He so desired. In fact, we find that later, in history, especially during the reign of the monster, Nero, many of the martyrs were wonderfully saved through the demonstration of Divine Mind.

He is not believed to have been an educated man, but throughout his writings wonderful spirituality is manifested, and his knowledge and wisdom evidently came direct from God and were voiced through the spirit of love.

In that early day the writings of the apostles and early disciples were kept in what were termed treasure chests, and these chests were sought after to be destroyed by the enemies of Christianity, even more than the writers; and wher-

ever found were destroyed. St. John's writings were supposed to have been kept in the treasure chest at Ephesus for several generations. Beside his gospel, we have his Epistles, three, and Revelations also is supposed to have been written by him. Love spirit permeates all of his writings, and to him we owe more of the manifestations of Divine love than to any other one of the sacred writers.

An incident which proves clearly that John and his brother did not, during their school years with our Savior, understand what His mission was, is shown by the desire of their mother, that her two sons might sit by His side, one upon the right hand and the other upon the left. They little knew what their crowns were to be, that crown which was the heritage of so many of the followers of Christ, a crown of martyrdom, of hatred, of sorrow, for their ministry in advocating the doctrines of Jesus Christ.

After the resurrection of our Savior, John, with other disciples, thought the drama had closed and the curtain fallen; that their dream of a future kingdom, in which Jesus Christ was to be the center piece, had passed away; and they immediately returned to their fishing, and took up the old life in which they had been reared, notwithstanding they had witnessed His agony, and the wonderful scenes that occurred during His hanging on the cross. The riven rocks, the darkness, and the gloom that was cast over the earth at His death was a lesson that was lost, for in their carnal mind, they could not understand what all this meant.

When Christ was entombed, and the stone rolled at its mouth, to them it meant the end of all of Him and His teachings.

One morning, after they had been fishing all night with no success, one who was a stranger to them hailed them from the bank and asked them of their success. When informed he told them to cast their net on the right side of the ship, which they did, and the catch of the fishes was so great that the net fairly broke for the holding of them. This wonderful catch led them to look at the stranger more carefully, and Saint John said, "It is the Master." Peter at once threw himself into the water and swam ashore to worship at the feet of His beloved Lord who had again returned to them.

This must have been a happy meeting. When they last saw Him, He was laid away in the tomb, as they supposed; and now He had come back, and had performed one of His most wonderful demonstrations, demonstrating the law of plenty, by giving them more fish than they could hold in their net, returning to them alive, and to all intents and purposes the same Master who had suffered on the cross.

The body that Jesus had then is the body which will belong to us all in the next dream, a spiritual body, with power to overcome the laws of gravitation and to travel at will, travel as thought travels susceptible of being transported anywhere in the universe, at the will of the holder. We will belong to God Al-

mighty's family of children, live in His mansions, study our lessons of wisdom and spiritual understanding, and climb the ladder of knowledge, until we will become as God; know and be known as He is, for we will be like Him.

The life of John was much like that of his compeers. While not at Jerusalem, they were travelling, preaching the gospel, healing the sick, filled with the Holy Spirit which they received at Jerusalem on the Day of Pentecost, working out the salvation of man by giving them the Truth, throwing the lifeline, and following the commands of their blessed teacher. No longer unbelievers, no longer walking in the dark blind leaders of the blind, they were endowed with spiritual understanding, the new birth, the Holy Ghost; and they walked

by sight no longer, by faith only. They knew what they were, they knew what they were doing, and they knew the beginning and end of all things, for God Almighty taught them and led them.

His history, from the beginning, shows a constant triumph of virtue, of love, of good. He triumphed even when his enemies thought they had him destroyed. The love of God sustained him in the most trying hours, and he gave to us the sequel of his success, through the love-inspired writings which he has left us.

It is a pleasure to study such a character and to profit by the lessons he has taught, and eternity will be none too long, to sound his praises, for the good he has done for humanity.

Trust Implicitly

IF you will read the last ten verses of the sixth chapter of Matthew, you will find there the key which will give to all thoroughly and perfectly harmonious surroundings, in all the vocations of life. Our Savior discussed the subject with His disciples. He tells them, "Look at the birds, they do not sow, neither do they gather into barns and yet God feedeth them, and how much more important are you than the birds?" He tells them again, to look at the lilies, in all their beauty which to-day are and to-morrow cast into the oven. It was and is the custom in Palestine to use the lily stalks for fuel; they were cut down, dried and burnt for fuel, so he says, "which to-day

is and to-morrow is cast into the oven, and "yet Solomon in all his glory was not arrayed like one of these," and if God so clothe the grass, why wouldn't He take care of you, who are his children? He argues it with them, and shows them why they should not worry. He who worries about the morrow is simply destroying himself. Jesus said, Give no thought to the morrow "sufficient unto the day is the evil thereof." Have no thought of the morrow, but seek ye now the kingdom of God and His righteousness, and you will be fed and you will be taken care of. Trust God implicitly and all who do this will receive their blessings; those who do not will suffer.

CHILDREN'S DEPARTMENT

Martha E. VanVoast
EDITOR.



MY DEAR YOUNG PEOPLE:

This is the "Love Month" wherein we all make pretty valentines for our little friends; but you must always remember to put a lot of Love in each one you send; not only because its Right but because you Love to Love.

I had a dream this morning that the All Love was talking to me. He showed me something that looked like a rope, except that it was gold. It was very soft, and it had little round places in it. Every round place told of something I had loved to do to help somebody else. And, as the round places covered the rope He said by my laying my hand on it

my supply would come to me. He was always with me, helping me. I could not be afraid, but the more round places the quicker and greater my supply, the supply meaning the things I wanted.

Don't forget to make a valentine for somebody, who would otherwise be without one and can give you nothing back.

I love you all, and wish I could see you all together and tell you so, but this beautiful Jesus, All Love of Ours, is with you, telling you of His Love. So as I Love Him, you Love Him, and He Loves us all the time, we are together in His Love.—EDITOR.

There is nothing in all the world so important as children, nothing so interesting. If you ever wish to go in for some philanthropy, if you ever wish to be of any real use in the world, do something for children. If you ever yearn to be truly wise, study children. If the great army of philanthropists ever exterminate sin and pestilence, ever work out our race's salvation, it will be because "a little child shall lead them."—*David Starr Jordan.*

It's best to keep a'smiling,

For a smile's a kind of net
That catches by beguillin',

Jest the thing it wants to get.
So keep your smile a spreadin',

Crack a jolly joke or two—

An' you'll find that things come headin'

Straight for smilin' folks like you.

—*Exchange.*

Doing Things

VICTOR was seventeen and, like everybody of that age, he wanted to do something. When his teacher told him that doing the unselfish thing, the kind thing to everybody that came in his path was "doing something." He shook his head. He did not want to do such little, stupid things. He wanted to do some great thing heroic, something extraordinary.

When he saw a ragged old man standing in the street car he didn't give him his seat. That was so little. He would wait and do something worth while, and he always waited.

I heard him and his friend, Walter, talking the other night, as I was going to church. Walter was one of those wide-awake, alert boys. A woman came

into the car, carrying a suit case. She was having trouble in the crowd, but, quick as you could think, Walter had made her comfortable, and so the rest of us.

I heard him say in their talk of the Y. M. C. A. gymnasium—where they were going—"I have two medals, one for heroism—great crowd; boat race; lot tumbled in; we pulled 'em out; girls, you know; but it was nothing; my feet were on the ground most of the time. Dead easy." Then he went on telling about his other prize for marksmanship. I had the feeling that he would always be ready for any emergency, for he wasn't waiting. He was busy doing both the little and the big things that came in his way. V.

Old Legend

A N old legend is running in my thought that I am going to tell you. A lad, named Adolph, wanted to see our Savior. He was told that if he made a Pilgrimage to the top of a certain high mountain he could procure a glimpse of Him. Adolph thought that would satisfy him. So he began the Pilgrimage. He had reached a place a little over half way, and from this place he must carry the water he needed to drink, for he would find no more till he came down to this place again. He was tired and the hardest part was ahead, so he rested and filled the vessel he had for carrying the water. Then he started bravely on.

He had not gone a third of the way

when he found a little dog right in his path, lying with his mouth open; his little parched tongue out, panting for water. The eyes pleaded so wistfully, Adolph could not pass by. He stooped down and wet the dog's tongue and then gave him a drink. The dog revived and Adolph went on his way, happy because the dog was saved.

After awhile, there lay a child in his path, with lips dry and bleeding, with bright red cheeks, dying for water. What could he do? Adolph looked at the little water that remained and thought of the long distance to the top of the mountain. He must give this little child a drink anyway.

He sat down by the little child, wet

its lips and gave it a few drops of water at a time, until it was revived. He tried not to think of his own thirst, in the happiness of the child.

Then he started on and up again. The path was very steep now, and the rocks were hard to climb over and there were so many of them. Adolph had to rest every few minutes and was saving the little water left for the last part of the way, but as he was climbing along patiently right before him lay a little grey-headed man, his clothes all rags and tatters, the most pitiful object. He would surely die if he did not have water.

Adolph was so near his goal now, he really needed the few drops of water he had left, and he was pushing by when he stopped and said, "No; I give up! I will not leave him to suffer, while I have a drop of water." He gave the man the water and, as the last drop of the precious fluid passed the wretched looking man's lips, Adolph saw Him change: into the most beautiful Being, more beautiful and loving than anything I can describe, for it was He for whom Adolph was searching and he heard these words: "Inasmuch as ye do it unto the least of these." V.

Avoid Prejudice

A PERSON governed by prejudice is always at a disadvantage. His narrow-mindedness closes his mental faculties and prevents him from seeing the Truth which builds you up and makes you free. Our Savior told us that we should know the Truth and the Truth should make us free. Now any kind of a Truth has a tendency to give Freedom and all kinds of error have a tendency to enslave. A person may be a slave to his passions, a slave to dishonesty, a slave to wickedness, a slave to fear. The fear of poverty and the fear of sickness are two

of the tyrants which destroy more of the human family than all others that are within our knowledge. If we would be Free from these errors, we must Free ourselves from prejudice. Persons who have the opportunity to receive this so-called New Thought Truth, yet shut their eyes to it, open themselves to error and at once become the slaves of prejudice. This should be avoided and the only way to properly avoid it is to stop and ascertain what the Truth is, then study and obey.

"Suppose," said Epictetus, "Caesar were to adopt you, there would be no bearing your haughty looks; and will you not feel ennobled on knowing yourself to be the son of God."

Joy is not in things, it is in us.—
Charles Wagner.

Whence runnest thou? Thy heaven is in thee!

Seek it elsewhere, God's face you'll never see.

Why travel over seas to find what is so near?

Love is the only good; love and be blessed here—*Paulus Silentarius.*

Testimonial Meeting

Before the Evangelical Christian Science Church

MISS MARTHA E. VAN VOAST: I was much pleased yesterday morning by a letter I received. About six or seven days before that I had a letter from a friend saying that everything in the world they had was jeopardized. The man had, ignorantly or purposely, made a mistake; they did not know which, but they thought they had made a payment, and by the failure of that payment everything in the world they had was to be taken away. The lady wrote to me for help. She was a pretty good Scientist herself. I began treatment, of course realizing the Truth. Yesterday morning I had a letter from her, saying:

"This is just simply thanks; thanks to God for the wonderful Truth; thanks for the help that you have sent us. We received a letter from the person in question, and it looks now as though it was all right, and everything was going to be straightened out, and that we are not going to lose everything. But aside from that, I want to thank you personally for the peace that from the first day settled down over me. From worry and abject fright I settled down the first day into perfect patience, calmness and thankfulness to God. I know it is the result of treatment; I know it is the result of the Truth. We thank you very much."

That is just one of the little incidents that come to us. There is always some one to help; there is always some one we can help; and one of the first things we learn in Science is that we receive just as we give out. We must always have our hands open to give, and just as we give out we receive. That is the perfect Truth, and one we learn very quick-

ly, that if we wish to grow in the Christ Truth, we must follow His life; and His life was one of continual giving.

MRS. SUSAN MORRIS: A lady came to me yesterday afternoon. She had sent me word, before, that sometimes at four, sometimes at five, and sometimes at six o'clock in the morning, when she woke up, she had one of those terrible coughing spells. It seemed as though she would strangle to death. At half past seven I gave her a long treatment. She came to me yesterday and said, "Did you give me a treatment between seven and eight o'clock yesterday morning?" I told her I did. She said, "I felt it, and that spell of coughing was instantly stopped." That was a great relief to me, because I had her in mind a long time. She says she felt the influence long afterward.

People ask me, "How do you know that you are doing any good? How do you know that these things would not happen any way?" We know by the signs that follow. We are, day by day, doing some one some good. We can't start from home and go down the street but that there is something to do, something to give out. We are constantly giving out and we receive the results from day to day.

WINFIELD S. WHITMAN: I had an experience Saturday night almost identical. About half-past eight o'clock a colored man attempted to step on the car. The car was moving, it struck him on the side of his head and spun him round like a top, and he fell out in the

middle of Fourteenth street. There was a lecture or something near there in charge of the Washington Medical College, and a number of students were coming down the street. One of them grabbed him and pulled him over to the curbstone, and some one telephoned for the ambulance. In falling he fell on the dinner pail and the pail was mashed almost flat. The man was lying there unconscious. I said I am going to fool that ambulance. I sat down by the man and commenced to treat him. I treated him for two, maybe three minutes, and he showed symptoms of coming to. He soon came to and wanted to know where he was. I left him and went over across the street. When I got back he was standing up and wanted to know where he was, and said he was feeling all right. When the ambulance came he said he did not have anything to go to the hospital for, but as they were going his way he would ride with them any way.

Once a man was brought home suffering with cirrhosis of the liver or hardening of the arteries. I made the brag that I could relieve him before the doctor got there. They telephoned for the doctor. I commenced treating him, and when the doctor came he said the man had passed out of all danger and he could do nothing for him. He was all right.

When I first came into Science I went out on the streets every night. I would find a broad street and walk up and down and do my meditating and treating on the street. One night the streets were slippery, and a lady, trying to get on the street car, slipped and fell with the back of her head on the pavement. Some men carried her to the sidewalk and commenced to make manipulations with his hands, as if to bring her to. I walked up and commenced to treat her,

and I don't think I had treated her more than a minute or two until she got up and felt the back of her head, thanked the gentlemen for what they had done, and as another car had come, she got on it and went away.

The subject on last Sunday morning at Sunday school was using Christian Science. It is something that we can make a practical use of. I have read of its being used to stop babies from crying in church; to stop people from coughing and annoying others. It can be used for the good of everybody. It is something that you don't have to endure, but you can use it and it makes you happy and everybody else happy.

MRS. O. E. THORNILEY: To me this Science would be of no use whatever unless I could use it. It seems to me that is where we get our benefit, in the giving out to others. Not only are we benefitted, but we are made happier, happier in every way, and better in every way.

It is not so long since I had the opportunity of giving out this grand Truth to some dear people here in Washington, and the result is they are not only happier but I myself am a great deal happier than I was because I know that they have been benefitted. I have seen the benefits with my own eyes and heard them tell of them. So I know that it is not in vain for us to give out what we have. By giving out we grow stronger and stronger.

Four years ago when I first came into this Truth the world and everything in it seemed very dark and very lonely to me, but now it seems that the world and everything in it becomes better and brighter and more beautiful every day. There is not a day of my life that there is not something that this Truth can be

used for. It is not only for the sick, and the afflicted, but for those in trouble. They come to me and ask me about certain things, and I ask God for wisdom that I may be able to tell them right. I have it because I know that I have it before I ask. I know that I have wisdom, because God has given it to me; I have power and dominion, because God has given them to me; I have perfect health and perfect harmony, because God has given them to me.

This blessed Truth is something that we must use in order to be benefited by it. We must use it for others. Our blessed Savior never used anything for His own benefit. It was always to benefit or lift up others, those that were in trouble, or in sorrow or in sickness. That is just what we can do; that is what it is to us; and without doing that it is not worth very much.

BISHOP SABIN: In my mail today I received two very interesting letters. One was from a young gentleman from New York, whose mother came to see me about four weeks ago along in the night. I had gone to bed. She said that she had received a telegram that her son was dying, and she was afraid he was dead then. She was going to take the midnight train for New York. I said to her, "If he is not dead now, he will not die." She wanted us to do what we could for him. I put fifteen healers on the case that night and we commenced to treat him. He had partly lost his mind, to material thought, and was in the asylum, or was placed in the asylum the next day. The letter I speak of was from him. His mind is healed perfectly and he is in perfect condition, one of the most lovely young men I ever knew.

The other was a letter from a city in the state of Missouri, from a young lady

who was placed under treatment about a month ago by her friends in Kansas City, for consumption. It was a very serious case, from material thought, and the doctors gave no hope. I got a letter from her this morning. She was perfectly well and there was no need of further treatment.

I have been reading in the last few days at odd times a book written by Mark Twain against Science. He says that there is no question but that it heals the sick. He says there is no question about that. But he gives it to other causes; for instance, the power of mind over mind, is his principal idea, and oftentimes faith. I think perhaps he gives more stress to the thought that it is the faith of the patient that heals him.

I received a telegram from a lady in a city in Canada, asking for treatment of an old gentleman some eighty-six years old, as I remember. He had a complaint that carries off a great many old men, bladder trouble, and she said that the doctors gave no hope. That was in her letter that followed the telegram. We treated the man, I think perhaps ten days or thereabouts, and I got a letter from her to stop the treatment; he was perfectly well.

Now it was not his faith that healed him, because he never knew he was being treated. I don't know whether he knows it now or not. It was not his faith that healed him. It was not anybody else's faith up there, because none of them knew anything about it except this one woman.

I suppose I could rehearse cases of healing from now until tomorrow morning, where persons were healed and never knew they were being treated. Most of the cases that come to us are cases that the doctors have failed to heal. As a last resort they come to Science. In tele-

grams we get there is not perhaps one in ten that knows anything about it. They are too far gone, they can't know. Yet they are healed; they are healed right along; very rarely there is an exception. It is not the faith of the patients that heals them.

Mark Twain is like a great many other smart and brilliant men, who have not the realization of this Science in their consciousness, and who come to wrong conclusions. After I had studied this Science about six months I came to the conclusion that all there was in it was simply the prayer of faith, and it was answered by God. That is not true. The prayer of faith, if given with faith sufficiently strong, will heal the sick; there is no question about that, for I have done it and seen it done a great many times, wonderful demonstrations. But the prayer of faith is looking through a glass darkly. The prayer of the realization is what heals the sick, and it is done by God through man. You simply get beyond and you see the realization of all perfection.

God is all; God is in you. God *is* life, not that God *has* life, but God *is* the life, the *essence* of life. If you know what life is you know what God is. If you know what makes you move, or your muscles move, or what makes the flower bloom or the plant grow, or the trees grow; if you know what that is then you know what life is, and then you know what God is, because God is life. Everywhere you see life it is God manifest. We are told that we dwell in God and He in us, through and through. Now when we come to that perfect realization, come to understand that to be true, know it to be true and make that affirmation in our consciousness, this eternal life, eternal power destroys these seeming manifestations of evil.

Of course I can't, in the moment that I have to talk, show you what that seeming evil is. It is not as the world understands, it is not simply nothing. It is something. But it is something that is unreal. Take the fire and the wood and set them together. They both look real. You can take the wood and you can knock a horse down with it. It seems very real. You can take a brand from the burning and you can burn up this town with it. That looks very real, but by and by, if you will let them alone, one has destroyed the other and they are both proven to be unreal, because the place that knew them knows them no more. They are gone, there is nothing of them.

That is the way with all seeming evils. Take a person with disease. It is real enough to kill him as long as he believes in it. If you believe in disease and give it recognition in your consciousness, you put the devil on horseback. In other words, you have given him command; and the very moment that a Scientist takes a dose of medicine he has given recognition to the evil and he will not come out of that until he has paid the uttermost farthing.

We do not say that people should not take medicine. If we did the result would be that instead of treating thousands during a year we would treat a hundred or two. We would shut up the bars. Why?

Here is a person that has been raised in the belief of *materia medica* all his life; he believes in it; here is his sick one, his dear one who is about to die. Do you suppose he would give up all he ever had any reliance on and place it in something he knew nothing about? If I had done such a thing I would feel that I had been a party to the murder. I would never have forgiven myself.

If they want to take medicine let them

take it. Then there is good in medicine to the world at large. There is no question about it. I do not think there would be any good in medicine for me, because I have got beyond it. I think medicine would be an absolute injury to me; I know it would. Take the world at large and they do not know anything about Science. If they have chills and fever they take quinine and it does them good.

I saw my father shake a rattlesnake off his finger. It bit his finger; he shook it off and killed it, and went and dug up a root from the corner of the fence, not fifty yards from where he was and chewed it, and it killed the rattlesnake poison. I have seen him time and again put it on bitten animals and it would kill the poison.

During certain seasons of the year the deer and antelopes on the broad plains of the West will go hundreds of miles to the salt licks; there is something there that their system requires. You take the fishes that become encrusted with vermin in the salt water and they will go hundreds of miles into the fresh water streams in order to destroy it. Take one of our boats on the river, keep it up in the fresh water and its bottom becomes encrusted with a certain kind of vermin.

Go down in the salt water and these vermin are killed and give place to another kind.

There is no need for a person to come into this Science and deny real truths, real common sense facts. Everything that is was made by God Almighty. Botanists say there is a panacea for every disease in every country where that disease exists, among the flowers or the weeds or the plants. Everything that there is is good, and it comes from God Almighty. There is such a thing as getting beyond the necessity of these temporal remedies.

Jesus did not always make clay and put it on the blind man's eyes. He spoke the word. The prophets did not always send them to bathe in the Jordan before they healed them.

There are certain conditions that control certain actions. It is so with us. When we make the realization of the allness and perfection of God, throw that thought into the vibration, it is written in the Book of Life, and it can never go forth without bringing forth fruit. The sowing of the seed will make the crop come. There is and can be no failure if the environments are perfect.

"The soul that knows God cannot be in bondage. God's omnipresent Love insures perfect liberty."

The common problem, yours, mine,
everyone's,
Is not to fancy what were fair in life
Provided it could be—but finding first
What may be, then find how to make it
fair
Up to our means,—a very different
thing.

—Elizabeth Barrett Browning.

A man is sufficient for himself; yet ten men, united in love, were capable of being and of doing what ten thousand singly would fail in.—*Carlyle*.

We build our future, thought by thought,
Or good or bad, and know it not—
Yet so the universe is wrought.
Thought is another name for fate,
Choose, then, thy destiny, and wait—
For love brings love, and hate brings
hate.

—Ella Wheeler Wilcox.

First Book of Bishop Oliver C. Sabin Republished

We have had hundreds of requests to republish our first book, entitled "CHRISTIAN SCIENCE: WHAT IT IS AND WHAT IT DOES," but thought its place had been sufficiently filled by Divine Healing and Christian Science Made Plain, but such has not proven true, and we have ordered an edition of 10,000 copies. The book had a run of 103,000 before we allowed it to go out of print. We have greatly enlarged it and send it forth in its new form as perhaps the best equipped little book published on the subject.

The book and postage to send it out costs a fraction over eight cents each in lots of 10,000. We have concluded, for the purpose of sowing the seed, and giving everyone an opportunity to help, to give this book at substantial cost for the next two months, that is, during Febru-

ary and March, and will sell them ten for \$1. If one book only is wanted the price is 25 cents. Persons who will send us names to whom they wish the book sent, we will send to the addresses given and they can send as many as they want, provided they send ten or more. In order to obtain this book at first cost, persons must take ten copies.

The book will be nicely bound in white paper, printed on good paper, 112 pages, with corrections and a great deal of additional matter from the original book. The original book sold at 25 cents each. One will have the opportunity now of helping to spread the gospel, and we hope that this ten thousand will be sent out during the next two months.

* Address all orders to THE NEWS LETTER PUBLISHING CO., P. O. Box 324, Washington, D. C., U. S. A.

I have one preacher that I love better than any other on earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on a tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth.—*Martin Luther.*

You do not have to die to go to heaven. There is as much heaven here as you will ever get under like conditions. I think you will get more heaven as you get better. "In my Father's house are many mansions." Of course there are, and, wherever God is, there is life and there is where we will go. We will go wherever we want to go, and we do not have to die and wait until the sweet by and by to get the blessings of God Almighty, when they are promised to us here and now. That is where we are different from the old churches.

Very Singular

BISHOP OLIVER C. SABIN

WHEN the editor of the NEWS LETTER first heard of Christian Science healing, and became convinced of its truth, and knew, from actual experience that God did through man heal the sick, it was such a wonderful truth and so pregnant with good for the human family that his first thought was a desire to give it to all the world; and at various prayer meetings in the city of Washington he talked it and talked it to the ministry, but to his consternation, he found, that where he preached it he was met with unbelief, skepticism and apathy, a sort of hidebound desire to stick up for the thought that God did not do such things rather than to accept of the truth which was being demonstrated by fact.

One instance comes to our mind, of a minister, who now lives in the city of Washington, who at that time, had a young son wintering in Los Angeles, California, for his health. I had known this minister ever since before the war, perhaps three or four years before the war, and regarded him as an honest, upright man and a good Christian. I was so pleased with the new thing that I had found, that I called on him and talked with him for about two hours. I told him of several healings, which were susceptible of proof, and I had not a doubt that he would be pleased, as I was, to know that God did heal the sick for us. After I had finished talking, he made this remark, "Oh, you know you and I were raised not to believe any such things as you have mentioned, and I cannot believe it. I do not believe that God does heal the sick any more." Now for

eight years this man has lived here in Washington, but he sticks by his old doctrine, his old faith and he is growing decrepid and old, but still he sticks by his guns of disbelief.

A sister of the writer, who by the way, belongs to the same church as this minister, is so thoroughly outraged that her brother should think that God heals the sick that she has washed her hands of him entirely, does not write and has not written since she learned that he came into this monstrous doctrine that God, through man, heals the sick. It does not make any difference what Jesus Christ said; it does not make any difference what He promises, all such promises, by these ultra good Christians, are transferred to that time after death when man does not need any healing or anything else.

Take our big men and women throughout the country, it is especially true of the men; they are dying all around us for the lack of this Truth. They could be saved, yet they do not believe.

A prominent jurist, in this city, occupying one of the prominent Federal judgeships in a U. S. Court, located here, a man the editor of the NEWS LETTER has known for forty years, a high-toned, sensible, honest, upright man, living within gunshot and less of the editor of the NEWS LETTER, was taken with pneumonia. It had its usual run, and ended in his death, without his even so much as giving Christian Science a thought. My association with that man was one of great familiarity and a long standing friendship of over forty years. The truth

is, they do not believe in this God healing and they go down to death without it.

If we could produce one hundredth part of the testimony to establish any given point or fact along the lines of *materia medica*, or the ordinary affairs of life, as could be produced that God did heal the sick, by evidence living in the city of Washington, there is not a jury on earth that would have a doubt, but would consider the fact irrefutably established; yet when you bring the fact of God healing before them, show them by physical demonstrations, they will not believe it.

There was a man came to my house that took three men to get him up stairs; in fact, the noise was so great that I thought the servants must be moving a large piece of furniture from a lower room to a higher, but to my surprise they brought a man into my room, and set him down on a chair. They had carried him from a buggy up one flight of stairs into my room. I looked at the man and he looked frightened, as though he had come to the place where he was going to be executed, and it was only a question, apparently, in his mind, whether he would be permitted time to confess his sins before he would go through that dark, dismal shadow, called death. His consternation was so very plainly depicted upon his countenance that I was really amused. This man had been in bed for weeks with what the doctors call rheumatic gout. His feet were wrapped up in cloths, making a bundle the size of a small elephant's foot out of each one of his feet, and, to belief, he was unable to put his feet on the ground, he could not use them a particle. I put my hands on his feet and asked God Almighty to destroy the demon that was manifesting itself

therein. I may have treated him ten minutes in that way, and then I told him to get up and walk across the room. He looked scared, looked at me as though I had asked him to do some monstrous thing. I said, "You can walk," and he got up, without his crutches, walked across the room, it was a large room, too. He turned around and walked back to the center of it and told his friends, who were sitting in the room, that it did not hurt a bit. He then walked down stairs by himself, got into his carriage and was driven off with his friends. The next day he came back alone; he had a shoe on one foot, but said the other foot was swollen too much. I gave him another treatment and have never seen him since. Something like two months after that, I saw one of the friends, who had been with him, and he told me that he was perfectly cured and had been well ever since.

Now that fact could be proven by evidence enough to send any man to the penitentiary for the commission of a crime. If a man had as much evidence against him that he had murdered a man, as could be brought to bear that that man was healed in that way, the man would be hung all right, but people will not believe that God heals them. They won't take evidence of that kind.

There was a lady in the city of Washington, who had an abdominal hernia which she had had for over twenty years. It was growing larger all the time as she grew older, and one of the doctors told her it was dangerous to her life unless she would have an operation and have it sewed, that it was liable to turn into strangulated hernia. She came for treatment. After two weeks' treatment the hernia was entirely cured. She said that the hernia was cured in three days' time. All of her other ailments

were cured during the two weeks and yet, notwithstanding the fact that this woman is of good character, keeping, at that time, one of the first-class large boarding houses in this city, a German lady, people cannot believe that she was healed.

I can conceive some excuse for not believing in the healing of some obscure disease, where it cannot be seen. Mortal mind will say it would get well any way and how are you going to prove it? But, where the disease or complaint is something of the character that objectively it can be seen, where decided testimony can be brought to bear and sustain our contention, it seems to me that that class of evidence ought to be convincing, it ought to be convincing to all.

In this connection, I am going to mention a case of a lady who lives in this town, who had what the doctors call a cancerous tumor in her left side. It was removed at one time; she did not go to the hospital. The operation was successful and the woman was up and went around again, apparently all right; but the tumor came back. It was bigger the second time than it was the first. She went to Garfield Hospital, in this city, was there a number of weeks; an operation was performed and she was discharged from the hospital very much of a wreck to what she had been. The operation was successful in this, that the tumor was taken away. It commenced

to grow again, however, and kept on growing; finally it got so large that her family physician told her she was committing suicide every day that she stayed away from the operating table. The tumor had grown and was larger the last time than it was before she came for treatment. To the sense of touch it was very tender, as tender as a boil, and she almost screamed when it was touched. She was given treatment of perhaps ten or fifteen minutes by the laying on of hands and prayer and then she went home. When she came back the second day after treatment the tumor had disappeared, all tenderness had left her side and everything was perfectly harmonious. She was perfectly well and has been ever since; that was three years ago last October.

Now, if some physician could, by evidence, establish that he had discovered a cure for cancerous tumor, and could prove it by as strong evidence as this that the tumor was genuine, the medical world would go wild over it, but when it is claimed that God did this work, that it is simply done in answer to prayer, people will not believe it, and they do not believe it and apparently cannot believe it.

I say, to me, this condition of affairs is very singular; I cannot understand why sensible men and women will go down to death rather than try God-Healing.

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served. To be a strong hand in the dark to another in the time of need; to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.—*Rev. Hugh Black.*

Have a heart that never hardens, and a temper that never tires, and a touch that never hurts.—*Dickens.*

We view the world with our own eyes, each of us, and we make from within us the world which we see.—*Thackeray.*

Testimonial Meeting

Before the Evangelical Christian Science Church.

MRS. SUSAN MORRIS: The days are full of the good that we can do. There is not a minute of our lives that we can't say something or do some little thing to make the lives of those around us more happy and be a benefit to humanity.

Last Sunday, as I went home from church, about a square and a half of my home I saw a very old lady in front of me, bent almost double. I had seen her before but I did not know who she was. I saw her go up to the fence and lean against it, then walk a step or two and then go and lean against it again. I thought I would go to her and help her home wherever she was going. Then I thought: "I will just use the Science, I know I can help her." I stepped up behind her and began to treat her. She lifted up her head and stood up straighter than I had ever seen her stand before, and walked on. I watched her and, as far as I could see her, she never leaned against anything again. She went right on and I know she was helped from the very start.

We can go but a very few blocks, but that we can help someone. Of course every time we do it our lives are made perfectly happy, we can't help being happy. Every word that we speak, every action of this nature makes us more happy and gives happiness out to others everywhere.

MRS. O. E. THORNILEY: This Truth is certainly everything to me. Four or five years ago, before I knew anything about it, I had a great many things to endure that I did not know how to bear as I do today. God is my Father, I am His

child, He has promised that whatever I ask of Him in the name of Jesus Christ is mine.

I have been made very happy this week. I walked down the street for something. I saw an old gentleman riding along in a buggy, who seemed to be very sick. He stopped his horse and got out by the side of his buggy. I stepped up to the edge of the curbstone and, though I did not speak to him at all, I watched him for half a minute. Finally he looked up and looked at me. I asked him if he was sick. "No," said he, "I am all right now." He got into his buggy and drove away. I realized when I saw him that he was but spiritual being, that he was one of God's children, and I treated him in that way declaring that he was not sick.

The other day as I was going along 10th street, I saw a man leading a horse. The horse had evidently been abused or had been beaten. He did not want to be led; he was lagging back, and the man was jerking at his bridle very unmercifully. I stopped still on the pavement and talked to the horse a minute. I told him that he was one of God's creatures and wanted to go. I had treated that horse not more than a minute or two when he just walked along at an ordinary gait without any jerking, or pulling.

As has often been said, this Truth is something that we can use every day, every minute of our lives. It helps us to bear our burdens; helps us to bear everything that we have to endure. We soon get to the point, I have at least, where things do not trouble me very

much; and if they do they soon pass away. Something comes to us from our Heavenly Father and takes them away and makes everything so much brighter and us so much happier.

This afternoon, I saw one of my dear friends that was with us on last Sunday. She was telling me what a beautiful demonstration she had. She is one I have been seeking to try to get into the Truth this summer. She has been most wonderfully healed. Last Sunday she undertook to come to this series of lectures. She said that everything seemed to hinder her from coming, but she made up her mind that she was going to come. One of the hindrances was that her husband was antagonistic, and would not come with her. He came with her as far as the door and would not come in. She said she never received such a blessing in her life as she did by coming.

That is another way we can use this Truth in trying to help others, trying to persuade others to come into what we have found.

As has been said so many times, when we realize it ourselves, can't keep it; we must tell it; we must give it out; we can't keep it ourselves; because it is too good to keep. Our blessed Savior never did anything for himself alone. It was always for others. We must do as He did.

WINFIELD S. WHITMAN: After the greatness of Christian Science dawned upon me, I began to speculate as to what could be the possibilities of the power of the Truth. Sometime ago I was sitting in a little park with a fellow student. We were talking of what Christian Science had done, and what it was possible for it to do. Finally our minds drifted into the things impossible for Christian Science to do. Our conversation

dropped for a little while. I realized what I have always known, that the limit is just where we put it. The power of God is limited as the individual limits it. If we put it as consumption we can't cure consumption. If we put it as toothache we can't cure toothache. When people try to demonstrate Christian Science and make what they call a failure, if you know the circumstances, you will find that they have drawn a limit, a line beyond which they cannot go. They cannot go over that.

Once my wife was suffering with toothache. She would not have the teeth pulled. I was at that time attending one of Bishop Sabin's classes. Every afternoon I would invariably stop that toothache and I would invariably come home and find that tooth aching. By and by she said she would have to have that tooth pulled. She had a great deal of respect in her heart for Mrs. Eddy, and she said, "You know Mrs. Eddy had some teeth pulled, and I will have to have mine pulled." She had drawn a limit at the toothache and she could not get over that limit. I think it a good idea to put the limit away off.

Christian Science is a mighty good thing. One of the finest things on earth is to see it demonstrated. One thing a little better than that is to feel it demonstrated. I have sat in a chair with a healer on the other side of Washington and have felt the pain leaving me.

I used to be troubled in my eyes and the back of my head. It seemed as though I could not move when I had those pains. One Sunday night I was scheduled to lecture. I got one of those spells about twelve o'clock that day. I walked and I treated, but the pain hung on. By three o'clock it was so bad that I could scarcely move. I telephoned up to Bishop Sabin and told him about my

eyes, and asked him to treat me. I sat in my Morris chair, I could hardly get out of it, and felt the pain leaving. That is a thing that cannot be described. I felt myself being healed. I have known others to feel the same thing. It struck me more forcibly than it ever had in my experience this afternoon to sit still and feel God heal you. It is almost worth being sick to feel yourself being healed.

MRS. STEVENSON: Last evening I was sewing on the machine. I accidentally put my finger under the needle and sewed my finger. Before I thought I jerked my finger away, and I heard the flesh tear. Winnie was in the parlor with a gentleman. I called to him and said, "I have sewed my finger." He said, "That is nothing; it won't hurt you." My finger did not even swell, and I do not think it was two minutes until the soreness left, and I was using the machine again. I did not feel a bit of pain from it.

MRS. MARGARET COWSILL: What Mr. Whitman said brought to my mind one of my little headaches on yesterday that whipped me about, but I just held on and affirmed that God was all, and I knew that headache was of the mind and had to leave. I held to the thought and it was not more than an hour until the headache got out. I thought once I would have to telephone to Bishop Sabin, but I thought, "I won't, I know I am the perfect child of God; I know that God does hear me and I don't have any inharmony," and it was not very long until it got out.

I used to be very nervous. I would not think of staying in a house alone. If I did I would have every door and every window locked. Now, when I lie down in bed, I know that God is there, and that

He takes care of me, and I do thank and praise Him for that.

MISS BERTHA TELLYER: It is truly a blessed thing to feel God healing one of a pain or inharmony of any sort—to hear Him speak, "Peace," just as though one could actually hear Him audibly saying, "Peace, be still," and feel Him settling down within your being and the pain all gone; just as we would smooth out the troubled surface of water by pouring oil upon it. I suppose we have all had experiences of that kind, and I want to mention this, because I am one of the number.

BISHOP SABIN: These experiences are very useful in this,—they teach persons who are not in Science what can be done. A good many thoughts have been brought out tonight that could be elaborated with a good deal of profit—for instance, the idea that Mr. Whitman expressed, the limit that one places. That is the end of his power. I heard the first reader of this Eddy Science church that used to meet in this room make the statement in the other end of the hall that there were lots of diseases that this Science would not heal. And he said, "I make that statement because I know." He had placed that limit there. The limit was, when I was with them, that a great many things could not be healed. Bones could not be set. That was a crusher. Ask one, "Can you set bones?" That was the end of the argument.

I was told today of an instance in Florida very recently. A boy got his ankle broken in two places, or his leg broken in two places. The boy's father is a Scientist, and has no money. He has a farm that he took up there in Florida that he is setting out with oranges. He embraced Science and has little meetings.

His neighbors come to his house every Sunday. They read a lecture or something like that, and he heals everything. This child had his leg broken. At first he was not going to tell anybody about it, but it seems that the word got out that the child's leg was broken. This, I think, was about three weeks ago, and the report I have of the case is that the boy was able to walk without a crutch. So God did heal the bones. Of course, we have had in our experience a great many cases where the bones were healed. But there was a novice, you might say, who never took a lesson anywhere; all he learned was from the books. He not only cures his family and raised his children and all that, he and his wife without doctors, but he keeps them perfectly well by the Science, and I think it is a wonderful demonstration. The person who was telling me about it said that the neighbors, when they found out that he did not have a doctor, were almost ready to mob him until the youngster had so recovered he could walk without a crutch. Then their wrath began to ease up. Mind you, the lad has not had the benefit of any healer except his father and his mother. They two simply worked through God, and God heard their prayers and healed their boy.

Now the limit that you place upon the Science or anything else is the limit that is going to be dealt out to you. Take a young fellow starting in life who has courage and confidence in himself. He will buy a small manufactory, or buy a farm, and set up for himself instead of hunting for a job, clerking for somebody; he believes in himself. These are the kind of men that succeed in life. They afterwards become great leaders, merchant princes and all that. But the fellow who hunts for a job, wants to hire out to somebody, places a limit on him-

self and the result is that he is generally held down to the limit he takes for himself. You very rarely find an exception.

There is a perfect law of success, if one follows in the right channel. As we think, it is going to be to us, if we believe in ourselves. If you place a limit that there can be no healing of certain diseases you can't heal them to save your life. The foolishness of setting a limit ought to be apparent to every one. If it be true that God Almighty does through man heal the sick, and if it be God's work and not man's, how then can there be any limit? Is there any limit to God's power? If this Science heals one thing it heals everything. There is no limit.

I know that cases come to me now that I was taught when I was with the Eddy people could not be cured at all. One case I remember of a young lady in Galena, Illinois, who had appendicitis. They were preparing to take her to Chicago the next day for an operation, when somebody got them to telegraph to Washington for treatment. The telegram was received here in the afternoon, say between 1 and 3 o'clock, and she was cured instantaneously. She ate her dinner with the family and sat up until 11 o'clock that night, talking and laughing, and the next day, instead of going to Chicago, did her regular work around the house. Her mother wrote me that she did a big day's work.

That was the first case of appendicitis that ever came to me for treatment, and the thought came into my mind, "Oh, if God will only heal appendicitis, what a wonderful thing it will be!" I almost had a limit in my mind from my former associations and thoughts. But we have found that the most vicious diseases yield as readily as the more simple ones, so termed. But there are circumstances yet that are difficult to overcome. Our Sav-

ior found the same difficulty. This universal thought of unbelief comes out all over the country. Remember the instance of the lady who came here on Sunday, the husband coming to the door, but would not come in, though he permitted his wife to come. It was prejudice, pure and simple. I do not blame him, for I can remember that, away back in my early days before I ever heard of Christian Science, my wife had become somewhat interested in a Methodist church, and to please her I went with her one night, and they had the audacity, as I regarded it, to seat me, a natural-born aristocrat, upon an ordinary chair in a back room to hold a prayer meeting. I got up quickly, very much disgusted, with the determination never to go back into the church. I regarded it as a personal insult that they should take me, as big a man as I was in my own estimation, and seat me in an ordinary place, in an ordinary chair, in an ordinary prayer meeting. If you can find a bigger fool than that let him set against our Science. I don't know where you will find him.

I have a world of charity for the fellow that is chock full of bigotry and prejudice. When the young man came to me and wanted to talk about this religion, I quietly turned him down. I said, "You ought to see that my desk is covered with work and that I can't talk with you about religion. If you have a religion that you enjoy, go on and enjoy it, but please don't bother me now." It was over six weeks before he got another excuse to talk to me about religion; but he did, and it was through his interference that I became interested in this Science.

Take our men of prominence all over the United States. It is not as bad now as it used to be, but it is very near it. A man that I used to know when I was in

the world sent for me. He said, "I want to see you and talk about your religion." I have known him for forty years. He is one of the prominent office holders of this government. I sat and talked to him about two hours and made it as plain as I possibly could. He finally said, "I will say that I believe you believe in it." That is as far as he went. They can't believe, they can't believe.

The first time I ever heard of anybody healing an animal was right in this hall. The story was told by a man from Omaha, and was about curing a dog. I was sitting over on that side of the hall by the side of another lawyer. When he told about curing a dog, I whispered to this other lawyer in his ear, "That is a lie." They heard me, one or two of them sitting right close by me. I thought I whispered so low that no one else would hear me. I did not believe a word of it. I thought the man was purposely lying, but he was telling the truth.

The life that goes through all nature is one and the same life. All life is one. There is but one life. That life is God. God is life. That does not mean that God has life, as you and I, but that God is the essence, life, whatever life is. You can't imagine this, you can't describe it. You do not know, I do not know what this thing called magnetism is, what electricity is. I do not know what life is. It is the essence of all that God is. We live in God. God is omnipresent. He fills all space. We live in it. He goes through us. God breathes into our nostrils the breath of life and we become living souls. If you believe the Bible you have to believe what I say. If you do not believe the Bible you must know it is true, because we demonstrate its truth, by the realization of the omnipresence of life in the healing of the sick. That is the thought that heals the sick.

You can know the tree by the fruit. There is no possibility of mistaking it. Therefore, when we come to heal, whether that life be in the person, or in the animal or in the plant; or wherever

life is manifest, we hold to the perfection and omnipresence of God, life, and harmony is restored. That is the thought that heals.

Always Advancing

ALWAYS speak of the other churches with greatest charity. I know they are doing a world of good. They have brought man from a state of what you might term quasi-barbarism up to every state of civilization. These nations that have believed in and practiced the religion of Jesus are away and beyond what any other nation is or has been in all the world. So far as we have any record of, this is historically true. There is a set of philosophers who believe that mankind have gone in waves, and they bring a great deal of history to prove it. They go beyond so-called creation as recorded by Moses, and they say that man was in a higher state of civilization then than he is now, and that he went

down and that since that we have history that shows that mankind has been coming and going in waves. The dark ages, then the Renaissance, and now the glories of the 19th and 20th centuries. I do not believe that man can ever be reduced to a condition of barbarism again, because we have this preservative art of printing, but the art of writing only goes back a few hundred of years before Jesus Christ. Then it was mostly hieroglyphics, that were very crude and defective as compared with our writing now. We are always advancing along these lines, and I believe that we are in the beginning of a great awakening, when all shall know the Truth and the Truth shall make us free.

Pick out any trait you want in your child, granted that he is a normal child, be it honesty, fairness, purity, lovable-ness, industry, thrift, what not. By surrounding this child with sunshine from the sky and your own heart, by giving him the closest communion with nature, by feeding this child well-balanced, nutritious food, by giving it all that is implied in healthful environmental influences, and by doing all in love, you can thus cultivate in the child and fix there for all its life all of these traits.—*Luther Burbank.*

The spirit of God is all enduring, blessed are they that dwell in Him; they will lack for nothing, and will not faint. Faintheartedness, weariness, stupidity, disease, death, all of these begin where self creeps in and fears.

Study the Nature of God in all his wondrous attributes; be married to them, and faith, devotion, and the power to accomplish the ultimates will never fail you. This is necessary to growth, and to a place in Divine Order. Blessed is the one who is married utterly and forever to the Lord.—*Adnah.*

Short Testimonies

At the Evangelical Christian Science Church

I had an old gentleman rooming in my house, who had walked with a cane and with crutches for a good many years; a highly educated man and a profound spiritualist. He used to have his fun arguing with me on Christianity. He would quote from the Bible passages that were never in the Bible. Like everybody arguing against it, he had no understanding of it at all. I lost track of the old fellow six or eight months ago, and did not hear from him until about two weeks ago.

It seems that, after he left me, he had a stroke of paralysis and was carried to one of the hospitals here and finally went to a sanitarium, where another man was suffering from some kind of a nervous disease. This man amused himself by walking up and down the floor and asking why did not God kill him. He said he had only one desire on earth and that was to be moved to the graveyard. Every time he would say that the 80-year old man with the paralysis would yell out, "I object." He had just enough Christian Science to call for a NEWS LETTER. This man with the nervous trouble had one hundred per cent. better chance to get out of that hospital than the 80-year old man. He is getting ready to live. The man with the nervous trouble is getting ready to die. Each is getting what he has planned out.

The other day about five o'clock the thought came to me that I was rather tired. I had been at work all day. I argued the thing with myself and came to the conclusion that I was not tired, that I had not done work enough to get

tired. I walked four or five squares and argued with myself that I was not tired, went home and felt very good and worked until about two o'clock the next morning.

It is remarkable how much endurance we can have when we stop catering to material things. We can do things which to an ordinary person seems impossible. For instance, I get up in the morning about 8 o'clock, and I go to bed about two in the morning. I have done that for over four years, and I am in the very pink of condition. I don't suppose there is one person in fifty that doesn't get more sleep than I do and yet I always feel good. It is nothing for me to read until the milkman leaves the milk at 4 o'clock. I am going up the hill, I am getting healthier, I am getting fat on that kind of life.

A street car conductor last spring was telling me the different kinds of medicine he had used to get rid of a cold that he had. He had used everything advertised for a cold and the cold would not go away. He said, "I see a new advertisement in the car of an emulsion and I am going to try that." The car stopped and he went into a drug store and got a bottle of it. He said he wanted to take some then, as he had more to take when he got home. I saw him afterward and asked him how the emulsion did. He said he didn't know, he didn't take enough of it to tell. He said he took only a pint of it. It reminded me of a person getting a bucketful of medicine and taking a dipperful every fifteen minutes.

READ DAILY.

"The Lord is my Shepherd, I shall not want. He maketh me lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Psalm 23d.

Jesus said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." I especially call attention to the last ten verses of the sixth chapter of Matthew. I desire more especially to lay stress upon that one verse which says: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." What does that mean? What is the kingdom of God? What is righteousness? How are we to seek and where are we to go? Seek ye first the kingdom of God and its righteousness. Seek it where? The kingdom of heaven is within you. Where do we seek? We seek the kingdom of God and its rightness within ourselves. Concentrate your actions along lines of righteousness and goodness, let everything else go; do right, do good, and God Almighty will take care of you.

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.*

In old days there were angels who came and took men by the hand, and led them away from the City of Destruction. We see no white-winged angels now. But yet men are led away from threatening destruction; a hand is put into theirs which leads them forth gently towards a calm and bright land, so that they look no more backward, and the hand may be a little child's.—*George Eliot.*

But only them that helps themselves an'
tries for better things
Will ever see th' helpin' hand t' which
each climber clings.
This here's the hard, plain, solemn facks,
without no "ifs" or "buts,"
Th' Lord don't send no derrick 'round t'
h'ist folks out o' ruts.

—*Baltimore American.*

"What can't be cured must be endured."

This proverb does all right for something outside yourself over which you have no direct power, such as the actions of the Government or the way your neighbor wears his hat. But when it comes to private and personal matters all I can say is, "What can't be endured must be cured," and no one can cure it but yourself.—*Evelene Butler.*

Let us each one claim our power as the sons of God. Let us do our part. Let us use the power through practical unity and love.

A heart habitually filled with thankfulness makes a heaven on earth for the possessor.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

We should bear in mind, always, that it is our duty to preach the gospel and heal the sick. When our Savior sent out His disciples, two by two, the command was, preach the gospel, heal the sick, tell the world that the kingdom of God was at hand, not that the kingdom of God was coming, or that it would come, but that it was here now. The kingdom of God is ever with us, and it is our duty to improve every shining hour; let each day have a record, that to some hungering and thirsting soul we have been enabled to lead them, and direct them in the line of a greater and more perfect knowledge of this Truth which makes them Free. Let it be our life work.—*Mary C. Sabin.*

If one wants an answer to his prayer, he must go to God in sincerity and in Truth, knowing that he will receive that for which he asks, realizing that he has that for which he asks before he asks. When you have ceased praying go on and attend to your business. Seek the kingdom of God and His righteousness—that is, seek to do good and to do right, not for the purpose of reward but because it is right to do right, and it is good to do good, "And all these things shall be added unto you."

"And though I have the gift of prophecy, and understand all mysteries and all knowledge: and though I have all faith so that I could move mountains, and have not love I am nothing." . . . Beloved, let us love one another.

There is no duty we so much under-rate as the duty of being happy. By being happy we sow anonymous benefits upon the world, which remain unknown even to ourselves.—*R. L. Stevenson.*

The day of love God and love your neighbor is rapidly approaching, and with it the destruction of this doctrine of hate. We must recognize that the true remedy for evil thinking and for unhealthy thinking is in God. We must drive out this evil thought and supplant it with the good; we must allow our minds to dwell upon God; we must learn to do good rather than evil; we must learn to love to do good for good's sake; and when we arrive at that position, evil thought will vanish from us, because evil in reality is nothing, and when confronted with the good, vanishes.

Keep out of the Past. It is lonely
And barren and bleak to the view;
Its fires have grown cold, and its stories
are old;
Turn, turn to the Present,—the New.

Today leads you up to the hilltops
That are kissed by the radiant sun;
Today shows no tomb; life's hopes are
in bloom,
And Today holds a prize to be won.
—*Ella Wheeler Wilcox.*

"Faith without works is dead.
"But let every man prove his own
works; and then shall he have rejoicing
in himself alone, and not in another."

"Let your light so shine before men,
that they may see your good works and
glorify your Father which is in heaven."

* Who knows? God knows; and what
He knows is well and best.—*Christina Rossetti.*

Christ came to earth "to bring us to
light; life and immortality." He showed
us the way—walk in it. He brought us
the truth; listen to it. He gave us the
life; live it.

No matter what you did yesterday, do something better today. Don't live under yesterday's cloud.

We never know for what God is preparing us in His schools. Our business is to do our work well in the present place, whatever that may be.—*Dr. Lyman Abbott.*

The Sermon on the Mount is a summary of the philosophy of Jesus. It is notable that it all pertains to private and not to public conduct. It is addressed to the individual and not to a body politic. It presents ideals and insists on the doing of them. The whole spirit of Christianity as taught by Jesus is practice. Whenever it has organized either as a part of a state or as an institution, it has fallen away from its ideals. The philosophy of Jesus does not look to force or government or compulsion of any kind. It deals solely with the individual conscience and the actions of the individual toward his fellows.—*Fellowship.*

You must love people in order to be able to move them. You must be able to see them as they see themselves, and you must meet them heartily. Love is not sentimental gush; love is not a self announcer. Love is divine motion—that which moves outward from the point where the Universal meets the personal. Love manifests in the person as pure *good will*. It shines in his face, beams from his eyes and impels his every action. The successful man is a man of pure *good will*. Affirm your *good will*, and keep on affirming until you feel it. The world is already responding.—*Elizabeth Towne.*

"There is purity and power,
There is victory every hour,
When we're living 'neath the smile of
God."

The Master Spirit back of Divine Law is my God—The greater realization of Him my Freedom.—*C. P. Watts.*

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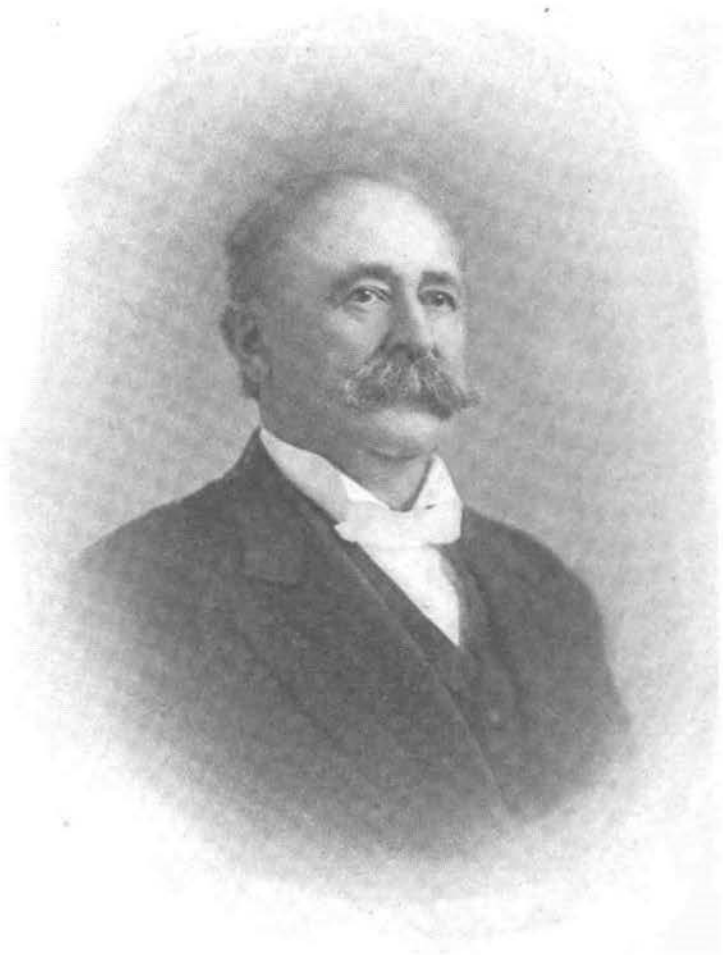
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BISHOP OLIVER C. SABIN.



VOLUME XIII.

WASHINGTON, D. C., MARCH, 1908.

NUMBER 6

Know the Truth

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

OUR Savior told us that we should know the Truth and the Truth should set us free. We have to know it. Our religion is a religion of knowledge; it is a religion of science; it is a religion of exactitude; and unless you know your lesson you have not got it. You can never get it until you learn your lesson. Jesus took His disciples and taught them for three years, and doubtless they listened to every lecture, every sermon and every talk He ever had. Like the students of that day, they would follow their teachers. If a person wanted to go to college, he would go to Athens, or Rome, or some headquarters of some philosopher or philosophers, and attach himself to that person and follow him around and listen to every word he said in conversation with everybody.

Socrates went around the streets of Athens, bareheaded, barefooted, and even without any coat, only his shirt and

pantaloon on; looking like a beggar; but he would be surrounded by a group of students perhaps from all civilized centers of the world, listening to every word he said.

Our Savior took His disciples and taught them, and after He had taught them and had gone on His mission to God again, He told them to wait in Jerusalem for the Comforter, for this second birth, this prayer of the realization, which you will be taught tonight, and which I am trying to teach you to-day; and when that comes the Spirit will direct you what to do and how to do, for he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty; and if you seek Him in trouble He will give you returns. In other words, when you come to the knowledge of this Truth, it brings you

*This is the fifth of a series of Lectures by Bishop Sabin teaching. How to Heal.

under the protecting care of God Almighty Truth, and God Almighty Love and wisdom and He leads you along the pathway of life and gives you perfect success.

Prayer, as I have told you heretofore, is not a matter of supplication. The prayer of supplication has but little, if any, good. Millions of prayers will go up from honest hearts, today, that will die on the lips that give them birth, because of their not knowing how to pray. They ask for something which they already have in their giving in such a way that it denies the promises of God Almighty. Jesus Christ has told us how to pray. We must realize who and what we are, and to whom we pray; what our rights are, what we are entitled to pray for, and how to pray. As I told you on last Sabbath, if I want a watch and I pray God, "Please give me a watch" it is a denial that I have it, and yet I have it.

But you say you pray for something that you do not see, and how am I to know when my prayer is going to be answered? Why we have been told how. When we commit our ways unto the Lord you are told to trust and He will bring it to pass. You have nothing to do with the answer, nothing whatever. Do I want health? I have it. I affirm that I have it through the spiritual realization of the allness and perfection of Good. Do I want prosperity? I affirm that I have it through my heirship of God Almighty. Now do I go round peeking around, feeling in my pockets to see if God has stuck a pocketful of money in my pocket? If you want to defeat your prayer, that is the way to defeat it.

Know that the promises of God where they are made are absolute, that there is

no failure, except that failure which you create by your own conduct. Commit your ways unto the Lord and trust, and go on about your business. You have done your part, haven't you? If I give my check on my bank here in Washington to a man I owe, do I go round watching that bank to see if they pay that check? Certainly not. Why? I have done my part; I have given my check. He takes it and goes his way. I have nothing to do with it.. When we draw a check on God Almighty's bank, we draw a check and send it out without a thought of its redemption. God has promised through His Holy Law that He will take care of that and bring it to pass. In other words, He will pay the debt. All you have to do is to ask, seek and knock. You ask through the physical senses; you seek through the spiritual sub-conscious mind; you knock through the divine Mind that God Almighty has given you, because of your right, your power and your dominion. You are not a cur, you are not a slave, but you know the Truth, and the Truth has made you free. You have the freedom and the right to demand what God Almighty has given us. It belongs to you; it belongs to us all. Then demand your rights, and go on and attend to your business and God will take care of the rest.

In this subject of prayer there is so much dependent on how we think. There is so much dependent upon our own selves. It is up to us as individuals to be or not to be. Nobody else has any right or dominion over you, not one particle. God never gave man dominion over man, but He gave him dominion over everything else. You are God Almighty's child, you are free, and it is up to you. Now will you, or won't you?

It depends on you. You do not have to come to me or anybody else on the face of the earth and apologize for anything you do. You have no business to come to me or anybody on the face of the earth and make a promise what I am going to do for the salvation of myself. It is none of my business or anybody else's business; but it is up to you. If you want to be a man or a woman that is all right. Before God Almighty you promise yourself, "I will." "It is up to my manhood, or morality, and I am going to do myself," and you promise yourself, and if you haven't the manhood or the stamina, or the womanhood to stand by your own promises you simply belong to the dead, and the dead will bury its own.

There is so much dependent on how we think; how we act, because all actions are but the carrying out of thoughts. Now remember, your thinker, if you will permit that kind of an expression, is what makes you what you are, or un-makes you. It is your thinker, it is not my thinker, or anybody else's, but it is your own selves. You have more responsibilities, perhaps, than you think you have, but you have infinitely more power than the world concedes to mankind. But everything is up to you. Now will you think right, or will you think the other way?

I have given you the rule how to think. I told you in substance that rule was to think that which you want, and know to whom your thoughts go out; know your rights, and in making them make that realization in your consciousness, "I know that God Almighty gives me all; that He is infinite Spirit, Infinite Life, Infinite Love, Infinite Good; I know that I am His image and likeness; that I live, move and have my being in infinite Life, Love, Wisdom, Good; I

know that; I know I have been endowed with all power and dominion over everything that is before me. That I know. I know I am an heir of God Almighty, and all that He has is mine, and all I have to do is to reach out my hand and take. That is the basis upon which I think. I know that eternal health, eternal youth, eternal vigor, wisdom, and spiritual understanding are mine. Now these things I know." Therefore what kind of a creature would I be if I would sit down and think, "Well; I have the stomach-ache this morning. I know if I go out in the cold I am going to catch cold and probably have rheumatism, and I belong to a weak-lunged family any way; it is going to get a hold on my lungs," and go on and fill myself full of all those devil thoughts? Do you think those thoughts harmonize with that being I have been picturing to you, that image and likeness of God? Can't you see the absurdity of such brutal thoughts? But if you think those thoughts they knock the spirituality out of you, and the God-image and likeness out of you so quickly that you do not know where you are hit. You can't be the spiritual image and likeness of God Almighty and go around with a whiskey bottle in your pocket and drink and make yourself a general beast all the time. That is not the image and likeness of God, but it is the image and likeness of the devil, if there was one. You are simply sowing what you will reap in the harvest.

You can't go out believing in poverty, fearing that "I am going to come to want; on the other hand I know that everything that is mine, but I throw that behind me; I am coming to want, and I hug my poverty, and if I get a dollar or a cent I will squeeze it until it

hollows, for fear it will get away from me; I am coming to want." That is not the image and likeness of God. There is no image and likeness of God in it. It is simply error and destruction. Are you trusting God? Is it true that the doctrine that Jesus Christ taught has to be trailed in the dust and you have to pound it into people to make them know that what He said is true? Can't you trust? Then trust. Ask what you want. You have health; you have happiness; you have spiritual understanding; you have perfect trust in God Almighty, and you love Him, and you love Him and affirm, "He does give me whatever I want, whatever it may be." Do not be afraid to ask. You are entitled to anything you want. When you ask, know that you have done your duty.

The great trouble with ninety-nine out of one hundred students, and that is a very large percentage, is that when they have asked God Almighty for what they want, they want to turn round and do His part of it too. Is not that so? Every time you ask for money, for instance, don't you go round and begin to dicker as to how God can do it. How is God going to help me, how is it coming to me? It may be that this audience before me is exceptional, but in my whole experience you very rarely find a person that does not want to go on the other side and do God's part after he has asked. That is all error. You have to come as Jesus Christ tells you as a little child. The youngster comes up and wants a nickel or something else, comes to his mother or grandmother and will ask for it. He does not go round on her side and try to do her part of it, but he knows he is going to get what he asks for. You must come as a little child, come and ask, believing.

"Whatsoever ye ask in my name, believing, ye shall receive." That is the promise. But whatsoever ye ask in my name and do not believe what you are asking, you will get nothing. Can't I make it plain? Can't I make it plain? Can't I impress that point on every one? St. James tells you that the doubter never gets anything. Can't you understand that you must believe that you are going to get that which you ask? Why can't you believe? Why can't you believe? You are asking Infinite Mind, Infinite Love, who has the power; and when you get yourself in that line, the Law itself gives you all that you ask for. Then trust. Learn to trust in everything, it does not make any difference how big or how little. God's law will help you thread a needle, wash a dish, make a speech, govern a nation, write a book, discuss philosophy, or whatever it may be. God Almighty's wisdom is omnipotent, and will give you all that you ask for. If you are a student in school it teaches you how to perform your lessons, how to recite and make you stand at the head of your class. If you are a professor in college—numbers have come to me from different colleges, wanting to pass examination for higher positions in the colleges as professors, and they would pass wonderfully. One in Harvard, who has been treated, the last time I saw him in Boston, said he had been promoted and his success was phenomenal. It is God Almighty's law of wisdom and a spiritual understanding that gives you what you ask for. But you must ask with the understanding and with the belief that what we ask for we are going to get. Do not seek to see how God is going to do it. Suppose the apostles after Jesus had set them by fifties on the grass had said, "Why we have

but a few of these fishes and a few loaves of bread, not enough for half of them. What is the use of this mockery?" they would have been just as sensible as you would be if you asked something of God and then said, "How is God going to help me?"

It comes to me oftener on the financial plane, perhaps, than any other. People will say, "I have no business, I am on a salary, and how is God going to help me when I am on a salary?" Don't you see they are trying to do God's part of it? Now remember that you have nothing to do with the answer. You are told to ask what you wish, in my name, believing, and then answer yourself and you will get it? Nothing of the kind. But you are commanded to ask, believing, and you shall receive that for which you ask. It is none of your business when the answer comes. Go on and let God do his part, you do yours.

The world before us today is but the picture of the world's thoughts. You go down the avenue and you look in the faces of the people you meet, and each one of those faces is the picture of the thoughts within. Some are full of sunshine and happiness, and smiles wreath their countenances and the sky looks blue to them. It is because their bodies are filled with good thoughts; their minds are happy, they are looking at the sunshine of life. There is another set that will turn down the corners of their mouths. They look so sour that a vinegar pickle would be sweet by the side of them; they have not one ray of comfort in their lives from the early dawn until they go to bed; their dreams are haunted with visions of evil. It is a living hell from morning until night for all such people as that. If they can't see anything that is bad they will hunt it out in their

imagination. They are always looking for the worst, are looking for it now, and I tell you, my friends, they always get it, Don't they? There is no exception. The fellow that hunts for trouble is going to have it all the time. These fellows in the carnal mind world that hunt for trouble always get it. The rule is more infallible in the mental world. If you hunt for trouble you will always get it. You will get it in every way. Why every evil thought you permit to come into your consciousness is a prophecy that that will come on to you. Suppose you have a friend. You want to help him, your mind is in love with him, you love him or her, as the case may be, you want to help them, but you send out thoughts, "I am afraid that she is sick and going to die," and you keep pecking away right along on that line, you will find that you will kill them. I was called up in the night one night about two o'clock to treat a child who the doctors said was dying. The father telephoned me and I could see by his voice that he was all shaken up, as he naturally would be, and I told my wife and we went to treating. We simply treated the man and his wife against fear, kept treating them right along against fear for an hour and a half, I asked over the telephone how the child was, it had taken a turn for the better and gone to sleep and the doctors had left, and thought he would be all right. He got all right. We never treated the child a particle. We simply treated the minds of the parents to let him alone.

That reminds me that, perhaps, I ought to tell you how to treat a child. This is a lesson that, I suppose, I might give you here. A baby comes to me for treatment. We call them all babies from infancy, that is extreme infancy up to

twelve years, generally to fifteen. Here is little Johnnie Smith has the croup, his mother's name is Sallie, and his father's name is Jim Smith. We take up Sallie Smith, the mother, and Jim Smith, the father, and little Johnnie, all three of them together. We take them to God Almighty in the white light. We say to Jim Smith, the father, and Sallie Smith, the mother that little Johnnie Smith can't have the croup; he is God's image and likeness; he dwells in this beautiful spiritual light; he is a spiritual being, living in Spirit; a perfect being in perfection, and he can't have any croup. You can't have any fear of it, because God Almighty Love covers him, protects him in every way, and in every form. This is the line of argument you use. You have this perfect realization, and before you are through, perhaps, little Johnnie Smith has gone to sleep.

I took a child from his mother's arms one night, away back yonder when I was first coming into Science. He had a very bad case of croup. I had medicine in the house, lots of it. It was before I had quit materia medica. I knew just how to heal the croup. Think I, I will give God Almighty's Science a chance. I took the little fellow in my arms and instantaneously almost he went to sleep, breathing free, and I gave him back to his mother. He was well. You can always take a baby in your arms and then you can leave out the mother and the father. You have the baby right there, and you will get an almost instantaneous healing. A young fellow took a tumble out of a chair. It raised a great big bump of a knot on him. I took him in my arms, and in perhaps half a minute the bump went away and everything was perfect.

Let a woman blister her hand with hot

dish water, as many of them do. Let her throw something over it so that she can't see it, and realize that there is no sensation, there is no such thing as pain; there is no such thing as scalding, but I am the spiritual image and likeness of God, and my hand is perfect and perfect now, and make that realization. As soon as she had made that, take off that handkerchief from her hand. There is no burn there and oftentimes the healing is as quick as that. That is the realization; that is the prayer that heals, through this prayer which we will talk on tonight more elaborately along this particular line. But remember it is you, it is up to you whether you will or whether you won't. If you want to be the master you can be. If you want to continue a slave, be the creature of circumstances, the whip dog of the community, let fortune make a kicking block out of you, just as well you can do that. It is dependent on you whether you realize your manhood or your womanhood, or whether you do not. It is not for you to promise me or promise anybody, but promise yourself before God Almighty's eternal Truth that "I will," and suffer death if need be, before you violate that promise. Do not you ever violate a promise you make. When you make a promise to God Almighty in your own consciousness, keep it. If you don't it will be the worse for you by and by. You will have to pay the penalty for every sin you commit.

I find my time has expired. We will continue these lectures along these lines until I hope everybody that has been attending them will be able to heal the sick. It is simply a philosophy. All you have to do is to learn it, but you can't know it unless you learn. It does not come like the old negro's religion down

through the roof. There is nothing in that. The religion that makes you free comes of knowledge, and all depends on you.

Now I want to say to this audience and to all readers, make a promise today,

each of you, within your own consciousness, with God Almighty, "I will be what I want to be." Picture yourself out what you want to be, a great man or a great woman, and then hew to the line, and by and by you will reach the goal for which you aim.

Truth and Its Practice

TRUTH applied is the only means by which any problem—past, present or future—can be solved. It can be known and applied at any time, in any place, to any state or condition, and perfect results are as sure to follow as they are in mathematics.. If it ever has or ever will make man free, it will make him free now. If it has ever healed the sick, it will heal them now. If it will save us hereafter, it will save us here. If it will give us peace, and happiness, and unity with God in another world, it will in this world. If God was ever infinite and omnipresent, He is now.. If He was ever Truth, He is Truth now. If He was ever All, He is All now, hence all the truth there is. If God was ever the Creator and Father of one man, He is of all men. If one man could know God or Truth, all may. If one came to bear witness of the truth, all come for that purpose, and the truth is not understood, nor the purpose of life in creation comprehended, until this witness is consciously borne. If Jesus Christ by knowing the truth, and living in accord with it, could enjoy freedom from all limitation, and exercise the power of healing the sick and raising the dead, every one who knows the truth as He did, and be governed by it as He was, may enjoy

the same freedom and exercise the same power. He taught the Gospel that to know the truth He came to bear witness of, should make every one free who would be directed by it in their ways and works. Divine Science teaches the same gospel.

It will do us no good to know the truth unless we put our knowledge into practice. If we do not know how we will have to learn before we can realize the benefit to be enjoyed by its knowledge. Many think that the knowledge of truth will make them free from all their troubles, but the simple knowledge will not give them freedom; truth does not work in that way; it requires strict adherence to itself in order to demonstrate the result it is capable of producing. We might as well ignore the method by which the principle is demonstrated in definite results in any of the sciences as to ignore it in our mode of living, if we wish to demonstrate the freedom, health and happiness to which we are entitled.

"Know the truth and the truth shall make you free," if you live according to your knowledge.—*Harmony*.

"To refuse to give way to 'the blues' and to keep cheerful, whatever happens, is a practical way of making others happy."

An Answer to Your Prayer

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

FOR the benefit of the stranger who is with us I will state that this lecture composes one teaching, how to demonstrate along the lines of this Science; and if you will bear with me a few minutes I will recapitulate very briefly.

We first made the proposition that all depended on three general divisions, or fields of knowledge—First, God, who He is, our relations to Him; second, man, his rights and privileges, his relations to God, what he was given at his creation as God's child; third, the language between God, the Father, and man, the child.

This language we call prayer. This prayer we have been discussing now this fourth Sunday. We divided the prayer into what we term four general divisions, for the purposes of illustration. One is the preliminary part; second, the denials; third, the affirmations; and fourth, the praise. We are now discussing the subject of the affirmations. But before going on with our subject I will talk on the preliminary thought of prayer, the preliminary preparation, and also of the denials a moment, the preliminary thought.

In order for a prayer to be answered it must come from a person whose heart is right, whose heart is in tune with infinite Mind, whose heart is surcharged with love. Our Savior tells us that if, when you come to the altar and thou rememberest that thy brother hath aught against thee, go and be reconciled. It means this, that if you come to God in

prayer with a thought in your consciousness against any living person on the face of the earth, rankling in hatred, you had just as well stop, because God is love, and you can't inject into a being of Love any part or portion of hatred, or that hatred has anything to do with. God is Love; and, if you are to have an answer to your prayer, you must give it from a heart surcharged with love, perfect Love. It must not be a lip-service love, but it must be love that comes from the heart, love that loves to do right, that loves to love its brother, that loves to go on the other side of the bargain and look back and see that he is not wronging his brother, rather than to be trying just a little bit to overreach him. It is a love that prefers the other; it is a love that loves your brother as yourself, preferring one another. If there is any choice it belongs to the other. It is a very difficult thing to get one to denude himself, if you will permit the expression, of this selfishness that is inborn; that dwells in the consciousness of carnal mind. We want just a little bit the best of the bargain; that is, if there is any good thing, we are willing to share with the other, but if there is not enough to go around, we will take our share first. Or, if we are making a contract, we want just a little bit the better of the bargain.

That is not the kind of love that comes to God in prayer and receives an answer. You must come to God pure, filled with

*This is the sixth of a series of Lectures by Bishop Sabin, teaching How to Heal.

love, with sincerity; and, when you have made your prayer, stop. The trouble with the world in prayer is this: they are willing to pray, perfectly willing to pray; you go into the churches and into the private families, as my father's family, for instance; the prayers are long and voluminous, sometimes half an hour in length; they take up all the conditions of life, some of them not only the conditions of life surrounding them, but they pray for the Jews in their migrations throughout the world. I remember an old man who came to my father's house. It did not make any difference what time he came the family had to go to prayer, sometimes for an hour and a half, and he took in all the conditions of men, and became so notorious that we children knew about where he was if we stopped a minute to listen. Then we would know about how much longer we had to play. We played around on the sly. Such prayers as that are not worth the noise they make. The air is put to a wrong purpose when it is made to carry such prayers as these. Such prayers are worthless.

Prayers do not have to be in any particular kind of language, or in any particular form, but they must come from a sincere heart filled with love. You do not have to make prayers so long, but pray frequently. The most wondrous healings I have even seen were in answer to prayers not more than two minutes long, repeated through the night and day. Give them the realization and go on.

The great trouble with people in praying—I want you all to impress this thought upon your mind—is that they are willing, as I said, they are willing not only to pray themselves, that is all right, but when they get through they

want to turn around and answer the prayer for God Almighty. They are not willing to stop and let God answer, not at all. The majority of the world do not have time to wait for God to answer, but they want the answer and they want it now, and they have a scheme whereby God can answer it. They come to me frequently on the subject of finance, for instance, "How can God help me? I am here in Washington working for the government. My salary is fixed. How can God help me?" They are so ready to answer the prayer that their prayer cannot do them any good. Well, of course, that defeats them.

A very frequent cause of defeat, I think, perhaps, more than any other one, of the healer's power in healing, is the surrounding thought that presses down the healer, "Oh, you can't do that." Our Savior, when He went down into His own country, the Book says, could not do many mighty works, because of the unbelief. I had a telephone message not ten minutes before I left the house from the wife of a man who has paralysis. She had figured it out in her mind that God could not do this, for the doctor can't do it, and the doctor gave him up, no hope for life. Consequently, she had fixed up the answer in her mind that God could not heal; that He would not; and so far as her power could go she was defeating the efficacy of the prayers that were being made for her husband's recovery, and defeating all possibility of his being restored to her. That is not what she wants. She is desirous of the very reverse.. She loves him dearly and wants him back with her, a most elegant gentleman. But it is the error that prompts her to endeavor to answer God's part of the prayer. Now the command is this: "Commit thy way unto the

Lord; trust also in him; and he shall bring it to pass." Every prayer you offer you commit that petition to God Almighty, go another step, and after you have offered it, now trust for its fulfillment, and go on and attend to your business. If you have not any business, read a book; if you have not got any books that you want to read, go and play, or do anything you want to do along the line of your everyday vocation, and let God Almighty's answer alone. You have committed your way unto the Lord, and the command is to trust.

Mark you, you have nothing to do with the answer, but God alone has jurisdiction over it. I have treated patients time and again, that all the time were fighting because God did not answer them quick enough, dictating how this thing shall be done, and how that thing shall be done. Very rarely do such persons receive any benefit, because they kill in their own minds the power or the privilege or the part, or whatever you may call it. They defeat themselves by their own actions in their own mind.

You must remember in this connection to always bear in mind that whatever you are is the result of your own thinking. You are but the mirror of your own thoughts. You find a person who is always thinking of the blue side of life, prophesying evil, prophesying sickness, prophesying want, prophesying trouble, fearful that some disaster is going to overtake him, and I will show you a person that in his countenance depicts all of those thoughts in every instance; it never fails. Show me a man of mean temper. His thoughts are pictured on his face. He is ready to grit and grind his teeth on anything; he is a monster. Carnal mind is leading him to the devil, if there was one, and is keep-

ing him in the environments of Hades all the time.

It is simply the condition of the mind that builds the body or destroys it. Therefore, it becomes important that you should remember what I told you about how to think, the power of the thinking, the quality of the thought. As you think you build yourself up with happiness, with health, with strength, with vigor, with contentment, with sunshine, with prosperity and all the good that God Almighty has for His children—you have it if you pull it down into you by the way of your thinking. But if you think, on the other hand, of sickness, of sorrow and of death, and of want, and the evils of the so-called material world, you destroy yourself. That is simply all there is to it.

Now there is another thought that is very essential in your praying. You must have absolute elimination of everything called fear. It is the fearful one who is also the mental suicide. If you think fear, you are working against yourself. Suppose your friend is about to start upon a voyage. Some mothers send their boy away weeping and with all the fears that he will be cut off, or get hurt and it is a wonder that the young fellows do not all go to purgatory before they get back. I know that my mother when I would go away would weep over me and send me away with enough fears to sink an ordinary ship, and I do not think my wife was very much better with her boy in the years back. It is the mother's love misapplied.

Keeping a boy tied to the mother's apron string is another bad thing to do. Let the young eagle use his wings; let him use them; let him fly out. Teach him proper morals; fill him with self-reliance in God Almighty Love, affirm

in your own consciousness, that God's love covers him; that he walks in it; that no harm can come to him, around or about him. If he goes amid the storms upon the sea or upon the dangers of the land, it matters not where, God Almighty Love protects him there and then and he is absolutely adamant to every kind of so-called evil. God Almighty leads him and protects him.. Those are the thoughts to send out with your boy, instead of sending him away with a pocketful of tears. I am not blaming the poor mothers, for I know they suffer, but I know how they do wrong. They are simply helping to break their boys down.

Now what is true in one department of metaphysical thought is true in another. If you are a business man, if you hold the thought, "My business is good," if you hold out a clouded thought, a depressing thought, you reap the thought in your business. The fellow that is always worrying about trade, always goes to bankruptcy, and when we come to take statistics of trade given out and find that about ninety-five per cent. of those who make a mercantile venture fail, we can see how many of them use these pessimistic thoughts. This is all wrong. It is the fellow who absorbs sunshine; it is the fellow who looks upon the bright side of life coming from God Almighty who has success in life. Such are the men that own the great department stores; the men that build our mighty railways and steamship transportation companies. They are the movers of the world. The fellow who believes in himself, who believes in himself because God Almighty gave him the power; he is the one of whom the world cries "Trust," and the world cries "Robber," and oftentimes it is true, but he be-

lieves in himself and he has success. But the boy or the girl who everlastingly believes in somebody else more than themselves are always digging their own graves, so to speak. In the world you never found a man or a woman in your life that did not believe in themselves that was worth anything. They are always failures.

A woman who does not believe in herself is fit only to be dandled upon the lap of fortune and spend money and talk about fine hats and all that kind of business. I do not object to the fine hats, but I want her to have some sense as well as the man; and this Science manumits the woman and brings her up and puts her upon the dead level with her brother. The opportunities of life are open to her the same as to anybody else; and this is the only Science that I know of where that is true. It brings her up to where God created them; male and female created he them. They were created on a dead level and they should have kept there all their lives, and would have done so had it not been for that second chapter of Genesis story.

How important it is that we impress these thoughts upon our minds! How important it is for the world's good that it should be practiced! Take this audience today, and while it is not large, for the weather is inclement, there are more brains in this little room today than perhaps in any other church in the city of Washington. Now most of you, I know most of you are clean diamonds. You have thrown away the cobwebs of prejudice; you are seeing the light of the Truth now. You are nothing but babes yet, but we are on the right road, and we have the promises of God Almighty that He will lead us if we will only accept of the leading; and all we have to do to

be a success in any department of life is to believe in yourself: Then affirm success, whatever it may be, it matters not, "I am, I have," never say, "I can't."

Did you ever know or think what a monstrous sin it was to say, "I can't." What are you? You are God Almighty's child, created in His image and likeness, endowed with all power and all dominion. That power and that dominion belongs to you. It is yours today, for God never created one child different from all the rest. Then you have this power and this dominion, and you say you "can't." Do not you see what a monstrous thing it is to say that? You are denying the God-given dominion that you were created with, and it is a positive falsehood, because you can, if you do not commit mental suicide. Affirm, "I have, I will, I can, God does;" always in the affirmative yourself, you are on the side that seeks, asks and knocks.

The world is divided; all conditions of thought are divided into two great divisions; one demanding, one seeking, one knocking the other supplying. You are on the knocking side. Then affirm, claim there is nothing but good for you, you are God Almighty's child; you have all and all belongs to you. Then use it, claim it; and when you have done that you have done your part. You do not have to be on the other side, the supply. That is none of your business. God Almighty supplies. It is for you to do your part and go and enjoy yourself, knowing that, when you ask, seek and knock, you are going to be answered. Know it and go on and attend to your business, and do not watch and nullify every possibility of an answer that you may receive by your own infidel thoughts, "I can't; God will not; how can He?"

You see you have to make these things practical. You have to bring them right down into the affairs of life. There is not anything you cannot have that is good. It all belongs to you. Now if you ever had a wavering in your mind, oh make up your mind now you never will have another doubt. Ask, and then behave yourself, be the God-child and God Almighty will take care of the rest.

Come to God asking as a little child. When your babe comes, asking for something it does not go around and try to answer the prayer itself, but knows it is going to get it from you. Come as a little child without guile, with perfect love in its heart, "Mama, give me so and so." They come and they do not go on the other side and try to supply themselves; but they ask and that is why they get it. That is why we are told that we must be as a little child before we can enter into this kingdom of heaven.

Now, the last word that I have to say to you on this subject is, Do not try to be both sides of the prayer. Ask, and let God do the answering. Sink this thought into your consciousness, and let it be the leading incentive of your life to follow in the footsteps of Truth, asking and trusting.

Remarks.

Before closing our services we give what we term a treatment. Why this should be termed a treatment I do not know. It is a word that we inherited, but it means nothing more nor less than prayer, the prayer of the realization. The prayer of the realization means this: that we realize in our consciousness that God is Life, that God is Spirit, that God is Love, that God is good. It does not mean that God has life, as you or I, because if that were true, Life would be

greater than God and God would be dependent upon life. But God is Life, the Essence of Life, and wherever we see life manifest it is God manifest. We see it on every hand; we see it in the world, in the plant and the tree, the grasses in the field; in the insect life: We see it in the waters. The little rill goes to the creek; the creek runs on to the river; the river goes to the ocean, with its mighty currents rushing on forever, as if all depended on its getting there at the exact time, and it does get there on the second; and when it fills up this estuary at its allotted time, it rushes on and on in its mad career, as though all depended on its doing its exact work on the second.

So it is in the world in its career around upon its axis, rushing on. It must be there at the perfect instant, and it makes it on the second then in its mad career around its orbit, and next around other worlds. That life everywhere is God manifest.. Now we realize this to be true. We realize that God is Love, omnipresent Love, not only the love that He has for you or for me, but He is the essence, Love; and Love is God manifest, wherever you see it.

Jesus said, "You can know my disciples because they love one another. A new commandment give I unto you that ye love one another." Unless you love man you have no part or parcel in this kingdom of Mind, all dependent upon love. Love is your weapon of offense; your weapon of defense. Nothing but God Almighty Love sustains you. It makes you a conqueror. You conquer with Love. If you are attacked by an enemy either secretly or openly, throw out your love and it encases you in adamantine.

Love fills not only every particle of

this room, but all these endless worlds on worlds forever, omnipresent, inexhaustible, center everywhere, circumference nowhere; God Almighty Love. You live in it, and you live in Love; and you live, move and have your beings in God Almighty Love, and God Almighty Life. We make this realization and this is the prayer that heals. You, the image and likeness of God, dwell in eternal Life, Eternal Good and Eternal Love. You are surrounded and engulfed in it, and you are perfect and you can't be anything else than perfect; and all the seeming evils pass away. They are nothing because they are unreal, and the place that knew them soon knows them no more forever. But eternal Good, eternal Life and eternal Love remains with you, the children of God forever.

Prayer.

We thank thee, our Father and our God, that we do live in Love; that we do have eternal Life; that it belongs to us; that we are engulfed in it. We have this realization. We therefore realize that we have eternal good, eternal happiness, eternal health, eternal prosperity, and that no so-called evil can come near us, around us or about us, because we are encased in this beautiful Love and Life and Good, and nothing but perfection can come to the children of God. We thank thee, Oh God, our Father, that this Truth has come to us, and that we can be masters instead of slaves. We thank thee that thou art making our work a success throughout the world, spreading this Truth broadcast to every country on which floats a flag of civilization; and we thank thee, our Father and our God, that thou hast made us an humble instrument to carry on thy work, and make our work

more and more a success. We ask in the name of Jesus Christ. Amen.

Music.

Infinite Love goes with each of us to our places of abode; surrounds our hearthstones wherever they may be, whether on this continent or on others; and our friends, wherever they may be,

are surrounded by beautiful, Infinite Love. It gives us harmony, peace, happiness, prosperity and comfort; gives us the perfect realization that we are the children of God, living, moving and having our beings in infinite Love, infinite Life; and we thank thee, our God and our Father for all, in the name of Jesus Christ. Amen.

Another Form of Affirmation

I AM Spirit; therefore I have and am what belongs thereto:—"the things of the Spirit," which are life, love, power, intelligence, health and strength.

I am life, because I am Spirit; and life is health and strength.

Spirit is not subject to anything, no evil or disease; but is master of all things—all good, life, love, health and strength. Therefore, with spiritual power and life, as the scriptures assure me, I am given "dominion."

We are told that man is made "in the image of God," the Infinite Spirit. Therefore I am Spirit.

I am His creature, child and heir. I must realize my heirship and take possession of my heritage.

Life is my inheritance from the Father, and all good things of life; health of mind, soul and body, sanity and soundness.

God is my life; "My strength and my Redeemer." He is the All-Giver of all things good. "Every good gift and every perfect gift is from above."

The Source is exhaustless, and we can freely have all we will receive; yea, all good things—life, love, wisdom, righteousness, health and peace, harmony, happiness and heaven.

He is the Life of our life. This is "the life of God in the Soul of man." "There is one God, who is above all, and through all, and in you all."

You are made in the "image of God," the Infinite and Eternal. You are therefore of His spiritual nature and life. In that God-likeness you are Spiritual and perfect, and have eternal life. You are the child of perfection.

Awake to consciousness of it! Be, and live, and act that:—your true, deepest nature, your divine self!

Realize your oneness with the All-Spirit, All-Life, All-Perfect!

"In Him we live, and move, and have our being."

"And grace be unto you, and peace: from God our Father, and the Lord Jesus Christ."—*J. W. W., in Practical Ideals.*

True worth is in being, not seeming,

In doing, each day that goes by,
Some little good; not in dreaming

Of great things to do by and by.
For whatever men say in their blindness.

And in spite of the fancies of youth.
There's nothing so kindly as kindness.
And nothing so royal as truth.

—*Alice Cary.*

Practical Questions

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

IN continuing our lectures on teaching how to demonstrate along this Science, I have concluded this morning to take up a few practical questions so that you can apply the Science that you have already been taught.

In the first place you have to practice what you know. To one he gave five talents, to another two, and to another one. The one who had the one talent refused to do anything with it, and he got nothing in return. He was paid for his trouble by having that taken away from him which he had, and it was given to the one who had the most. It is so with you; so with each of us. Those of you who have talents and refuse to use them, will have those taken away which you have, and they will be given to the one who has the most. That is universal law.

Another thought is that no person becomes so high in this Science that he is not tempted. Our Savior was tempted. He was tempted in that point, which to all appearances was the most tender. He was asked to turn the stone into bread. He had had nothing to eat for forty days and forty nights. It is so with all of us. We will be tempted, but if we will give to the tempter the same answer that Jesus Christ gave, we will have deliverance every time. As He said to the same tempter on another occasion, "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." Give Him Scripture for Scripture. Hold up the Truth. Remember that it is the word of Truth that destroys all evil.

Some one will have an attack, say of lumbago. I know a Scientist who within the last ten days had had an attack of lumbago. She told nobody about it until after she had conquered it. Every time it would attack her she would say, "Get behind me, Satan," and it was but a very short time until she overcame it, destroyed it. The devil of fear takes possession of what we term carnal mind, and thereby enables the tempter to take possession. You must always stand guard at the citadel of thought, and when a thought comes, "I am this," or "I am that," denounce and deny that devil right then and there, and say, "You can't come into my mentality. You belong to evil, get out," and it will go away instantly, and you will be surprised at the beautiful demonstrations that will reward you for these precautionary measures.

If you are attacked by anything, it does not make any difference what it is, one thing the same as another, and you say, "Well, yes, I have it, I am getting old any way, and I have to prepare for the passing out," you set up the very devil that is trying to get possession of you, you put him in the saddle, and you will not get rid of him until you have paid the uttermost farthing.

You must remember that all is eternal Life; all is eternal Now, all is eternal youth, eternal strength, and eternal good, and that you are the image and likeness of all this, and if you believe that and

*This is the seventh of a series of Lectures by Bishop Sabin, teaching How to Heal.

recognize the Truth, then you will quit this foolishness of preparing for death; quit this foolishness of preparing for old age; quit setting your house in order to go over the dam of death, something that man created.

God never created man with death. He created him His image and likeness. But God is just the opposite of death. God is eternal Life; God is Life. Not that God has Life, but that God is Life. If God simply had Life such as you and I have, Life would be greater than God; God would be dependent upon Life. But God is the essence of Life. You are His image and likeness, but by this so-called carnal mind man has permitted himself to drift along this way of destruction until the whole race are a passing on through the hell called death for the purpose of doing something, they know not what. It is absurd.

I know Scientists do not believe that any person that ever dies ever has any resurrection, or there is anything left of them at all. But I do not believe that, for I know there never was a time that ever God did die. I know when God Almighty breathed into your nostrils the breath of life you became a living soul from that time on and you live forever, and this seeming death is simply the withdrawal of the breath of life from that so-called body. It changes you about as much as if I were to go into one of the ante-rooms there and put on an overcoat and go into the other and throw it off and continue with my work. I have no more doubt that our work will go on than I have that I exist now. The spirits in prison had the gospel preached unto them. There must be a time somewhere when all of God Almighty's children will return to the Father, and every knee shall bow and every tongue confess

that Jesus Christ is the Son of the living God; when every one will sit down with Abraham, Isaac and Jacob in the dwelling place of the Most High; and we will all forever and forever rejoice in the eternal sweetness and goodness of Infinite Love.

That time is coming, but to many of us it is rocky. It is a rocky road to almost all, but wherever it is rocky it is our own fault. Nobody is to blame but our own selves. Those of you who have an opportunity to know the Truth, to study the Truth, Jesus says you shall know the Truth and the Truth shall make you free. Those of you who will study and go along this pathway of life with your hand in God Almighty's hand and let Him lead you at every step, trust Him for everything in every way, will never know what failure is; never know what sickness is; never know what trouble is or want is; but all will be Infinite Love and Infinite Good, and your pathway will be blessed and strewn with roses of happiness and contentment.

Therefore make your Science practical. What is the use of your coming here and listening to me, or reading books, or studying and hearing these things unless you put them into practice? I would rather never see you than to sow this seed in barren soil. I want those who hear me to learn the Truth, to commence this upward walk in this infinite garden of love, infinite wisdom, and bring your minds in touch, in harmony with infinite Love, and infinite Mind. And when you get there go on, and do not look back, and you will soon have the witness of the Spirit upon the right hand and upon the left. Everywhere you go you will be blessed with demonstration, and you will know what you say is true, because it proves itself.

Practice what you know. If you have not any more knowledge than to say, "Get behind me, Satan," when anything attacks you that you do not want, do that. Give it the cold shoulder right from the start.

Now what belongs to this in one thought belongs to it in all, all along the line. Health is by no means the only thing that we are working after in this Science. It is true it gives you health. It gives you harmony, but it does more than that. It destroys all want, puts you in the pathway of prosperity, in the pathway of plenty, and all you have to do is stay by your Science, by your God, and you are perfect.

Suppose you have a lot of money to pay tomorrow and do not have a cent to pay with. The realization should be this: "I am God's child; I am God's heir; all that He has belongs to me and I have abundance; I have money to pay those debts." Trust God and tomorrow see where your money will come from. Where you fail, and where almost all the world fails they do not believe a word of it when they say it. Commit thy ways unto the Lord and trust, but a majority of people do not, they will commit their ways unto the Lord, and instead of trusting, they will go around on the Lord's side and want to answer the prayer, tell God how to answer it; or they will discuss the question, Can God answer it? Instead of trusting they will debate the question and say, "I do not see how He is going to help me." They do everything in their power to nullify their own prayers. What is true of this one particular line of thought is true in all lines of thought, the same thing.

When you are treating a patient, if you are a healer, or going to be, and you

all will be, suppose that patient is very bad to material sense. You do not see that; you see beyond that manifestation of so-called disease to the child that God made, the perfect child; and you see him in his perfection. You make that declaration as you have been taught along the lines of perfect health and perfect harmony, and when you get through you thank God that it is true in the name of Jesus Christ, and thank God for His help in the name of Jesus Christ, and then go on and attend to your work. Do not stop to see whether God is going to answer the prayer, and do not discuss how God can answer it; do not put any limitation in your own mind, because then you become a waverer as St. James says, and a wavering mind receives nothing, and you have literally killed your own prayer.

The person who prays to God Almighty for a certain thing and then goes to counting and discussing in his own mind whether God can do it or not, is simply wasting his time; he cannot pray for he does not know how to pray. The only way to pray is to know the prayer of the understanding. Discuss along the lines in your own mind who you are, and what you are, and to whom you are praying and what you are praying for. You will see that you are on solid ground, and then make your perfect realization and God Almighty will give you the victory.

There is another class of men who are in business. Trade will be dull, and they will sit down and will begin to take account of their business affairs. They will begin to discuss them in their own minds. "Business is a failure," they say; they are going to be ruined, they have not one-half money enough to pay their debts; failure is ahead of them. They

always discuss it from that side of the question. What is the result? Every one of such men fails in business. Every one of them fails. Now, mark you, you never saw a man who believed against himself or his business that ever succeeded. All these men that have great stores, or great business enterprises, massive financial operations; great transportation companies; men that do the big things, the men of mighty brains, are every one of them men who believe in their own selves. Never one of them ever succeeded who did not believe in himself. Take this fellow Harriman. While I am not in love at all with his methods, and I think they are reprehensible, Harriman believes in Harriman. There never was the like known in the financial world, never was dreamed of, the monstrous success that he has had; and he is egotistical on Harriman's ideas to crankism. Take them all, and in the degree that they are absolutely on their own side, believe in their own selves, in that degree they have this exercise of this power and dominion.

Every one of the men who fail are the fellows who have blackballed their own selves, their own business or their own success.

Now practice your Science. If you are a storekeeper, "I have success"; if you are in the government employ, "I do my work, and I do receive proper promotion." Throw out the vibration along the line you want to see realized. If you are a school teacher, whatever you are, throw out the affirmations along the lines you want to see realized, and you will get that every time. If you begin to pull back, going back on yourself, or your own success, every prophecy of that character you throw out against yourself is a nail in your business suc-

cess coffin. It is a sure foundation of failure.

Take the persons who are always prognosticating that there is a time coming when they are going to come to want. I have seen, perhaps, more of this because of my former occupation as a lawyer; I have seen so many people who were afraid that the time would come somewhere, some time when they would be left on their children objects of charity. I have one case in my mind where the parties had great broad farms, magnificently improved, cattle and horses and other stock by the hundreds. They were afraid some time would come when they would be put on their children, and in an incredibly short time they stepped from that pinnacle of perfect prosperity right down on one day's transactions. They did not have a dollar, and never had a dollar afterwards but what they got from their children. It was an indorsement for one of their children, which cleaned them out in 1873 during the great panic; wiped them out in one day. The prophecy had come true. It does not always come so quick as that, but it always comes. I never knew a failure in my whole experience. Every prophecy you make against yourself along these lines, or every evil thought is a prophecy which is bound to come true.

If I should release a barrel of water out here in the gutter, it would not run up hill would it? It would go the other way, would it not? Why? There is universal law that makes it go. Well, all of God's dealings with us run along the same kind of a law. If you throw out bad thoughts against yourself or your business affairs, you are going to fail, you are going to receive that which you are afraid of.

Take these persons that are always afraid for their health and say, "I will have sickness." They love to dwell on the aches and pains they have, and if they can get a friend to come in and sit down and listen to them rehearse how mean they are, it is the delight of their lives. Such persons as they are simply piling misery on themselves. If you ever were sick don't you ever rehearse it. You never will be sick in the future unless you want to be, and if you ever stole a horse or a chicken, as Talmage used to say when people wanted to tell of all the mean things they ever did in their social meetings, "If you ever stole a chicken do not tell anybody about it, because I do not think you will ever pay it back any way; we do not want to hear about it."

If you ever were mean enough to be sick do not ever talk about it. Look back at it as one of the black spots in your life. Do not ever think of it again; never. Do not ever rehearse how bad you were. Never allow the foul thing to come into your consciousness again; never. Cast it out, it belongs to the dead, and let the dead bury the dead. It is no part or parcel of God Almighty's child. Throw it out; be free, and know the Truth. All is forward, moving forward in all of God Almighty's kingdom.

I was reading last night an article about the conservative man and the radical man. We have two parties in the United States; both composed of good men. But one is the conservative party. The conservative hangs on to the wheel of progress; but he does not do anything; he can't get there. The other, while he may not be so good, I do not believe he is, is advancing. He goes ahead and does things. Now what is

the difference? The country is rolling in wealth and prosperity, such as the country never knew under the one, while the country went into a panic within a few days or a few months after the other got control, created by this intolerable conservatism, this hanging back and failing to go forward.

We have to move forward. It is God Almighty's law. Go ahead; do not hang back; do not pull on the wheels of progress. I am not making a political speech, for I do not care whether you are a democrat or a republican, not the least little bit. I think I like a republican fully as well as I do a democrat. I was born one a good many years ago, and I have studied both sides. I will tell you what I think. They are all good people, but it is mistaken methods. You must go forward if you succeed. You must.

We have a religion that takes us above politics; it is above the contentions of churches and everything else. We see the whole family of man as God Almighty's created children, and we love them all. They are all our brothers and our sisters; and our object and aim are to give each the Truth that will make them free, and by and by we will have no necessity for governments; we will have no necessity for political parties, and we will live in the kingdom of love and the Lord will be the light thereof. God Almighty's light will rule; and then the nations will learn war no more, but universal love and universal good will settle down into the consciousness of men, and we will be at peace forever and forever. That is the Millennium. It is coming. It is not far off. All we have to do now is to preach the gospel, send out the good word; if need be, heal the sick; but above and beyond all, teach the

lesson that makes us free. Let that be our work in season and out. If you can't preach, send books. If you are too poor to do much, do something, for everything that you sow you reap.

Just one word more, although my time has expired. I want to say this about this subject of giving. People are so much mistaken on the result of giving. They are so mean, so little and so pinched, and they do not know that that disposition is crushing them all the time; crushing them all the time. If we could get ourselves where we would be broad enough to give, give, and keep it up, throw it out all the time, why the possibilities of success that would come to us would be unspeakable. In my affairs if

I have a dollar or a hundred dollars that I can give away I throw it out; it goes, and I never know want. I never see the time that I have not got plenty. I never give a dollar but that it comes back many times. I tell you, my friends, practice it. The more you give, the more you will get. Do not stop to discuss where it is coming from. That is God's business, and it is yours not to answer his part. You do as you are told, and see how the blessings will fall to you.

Now these are practical questions that we have been talking to you today. Apply them. But the greatest of all is to go to work and apply what you know. Commence and keep it up. Unless you do that you will never advance one step.

Eternal God

WE are taught by Holy Writ (and its teaching commands the full sanction of man's highest reason), that God is also Eternal Truth, All Good, and All Eternal Life, Omnipresent and Omniscient, Perfect Spirit, Eternal Mind. From Him, therefore, no evil can proceed.

To assert the contrary of this proposition is to maintain absurdly that perfect health can produce sickness, radiant light generate black darkness, and Truth beget falsehood. A genuine soul-felt appreciation of these eternal and essential attributes of God will enable us to understand man's true relation to Him, the Supreme Being. But this teaching must be read in the light of the fundamental truth that man is the image of God—that is, made according to the Divine Spirit, for it is the very essence and nature of an image, that it should be

the counterpart of what is imaged. We are told that the human form—the body of man—was made in the image of God, but man, whose identity and glory among created beings are in his being a spirit; a truth which he proclaims when he declares, "I am a Man." Being thus an emanation from God, the expression of Eternal Mind, He is himself immortal mind. As the whole is the sum of all its parts, it follows that God, who is the aggregate of all perfections, has not created and cannot create an embodied image or reproduction of Himself that has in it any imperfection.

Hence to affirm that man—that is, as we have shown, the Spiritual, Soul identity, the image of God—is the subject of disease is to affirm that the Eternal and Incorruptible Mind has produced corruption, and that perfect health, Eternal Life, has generated decay and death.

The Difference Between Evangelical Christian Science and the New Thought

Miss MARTHA E. VAN VOAST

• Before the Evangelical Christian Science Church

A CONTENTED and a happy people must always be advancing, progressing from the thing possessed to something continually higher. In the old thought of the churches, this seemed to be impossible. They stood still, their ideal remained the same. The consequence of that was that the people became dissatisfied and restless, and began reaching for something higher, something better. The New Thought people then took the opposite, thinking they were going to reach a higher and a better and a more satisfactory plane by doing away with the old Conservative ideas, and in their New Thought movement they left out such words as God, as Jesus Christ, putting in place Principle. Divine Principle, Supreme Being, Infinite Mind, Spirit.

Within the past week there have been two or three people to talk with me, who have been reading New Thought books and were not satisfied. They did not find the word Jesus Christ in them. Why was it? I think I can explain the why. Many of the New Thought writers seem to think that if they mention Jesus Christ or God the Father, these words will frighten away some one who has grown tired of the old theology with its worn-out dogmas.

The first law that all New Thought takes is the law of right thinking, or suggestion. That is a well-known law, and it is a law that is as old as the world, as

man; and through that wonderful law we make or mar the divine that God has given us. For instance, a conversation I heard in the past week. A mother and a little one were passing along the street. The little one was so bundled up that he could not reach the curbstone. He was making an effort and she impatiently rushed back and took him by the arm. "O, you little devil, you are the torment of my life!" That mother was giving out a thought, a prophecy, that, if it comes to her in ten or fifteen years, she will think that God has chastized her and made her suffer. But she will simply reap her own sowing.

If one put out the thought, "O, I am miserable. I feel very bad. I do not know that I shall be able to be out again. I am getting old and feeble and I can't walk," that person is destroying his own health and happiness by evil suggestions. I had a friend only yesterday who said, "I do not think I will be able to go out again." I said, "What do you mean? Do you want to be on that bed?" "No." "Then why in the world, when you know a law do you not obey it? Why do you work against yourself? You know if you do it again, you deserve to stay in bed for six months; it is your own reaping of the crop you have sown. When one knows a law and does not obey it, he deserves to suffer."

Ignorance does not protect us from any law. The law works just the same.

You should know the law. That is why God gave you your brains, your intellect to use, to use not simply in decking your body; that is good, nothing wrong about it, but it is not the highest. You want to take the essential thing, and if you have not the time for both push back the non-essential; and the most essential thing for one of God's children is to think right as well as to speak right, because as a man thinketh so he is. So far we are suggestionists. We believe in suggestion. But we also believe in the Bible. We believe in the revelation of God through His Son, Jesus Christ; that He came into the world, was manifested—God manifest—to teach us the Truth; to teach us that God is Love, and that in Him we not only are one with the All-Love, but that we are Life, one with Him, Life, if ye believe.

The first epistle of John teaches that if we believe that "I am the Christ," God manifest, we have power, and it is as ye believe that ye have power. It is out of date, an old fashioned thought among our New Thought brethren, to have that belief, but as Evangelical Christian Scientists we stand on that platform.

I went to a convention some time ago of New Thought people, and we listened—a little cluster of us believers—to a number of interesting lectures. Finally about the eighth or ninth speaker there was a call for a gentleman, who seemed to have the same impatient feeling that we had. As he arose from his seat at the farther end of the platform, he said, "I believe in the name of Jesus Christ." There was not a human being in that audience but seemed to take a long breath. It was just like a ray of sunlight coming into the place. There was the power of the Truth. They were aiming and reaching and striving to get some-

thing "new," that had not been dinned into the people's ears all these centuries, and so they left that good old name—the name of our Savior—out.

I do not mean to say that they are not doing good. They are. All these things are good; but they are not the highest and the best. I have a friend who is doing good work, a great work, and she said to me that many times she found that to put a New Thought magazine into the hands of some one that was just beginning to be interested, helped her in her work very much. She could follow that New Thought magazine with Evangelical Christian Science every time. They were reaching for it, it never satisfied; they wanted something better; and it was simply the entering wedge for the great grand Truth of Evangelical Christian Science. Anything that has stood for the centuries, that this revelation of God has so wonderfully, is going to be known universally. This revelation that Jesus is the Son of God; that He came to us to teach us that we had the privilege of becoming sons; that we have the privilege of becoming like Him; that if we did believe in Him, through His name we should do greater things than He did, because He went to the Father is the basic thought, the cornerstone of our belief. We know that we can and do mighty works and it is because we believe. We know that we can do wonderful things. We know that through prayer in the name of Jesus Christ, we can do anything that we ask. It is not a power exercised by one or two, but it is for all. It is a fact that every one of you can take into your own hands and prove that it is the Truth.

You do not have to be taught by any human being. That is another beauty of this wonderful revelation. He said, I

will not leave you desolate; I will ask the Father and He will send the Holy Spirit of Truth to teach you everything that I have said and done. You do not have to go to a human being. All you have to do is to take the revealed word of God and study it, ask the Holy Spirit of Truth to teach you, guide you. How can one human being tell another what to do? I have tried time and again. Today I tried to say something to friends that I love dearly. I thought I had a glimpse of Truth. It was dim but I thought I had it sufficiently to tell them. I failed utterly; they did not get a glimpse of the thing I was trying to tell them. In God's own time all will be raised into their oneness, and see that Truth stronger than I can ever give it to them and through the Holy Spirit of Truth. I have tried to express something that came to me; to another and failed utterly. I made a talk Friday night and thought it so plain that all could understand. As they were going out a lady said something that showed me that she did not get a glimpse of the Truth I was trying to teach.

The Holy Spirit of Truth is the teacher, and it comes to you and tells you the thing you need to know, for your life, for the Omnipotent All-knowing Mind is the only Mind that can lead you to your highest and your best. That teacher is yours. We know it. It is revealed in the Bible and while books are good, stimulating to thought; do not ever forget that the greatest stimulus to the thought of any one of God's children is the revealed "Word." I claim that John is the revealer more than the others. He it is who says that the Holy Spirit of Truth will teach us and He tells you of the wonderful love that God has for you. He tells you of the wonderful

things that God has already given you, that are yours for the taking. But you have to make the effort. You have to take. No human being can force it into your hands. You have to choose; you have to reach out and take that which He has already given you. It is for every one, for every human being. God loves all alike. It does not matter where they may be; it does not matter how long they have been choosing the wrong, but that perfect love of God is theirs always, always standing ready for you to choose, to accept the divine and become at one in union with your higher, truer self.

As Evangelical Christian Scientists, we believe in God; we believe in His Son Jesus Christ, and it is on our banners, well in front, blazoned in the largest letters, this belief, and this love. In every prayer we make we ask in the name of Jesus Christ; and every promise in the Bible is in His name. Ask whatsoever you will in His name, believing, and it is yours.

In every movement there has to be a radical change. Perhaps that is why we have the New Thought movement. It is doing good. Even our ministers in Boston and Chicago with their wonderful movement are doing good. Their people would not accept it from us, but from them they will, and it is only the entering wedge. It will never satisfy the soul. It will never satisfy the divine God's creation; nothing but the oneness, coming back to the Truth, the higher self will make us free.

Then the main difference between us and the New Thought is this: We place God and His manifested Son on our banner. I think they all believe in Him, but they do not like to say the words. They seem to think, "Oh, be careful now, they

will express it; put it as something else; Divine Intelligence, or some other word, but never put it out as Jesus, the Son of God." I can read their books and supply Jesus the Son of God, or God, and it is all plain sailing. But when you leave out that understanding it becomes mystical and misunderstood.

Truth is vital, is life, and must sweep the world. I do not know how long it is going to take to do it, but I know in its essence our Truth will do it. It is the Truth as revealed to us by the Son of God, as given to us by His best interpreter, John, and as such, it has power; and this power, given by the Holy Spirit of Truth, will redeem the whole world. "The promise is that every knee shall bow and every tongue confess, and we know that the promise is to be fulfilled. The world is beginning to change; the vibration, and the law of vibration are perfectly understood by the people in the New Thought. When you get a body of people throwing out constantly every day and all hours, the Truth of the Allness and the Oneness of God, that there is nothing but God, and God manifest; that its opposite has no power and is nothing, is passing away, that vibration gains momentum, and keeps on rolling and will roll over the whole world, for it is God's Truth, and the people are ready for it. They are awakening and they want something higher; they want a higher

ideal of living, of life. They come into my room every week, saying, "I can't live the old life any longer. There is nothing in it. I want something, I do not know what I want. What have you? You look happy." I am very pleased to tell them what I have. But it is the unrest, because they are not in union with their divine, with their Creator; the souls are forever unsatisfied and unhappy, until they get back into their own; until they become in union, through Christ Jesus with God the Father.

As Evangelical Christian Scientists we stand for that. Our idea of God gives us the noblest, most beautiful, most loving Father that a human being can imagine, and we love Him with all our hearts, minds and souls. It is easy to love Him, when we know that He is nothing but perfect love and goodness; that nothing but the highest and the purest and the best can come into our thought of our God; and as we love Him we have to love everything that He has created, because it is a part of our Creator, so a part of ourselves. When we do that through Christ Jesus, is there anything higher? Does not that lift you out of this little bit of personality? You throw it off, it is nothing. You come up into your oneness, sons of God, joint heirs with Christ, living, moving and having your beings in this perfect ideal.

Individuality

All evil's varied forms—sin, sickness, death—

Are but a subtle Fear made manifest.

He who derives from God, being and breath,

May gain exemption from all claims unblest.

SUSIE M. BEST.

The Beauties of Evangelical Christian Science

MISS BERTHA TELLYER

Before the Evangelical Christian Science Church

I AM asked to talk tonight on the beauties of Evangelical Christian Science. Its beauties are legion, and if I were to attempt to tell all the beauties of Evangelical Christian Science I certainly should fail. But I am going to try to tell a few of the things that have come to me. Things that have settled in my consciousness and which I have made my own; things that to me are a part of myself now, and never shall be anything else but a part of myself. They shall be mine always, and I shall live forever.

It is impossible for any one to tell all the beauty of this truth. There is no language by which it could be expressed or described; nor by all the languages combined. For who can tell all the Love of God? Who can describe the Love of God? Who can tell what and who God is? Who can describe even one of His characteristics; of Him, the best, the mightiest of friends? He is Love. He is the Omnipotent, Omnipresent One.

All this and much more Evangelical Christian Science teaches. It teaches us what He is, what He does for His children, and what He expects them to have and to do and to be.

The height and the depth, and the length and the breadth of God's Love are in its teachings, and it is beautiful beyond any descriptive power. The loving-kindness of Christ's teaching is in its creed. Jesus Christ, who taught all love, all goodness, all kindness, all loving kindness, all mercifulness and peace and

good will. He who taught all these things is the pattern of the Evangelical Christian Scientist. There is not another pattern or example and it is He whom they lift up on high, and to whom Christian Scientists look, and whom they love supremely above all other loves, He the one altogether lovely, and altogether worthy of all the adoration of His children.

It is Christ Science because it pertains to Christ, and it is Scientific, because it is surely demonstrable and true, and the results are always perfect if the application of the Truth is right; and so it is scientific. Hence it is Christian Science. It is Evangelical, because it is evangelizing the world. It is recreating man; it is making the world over anew; it is realizing heaven here and now, teaching the people that they need not wait for the hereafter. "Behold the kingdom of heaven is within you."

God could not make His children understand what He had for them. He could not make them understand His intentions toward them, so He sent Jesus Christ to demonstrate the power and dominion He had from the beginning given to His children; and to tell them that what Jesus did they could do also. This is what Evangelical Christian Science teaches us. It is a great truth. It is a beautiful truth, the most beautiful and wonderful truth God has ever revealed to man, and the first lesson that we are taught in this beautiful religion is that we are one with Him. God has

said in so many places and in so many different ways, to satisfy the mental requirements of each one: "I in Christ, Christ in you, one together with Him." We are one with Christ Jesus, in Him. And so Evangelical Christian Science lifts us up into conscious oneness with God the Father; and when that is done all things are possible. It lifts us out of the commonplace. Life is always commonplace without Him. This truth lifts us up into the soul's native clime; into the calm, clear atmosphere of a soul set free, where we realize what we are, and who we are, and the things that are possible to us as children of God—spiritual beings, created in His image and in His likeness and living and moving and having our being in Him.

The name Christian Science is seriously objected to by so many people that I wish we had a more pleasing title just for their sakes, if they stay away on that account. But what could be a more beautiful name, a more honorable name, than Christian Science? The Science that Christ taught; Christ's teachings, and the Scientific way of applying them and the good results that have followed? What can be more beautiful, more honorable, more dignified, than Evangelical Christian Science? And yet people do not like it for some reason known only to themselves.

The disciples, you remember, were called Christians first in Antioch, where they were cruelly persecuted. That title was hurled at them as an epithet of contempt. Then, later, in Rome there could be no greater insult offered a man than to call him a Christian. But the world today has no greater honor, no higher compliment to pay to one of the children of men than to speak of that man as a Christian citizen. They say it when

he is dead because they want to say the very best thing they can for him then. If while he is alive he is given that title of Christian citizen, the world thinks nothing more can be said, nothing better can be said of that man. That is the way it will be with Evangelical Christian Science one day not long hence.

Evangelical Christian Science owes all of its beauties to its Christ likeness. Without Christ it is nothing, with Him it is all things. Evangelical Christian Science teaches us that which we never knew about God until we came into it; things that we never dreamed of ourselves, until we came into this Truth. "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." "Seek ye first the kingdom of God and His righteousness and all things shall be added unto you." Little children love one another, for he that loveth is born of God—God is love, and love is the fulfilling of the law."

This is the Father of whom we were afraid; from whom we hid our faces; unto whom we were afraid to look. Now we carry our faces always heavenward, God-ward. This truth teaches us that we are no longer worms of the dust; that we are sons and daughters of the Most High, sons and daughters of the King, and that He has our heritage; our natural birthright. He has it for no other purpose. All things were created for our best good and highest development.

Evangelical Christian Science teaches us that it is such a glorious thing to live, Life is not something given us that is unwelcome; an irksome burden, heavy to be borne; or a task hard to perform—no longer that; but life is to us our greatest blessing; the crowning blessing

of our being is life, and so long as God is we shall be, for He has given us eternal life and we shall go on and develop throughout eternity growing into His likeness, until we shall see him and be like Him.

Evangelical Christian Science teaches us that there is not anything but God and God manifest. That is such a new, beautiful thought, and always has been such to me—that there is nothing but God and God manifest, God bringing himself into visibility, making you see Him. In brotherly kindness, God is manifesting Himself through His children; helpfulness.. When we help one another, that is God manifesting Himself “Blessed are the merciful, for they shall obtain mercy.”

In intellect we image Him. God manifesting Himself through us because there is but one Mind. This Science teaches us that the God Mind is all the Mind there is. We are not just a bit of humanity with a brain to use at hazard, but it is God Mind working through us—through our brain, the instrument by which He uses us—to manifest His intelligence. The God mind in us is the connecting link between soul and spirit, that which links us to God, and that by which God does through man do many wonderful works.

We image Him in purity. “Blessed are the pure in heart, for they shall see God,” said Christ our leader. The pure in heart shall see God, not after a while when we are through with these mortal bodies, but right here and now. We can go back into our heart of hearts, back into our consciousness, if we will, and see God face to face and talk with Him heart to heart.

These are some of the things that Evangelical Christian Science teaches us,

and this is what anyone can demonstrate for himself and make his own. These things I have made my own, and I shall not give you anything that I have not made my own.

Another thing we have learned is that God does not desire anything of us but our love. He does not desire servile obedience; he wants our love—“If ye love me ye will keep my commandments,” and when we give Him our love it simply reacts upon ourselves. There is not anything in God’s world that He appropriates selfishly. He does not even desire our love for selfish purposes, and when we give it to Him it reacts upon ourselves. And as soon as His dear love finds a place in our hearts we start at once to render some helpful, some loving service for a friend or brother. So that is the way God manifests His love to us. When we love Him then we turn around and love our fellow beings and do things that we never thought of doing before, and that is His reason for wanting us to love Him so that we shall love one another.

When we have come out of the place where life was a gloomy thing, and a thing just to be endured, into the place where God’s light shines upon our way, and when we have placed our feet on the Rock Christ Jesus, and have taken for our own all of these beautiful promises, and have accepted them and believed them and taken them into our consciousness, then life is a joy and a song, and we are never sad any more; we are never sick any more; we are never gloomy any more; we are never unhappy; we are never alone. “His presence shall go with thee and He will give thee rest.” “He will give His angels charge over thee to keep thee in all thy ways.”

Evangelical Christian Science gives us

freedom from all of the conditions that fettered or dominated our lives. This Science, as does nothing else, makes us the master of our circumstances and environments.. It gives us the power and dominion that God created with us. He said that we should have dominion over the earth and everything that in it is, but not dominion over each other. We should use this power and dominion for our betterment and the betterment of those about us, and that then we should

be placed where through divine mind all good would come to us.

There is not any one who does not believe there is more or less Truth in this Science, and the people are fast learning it is all. If one is willing to test its Truth and demonstrate as taught, he will finally come into the full realization. It is the all in all and there is nothing that can take its place.. This Evangelical Science fills life with harmony and happiness, and makes us great and good. It keeps us right, and lifts us up into the realization of our oneness with God.

Sowing and Reaping

THOSE who desire to be God's children and have His blessings must sow right, because as you sow you reap. You will never get the crop of plenty when you sow penuriously; the stingy sower is never replenished by a great harvest. Sometimes he may have plenty of money but that money never does him any good. It is but a curse. You see persons who are bound up in their own consciousness with the love of money; I do not care how much money they have, whatever they have is a curse to them. You must throw open the doors and windows of your heart and let it go out to God and do His Work. Your heart, your soul, your LIFE, all have to be dedicated to this work. You cannot expect God to do anything unless you do your part, and unless you live the Life you can never get the blessing. But if you love, love, LOVE, this Love will unlock everything to you, and you are as rich as all the world, for you have all the world at your command, and God gives plentifully to you. There never was one

of His children who went in want if he lived the Life. Read the last ten verses of the sixth chapter of Matthew and see what Jesus tells. He says to us to look at the birds; they do not worry about their food, God feeds them. He tells us "Seek first the Kingdom of Heaven and its righteousness." Seek first the Kingdom of Good and its rightness, and do the good and the right for the sake of the right, and all these things shall be added unto you. Think not of the things of tomorrow, but enjoy the comfort and life now; this is the thought. Live in God's love, and love God and love your fellow.

It is—is it not?—the essence of courtesy, of politeness, of religion, of love, to prefer another, to postpone one's self, to protect another from one's self? That is the distinction of the gentleman, to defend the weak and redress the injured, as it is of the savage and the brutal to usurp and use others.—*Emerson.*

Prayer

PRAYER and its cognates, pray and praying, are mentioned three hundred and twenty times in the Bible, while faith is mentioned but one hundred and fifty-three times. Happily this vital duty, which gives strength to perform all other Christian duties, fortifying the soul of man by communion with his Creator, requires no learning taught in the schools for its effectual performance.

The humble rustic of whom it may be truly said that

"A primrose by the river's brim,
A yellow primrose is to him,
And it is nothing more,"

can make prayer as effective as any uttered by the most learned theologian.

The poet Montgomery well defined prayer when he said that—

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

Prayer transports the soul to the audience chamber of God, to the foot of the great white throne, and fills it with the assured glory of His presence. It fixes the eye of the soul on the light of Eternal Truth, whose express image it is, as the eagle soaring heavenward fixes his gaze upon the sun. Christ in His Sermon on the Mount commended praying in private, His words being: "And when thou prayest, thou shalt not be as

the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6, 5-6.

The Lord taught us how to pray. He said: "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; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, the power, and the glory forever. Amen." Matt. 6, 9-13.

The precepts of the Golden Rule, "Do unto others as you would have others do unto you," form a most beautiful suggestion, which grows still more beautiful in its practical application. To this end, we all should take due interest in our neighbor's advancement, especially if his prospects or prosperity be not so promising as our own. A kind word, or a helping hand, timely extended, may bring him much joy; and this, at little or no cost to the one who gives it.

"The poorest people are not those who have to get much out of little, but those who get little out of much."

"How soon the millennium would come if the good things people intend to do tomorrow were only done today!"

Washington News Letter

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fail to state whether it is for a new sub-
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Unchain the Truth

THE religious revolution that is now going over the country, and especially in the Episcopal Church, has its soundings in error in this, that those who are attempting the new movement are not in the enjoyment of what we term the realization. It is an intellectual movement, based upon what they term

mental therapeutics or mind science, the science of the mind.

The mind has much to do with the condition of the health of any person, as we have shown in our writings. Persons can be healed and persons can be made sick and have been brought to death by the action of the mind purely and solely, but while this is true, it is not the science of Christianity. It is not the science which Jesus used nor the science which He taught His disciples.

The Episcopalian movement eliminates God and Jesus Christ as healers from the equation, entirely, and in lieu thereof, holds that the mind of the operator working upon the mind of the patient causes all healing. Now, this if it were called mesmerism or hypnotism, would be the proper method. Mesmeric Scientists, as far back as a half century, have been healing through mesmerism alone, but that kind of healing is not Christian Science healing. The Christian Science healing is of God, from God and in accordance with the teachings of Jesus Christ.

The Rev. Dr. Worcester, of Massachusetts, delivered a lecture in Washington during the past month, giving their view of mind healing and the editor of the NEWS LETTER replied to that lecture. The reply has been published by the Washington Sunday Herald, under date of February 9, and is also published by the WASHINGTON NEWS LETTER presses, and is for sale in pamphlet form. The latter can be had by sending to the Editor of the NEWS

LETTER, two cents a copy and they will be sent in such quantities as persons desire.

MAINE CHAUTAUQUA.

Persons thinking of going to the Maine Chautauqua during the month of July should write to Mr. John H. Stacey, Popham Beach, Maine, and have their arrangements completed as soon as possible, so that everything can be had for their comfort.

CHRISTIAN SCIENCE: WHAT IT IS AND WHAT IT DOES.

We are sending out this little book of 116 pages at ten cents a copy, or if persons pay the express charges and take as many as a dollar's worth at a time, five cents a copy. Let these books go out as soon as possible and let every one do his part teaching the Gospel.

Lovingly yours,

Oliver C. Sabier

BISHOP.

The only way to get forgiveness of sin is to quit sinning and turn and go the other way. Go back into God's love and nestle there under the shadow of His wing, and if you stay there you will be safe; but when you go out from there you are all at sea and mortal mind will physically destroy and annihilate you. Remember constantly that Love is the key that unlocks everything, and the more apparent that the object is unlovely, love it all the more and you will bring it into Godliness. Constantly remember that Love, Love, Love is the key that unlocks everything and *gives you dominion*.

No good thing will He withhold from them that walk uprightly. — Psalms 84:11.

"Ah, we are all alone," Fear saith,
 "All light has fled;
 I fear the whirlwind's merciless breath
 May blow us on the Crag of Death."
 "Sail on!" I said.

"The Crag of Death by Fate's decrees
 May wreck us. Then?"
 "Ah, then we sink to other seas,
 And wider seas are they than these—
 And then we sail again."

—*Sam Walter Foss.*

All for God and none for self is the motto which must obtain in this religion as well as in everything else, and, when this shall obtain, then prejudice will all pass away and all will love to know God and accept of His blessings.



MRS. MARY C. SABIN

Individuality

MARY C. SABIN

Before the Evangelical Christian Science Church

IN the practice of Evangelical Christian Science, each one must be, and is, wholly dependent upon himself or herself for advancement in the knowledge of the Truth. First this advancement depends much—we might say wholly upon answer to prayer to God in the name of Jesus Christ. The cry that we most often hear from students who are seeking this Truth is their inability to obtain what we term the realization—that is the knowledge that all that is is spirit and spiritual manifestation, that all that is is good and good manifest. It is not difficult for a person intellectually to understand that God is all and created all and that all that He created is good, therefore there can be nothing else than good, but to realize this and bring it home to one's own consciousness is a matter in individual effort and the student can obtain it only through persistent study, constant prayer and affirmation through God that he has this knowledge and that it comes from God and is His gift.

Even after students obtain the power to heal and the realization, sometimes exceedingly bright, they will allow their minds to drift into so-called worldly channels, until they lose their love for the Truth, prefer carnal mind associations, avoid the church and avoid the

church meetings, and the result of such conduct is soon manifest in their loss of power to heal, their power to deny, their power to keep themselves pure and unspotted from the world, as we term it, and they become sick, lapse back into their old channels and it is much better for all such that they had never heard of this science.

Our Savior gave to one one talent, to another three, to another five, to another ten, expecting each to use that which had been given him in accordance with the amount so received. The one who had received the least, naturally, was profited least and what he had was taken from him and given to the one who had the most, which shows that we will be blest in accordance with our gifts and the proper use of those gifts. I have a number of people in my mind who came into this Truth. Some of them were exceedingly bright students, but for some cause or another unknown to the world, they simply went out of it, went back into their old haunts and sometimes sickened and died, without ever calling upon the Science for help. The condition of such persons is much worse than if they had never heard of science. The simple passing on and passing out of this existence of itself is not nearly so important as it is

in the condition of the mind. All death, in the first place, is the result of sin and sinful thought. No one is blest because of having died. Death itself is based upon error and when the Truth becomes thoroughly known and thoroughly believed on, death will be no more. After death we will go on and do our work the same as now. There is no standstill, and there can be none; in all of God's creations and manifestations there is nothing anywhere that stands still. All must and does move forward.

I have often thought, in this connection of the beautiful illustration as given by the children of Israel in their flight from Egypt. When the morning dawned upon them, the Israelites were in the valley of the mountains on the west of the Red Sea. On their side were impassable mountains, in front the sea and behind an immense horde of Egyptian soldiers supposed to be, by some historian, five hundred thousand in number—and there must have been a large army with Pharaoh because the people they were attempting to bring back could not have numbered less than six millions, by any fair computation. In that sore dilemma, Moses prayed God for deliverance, and he was directed by

God to speak unto the children of Israel that they go forward. Moses smote the water and it rolled upon the right hand and upon the left and all the children of Israel passed over as if dry shod.

There was a wonderful demonstration of the moving forward. God's power was sufficient to have turned the Israelites back and smitten the Egyptians, but it was not God's way. Go forward; everything goes forward, everything is in constant advancement and the scientists who permit their individuality to fall into the paths of laziness, inactivity or carelessness are sure to reap dire results. They will be destroyed; the Truth will destroy them, because they are attempting to ride over it.

The individual must practice and use everything he knows all the time, in order to advance. Those who refuse to practice never advance. Without application there can be no advancement in this Truth. Therefore, it behooves us all to use to the very utmost every talent we have in the advancement of this cause and the propagation of this Truth and by so doing, we grow, become strong, become pillars, so to speak, in the army of the Lord, in the propagation of Truth.

"Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn—
Ah would the heart be but a manger for the birth,
God would once more again become a child on earth."

—Johann Scheffer.



MY DEAR CHILDREN:

You have had your good times sledding and snow-balling, and now comes windy flustering, blustering old March, and we begin our preparation for planting seeds and watching them grow. I wonder how many of you have soaked a sponge in water and sprinkled grass seed over it? If you keep the sponge moist, in a few days you will see the sprouts on the seed and soon the sponge

will become quite green with the little blades of green grass growing straight to the light, and that's the way we grow. When our minds are filled with kind, loving thoughts like the water in the sponge, we grow such bright, happy faces, with bright eyes, and we love to do good and be good, and we grow straight to the light of the Truth, Love, Health, Good.-

EDITOR.

Maple Sugar

ONCE upon a time there lived a little girl named Flo; she had a big brother whose name was Harry. They used to play together often, but Flo could not always do all the things that Harry did; this was a great trouble to the little girl.

One day, when she heard mamma and papa talking about letting Harry go to the country to make Uncle Stephen a visit, she was very anxious, for she did so want to go, too. Presently mamma said, "I don't see why Flo can't go. She would enjoy it as much as Harry." That

settled it. The children could hardly wait until they were dressed and their clothes packed in a satchel and the horse brought around. Papa drove; it was a beautiful day, in the very early spring; Jack Frost was still lingering around and bit their toes or nipped their noses just a little once in a while, but the sun shone bright and warm, so they didn't mind old Mr. Jack one bit. They were two happy children when they drove up to Uncle Stephen's barn. There was Uncle Stephen, fat and jolly as ever, his face nothing but smiles.

Flo ran to the house to find Aunt Scene; she was as thin as Uncle Stephen was fat, but just as glad to see the children and their papa. How she flew around the big kitchen and in and out of that mysterious pantry, each time with a new goodie to put on the table. There never was a better dinner—not even Christmas, Flo thought.

At last the happy day was ended and the children went to bed to dream of long, happy days to follow. The family were all up early next morning, for farmers have to begin their day with old Mr. Sun, and are often about before sun up (as they call the sunrise).

After breakfast, Uncle Stephen went to the barn and helped the hired man get the "team" ready, while Harry and Flo were being bundled up until they could hardly move. Jack Frost is about in the early morning, you know, and they were to be out of doors and away from the house all day. It was a funny picture Aunt Scene looked on as they drove off. The horses were hitched up to a stone boat (if you don't know what that is ask your papa) with two big barrels on it, the children sitting down flat on the bottom, while Uncle Stephen and the hired man were standing up.

By the time they reached the maple grove (that was where they were going) the sun shone bright and made beautiful little shadows underneath the trees. The woods looked like fairy land. The trees, were all large, most of them too big for Flo to reach around, and each one had a little wooden spout in it, and a pail underneath the spout. Little tiny drops of what looked like water, but was sap, dropped from the spouts into the pails. Some of the pails were nearly full.

As soon as they got into the woods

Uncle Stephen let Flo and Harry get off the stone boat and run along beside him, while he drove from tree to tree, emptying the sap from the pails into the barrels on the stone boat. In the meantime the hired man had gone off. It took a long time to empty each pail and put it back again, and the children were beginning to get tired when they came to a great roaring fire in the woods, with the biggest kettle you ever saw hanging near it, and there was the hired man waiting for them. He helped Uncle Stephen empty the sap from the barrels into the kettle and then they swung the big kettle over the fire. Flo thought the best part of the whole day was when they sat on a log and toasted their feet and fingers and faces, and watched the fire burn and the sap boil and boil and boil. My, how good it smelt; it was almost better than eating maple sugar. Once, while they all sat watching the fire, a little rabbing ran by.

Then came the good lunch Aunt Scene had given them. What fun it all was. When the sap had boiled down enough they emptied it from the kettle into large jugs and took them home for Aunt Scene to boil down again, some of which she stirred and stirred until it was very smooth and light, then poured into little pans and set away to cool. This made delicious cakes of maple sugar.

This is the way George Washington and Abraham Lincoln and all their friends made maple syrup and maple sugar.

Harry and Flo took some of this good sugar home to their mamma when they went.

F. H. K.

"Love's secret is to be always doing little things for God, and not to mind because they are such very little ones."

Little Boy Blue's Dream

Little Boy Blue by the hay cock lay
And watched the waves as they rolled in the bay.
The whitecaps tossed in a ceaseless throng
As his eyes grew heavy and sleep came along—
Each white cap turned to a mermaid fair
With a crown of white on her dusky hair.
“Now, blow your horn,” they called and smiled.
He blew a blast both long and wild.
With glee they shouted, “Come ride on the wave
And join in the sail to the coral cave!”
So down to the water they led him now,
And into the waves he stepped with a bow.
The seahorses, bridled and ready to go,
Took them miles and miles through the water below.
The waves danced around them in music and glee,
And fishes came sporting around just to see
This wonderful sight of Little Boy Blue
On a seahorse, riding with mermaids true.
At last they came to a palace so fair
Of coral and gold, and diamonds rare.
The waves played the music through coral halls,
“All ready to dance,” the high merman calls,
So Little Boy Blue took the Queen by the hand,
And off they sailed in that palace so grand.
Then all joined in with frolic and glee,
And every one tried her very best to be
The happiest mermaid in all the crew,
As each sailed and smiled with Little Boy Blue.
When all were tired with dance and song
A monstrous whale came sailing along.
They all piled on with laughter so free,
And the whale took them sailing the sea.
He spouted the water and showed them how
A whale can dive and make a bow,
And bye and bye, near the shore he drew
And out on the sand went Little Boy Blue.
He opened his eyes and began to stare;
For he was lying beside the haycock there.
The waves were rolling down in the bay
And nothing but whitecaps on them lay.
“That was only a dream,” said Little Boy Blue,
“But who knows that a dream is not really true?”

C. J. KEMON.

A Chat

WELL, another month gone, and here we are again! I am glad, for I enjoy looking into your bright faces as we chat together.

You can't guess what I have been doing this month!

Playing snowball? Yes, and it was one of the pleasantest days I ever spent. It was with some country school children, and we had a jolly time, I tell you. I loaned my wings to the white balls that went from our side, for, of course, I had to take sides.

Once our side got beaten, but I think it was because I blew one of Lottie's curls into her eyes, so she could not see to throw straight. Lottie, you must know, was one of the best throwers we had, even if she was a girl. I believe girls are just as smart as boys although I have heard of people who don't think so.

Well, the minute I saw what I had done with the curl I whispered right in Lottie's ear, "Never mind if we are beaten, Lottie, we can put ourselves on the other side when it comes to crowing. Providing it's an honest hurrah, there's enough fun in it for both sides."

Then the dear child began to clap her hands and laugh till Captain Fritz grumbled that Lottie never knew when she was beaten.

But good nature prevailed at last (it was in the very wind and couldn't help it), so the game went merrily on till the school bell rang, when presto! in scampered thirty young feet, while I, the very life of the whole crowd, had the door shut square in my face! But I took the insult sweetly (I have learned that is the only way to deal with such things

gracefully and with such dealing they are insults no longer) and bided my time.

It was but a few minutes until the window was thrown open and I distinctly heard the teacher explain that the greatest amount of pure ozone was to be obtained by breathing fresh air—the fresher the better. Now ozone is the principal part of my life, and I gladly hastened to the window with outspread arms and gave them the very best I had.

And they welcomed and loved me as I blessed and loved them. Didn't I go away happy, and didn't the dear old moon smile on me when she peeped over the top of the mountain that night?

Time's up. Good-bye, my dears.

—*Helen Van-Anderson.*

Only the good can come to thee,

Only the good is thine;

Only the purest pleasure,

Only the bread and wine;

For the Father holds thy treasure,

The Good that is to be—

Watch for it—seek and find it,

The Good shall come to thee!

ELLA E. MORRELL.

Better to stem with heart and hand

The roaring tide of life, than lie,

Unmindful, on its flowery strand,

Of God's occasions drifting by;

Better with naked nerve to bear

The needles of this goading air,

Than in the lap of sensual ease forego

The godlike power to do, the godlike
aim to know.

—*Whittier.*

Spiritual Life

BISHOP OLIVER C. SABIN

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, and there are many ways in which we seek to illustrate this thought. 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 God 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 come 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, having no terror, or gloom in its approach; that does not rouse up the passions and is untrammelled by creeds and unshadowed by the superstitions of man; that is fresh from the hands of its author; that glows from the presence of the Great Spirit which prevails and quickens; that is written on the deep blue sky, and

gleams in every star, beams 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 is that 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 which binds us to materiality, and opens to our imagination the world of spiritual beauty and holiness.

We know that we love the voice of Nature from her softest whisper to her loudest thunders, from her trickling rills to her 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 stones and good in everything," while the only good they seek, or feel the need of, is temporal. Books in trees and flowers, sermons in rocks and stars, may answer their purpose while the soul cares for nothing but its own amusement and enjoyment in beholding the glories of creation. When the soul feels its power and responsibility it wishes to speak with God. Ac-

cordingly, 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 deaf, to cast out the leper?

When Jesus sent for 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 spoke as with tongues of fire and lips of flame the mighty words which healed the sick, cast out devils, gave peace to those in sorrow, and bound up the broken hearts. In each of the Gospels the narrative is told how Jesus 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 Jesus Himself had been performing his acts of mercy and showing His wondrous divine power in healing those who were sick, 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 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 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 or 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."

GOD IS ALL.

"Ah! wealth is all," the poor man thought,

And prayed to God for wealth;

"Ah! health is all," the rich man said,

And prayed again for health.

"Ah! mind is all," the strong man cried,

He prayed for wisdom then,

"Ah! GOD IS ALL," the wise man said,

All nature voiced "Amen."

EUNICE HARRIS.

First Book of Bishop Oliver C. Sabin Republished

We have had hundreds of requests to republish our first book, entitled "CHRISTIAN SCIENCE: WHAT IT IS AND WHAT IT DOES," but thought its place had been sufficiently filled by Divine Healing and Christian Science Made Plain. But such has not proven true, and we have ordered an edition of 10,000 copies. The book had a run of 103,000 before we allowed it to go out of print. We have greatly enlarged it and send it forth in its new form as perhaps the best equipped little book published on the subject.

The book and postage to send it out costs a fraction over eight cents each in lots of 10,000. We have concluded, for the purpose of sowing the seed, and giving everyone an opportunity to help, to give this book at substantial cost for the next month, that is, during March,

and will sell them ten for \$1.00. If one book only is wanted the price is 25 cts. For persons who will send us names to whom they wish the book sent, we will send to the addresses given and they can send as many as they want, provided they send ten or more. In order to obtain this book at first cost, persons must take ten copies.

The book will be nicely bound in white paper, printed on good paper, 112 pages, with corrections and a great deal of additional matter from the original book. The original book sold at 25 cents each. One will have the opportunity now of helping to spread the gospel, and we hope that this ten thousand will be sent out during the next month.

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Free-heartedness, and graciousness, and undisturbed trust, and requited love, and the sight of the peace of others, and the ministry to their pain—these, and the blue sky above you, and the sweet waters and flowers of the earth beneath * * * may yet be your riches.—*Ruskin.*

Have a heart that never hardens, a temper that never tires, and a touch that never hurts.—*Charles Dickens.*

"Nothing is well that doesn't end well."

The Inner Side of every cloud is Bright and Shining:

I therefore turn my clouds about,
And always wear them inside Out—
To show the Lining!

—*James Whitcomb Riley.*

Count that day really worse than lost

You might have made divine,
Through which you scattered much of
frost

And ne'er a speck of shine.

—*Nixon Waterman.*

Happiness

WHERE is the soul that is not seeking happiness, seeking its own? Whence comes the abiding happiness? Whence comes the poet's song? the mother's love? youth's desires? the inventor's ideas, or approaching your own kingdom, whence come those silent, ever present thoughts which force themselves into recognition and ask a permanent place in your very being? When you shall have answered all these, the source of all abiding happiness will have become a "well of water springing up within." Happiness! Without which, Love would go uncrowned and life itself become extinct! It expresses itself in the merry ripple of childish laughter which sets the home ringing with joy and gladness. It speaks to the soul that isolates itself and seeks to explore the inner Science of Being. It unmask the lower propensities of man, and lifts him into a consciousness of his oneness with All Good. Who then could take from the humming bird its flower, or from the prattling child, its confidence in Perfect Love. Oh! mortal thoughts of distrust, be still. Be silent and let the divine expression in your inner consciousness. "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." The noise is deceptive. Mortality is full of noise. Mortals seek happiness on the mortal plain; and of these Jesus said, they shall seek rest and shall find none. Why? Because mortality is deceptive. According to the law of attraction, we attract to us those things which we are capable of appreciating. All that vibrates with our sense of appreciation is to us, Hap-

piness. Discord is the result of inharmonious vibrations, generally brought about by some outside force or forces intruding upon the individual sense of appreciation. No one can measure by their individual sense of appreciation, my capacity for enjoying or disliking anything; neither should I attempt to measure the capacity of another's appreciation by my own sense of its merit or demerit. Humanity is not the puzzle some would have you believe. Mankind is seeking happiness according to his or her way of thinking, and it is none of my business how that may be. I concede to all the right I claim for myself. The Divine in me is just as Great and Grand and Sublime as the Divine in another; and the Divine in you is just as Great and Grand and Sublime as the Divine in me. Our sense of appreciation depends for its abiding consciousness of perfection upon our individual spiritual development.—*Sunbeams.*

"One with God is a majority."

God's hand is shaping the history of nations.

God magnifies himself, to teach His people the all important lesson of humility.

It is never a question of men or money, but of faith, obedience and consecration.

Truth is itself invincible, and its enemies are never so numerous, its friends so few, as to invite disaster.

In God's world, for those who are in earnest there is no failure. No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.—*Robertson.*

The King—The Kingdom—The Citizen

EDWIN D. WHEELOCK

THE KING.

JESUS CHRIST is King of this world. He is so proclaimed by Divine edict, by the breadth of His statesmanship, by the depth of His philanthropy, and by His more than human wisdom.

Presidents, Emperors, and Governors should rule only as his vicegerents, making His teachings law.

His authority extends over every part of human life and every function of human society.

His Kingdom is not of this world—but not patterned after this world—but is to be set up in this world, "as in heaven, so in earth."

The world is now largely in rebellion against its King and is serving mammon, therefore wars, crimes, poverty, strife, and appalling sacrifice of human life and souls.

The King will rule in utmost benevolence if the world obey, otherwise in direct retribution.

THE KINGDOM.

"The Kingdom of God is within you"—among you—in your midst, not a place or condition in some far off away haven or heaven.

THE KINGDOM OF GOD IS HERE AND NOW.

Christ came and established it and showed men the way into it. In the Sermon on the Mount He gave it a constitution which neither needs nor admits of amendment.

It has but one fundamental law—the

law of Love; supreme Love to God; equal Love for man. Obedience to this makes other law unnecessary. All not in harmony therewith is unconstitutional.

THE KINGDOM AND GOD IS HERE NOW.

It offers a practical plan for the conduct of human affairs which will banish poverty and crime and emancipate men from groveling anxiety as to wherewithal they shall be clothed and fed.

It only waits for men to enter in and possess it; to leave the worship of self and things, and by yielding to its great law to find peace, plenty, progress and power; to find heaven on earth.

Its enemies—social and industrial selfishness, greed of gain, the smothering of Truth by public teachers, mammon worship and a debauched public conscience—are also here.

The growing social evolution is a reaching out of feeble human hands toward it. Every effort at reform and the correction of public evils is a blind groping after it. Every man or woman who braves persecution for Truth's sake is its herald.

The solution of every present day problem depends simply upon the obedience of humanity to the will of Jesus Christ, its Savior, King; upon the application of his teachings to all institutions.

THE CITIZEN.

Christian citizenship is more than reform, it is regeneration. It pertains not merely to politics, but to everything which has to do with man's relation to his fellows, his government, and his

God. Sociology, civics, economics and all modern reforms are but departments of its thought and work.

It looks upon predatory wealth, vicious legislation, corrupt officialism, religious apathy, and a conscienceless ballot as enemies not only of the public good, but also of God himself.

A filthy city, an unjust wage, a monopoly of any of God's natural gifts, a neglected child, a brothel, an open saloon, a closed church, poverty in the midst of plenty, a city slum, a bribe-taking official, and that greater villain, the bribe-paying citizen, are all indictments

against a Christianity which is professed but not applied.

The citizenship of a man who tolerates these enemies, or by voice, influence or vote sanctions these evils, is clearly un-Christian whatever may be that man's profession.

The citizen is himself the unit of force and action. To Christianize him in his attitude and acts toward public as well as private affairs is to bring industry, commerce, finance, government, politics and society into obedience to the teachings of Christ. That, and nothing less than that, is Christian citizenship.

SELF-RESPECT

Nothing can so exalt man's self-respect and impress him so deeply with a sense of duty to his God and to his fellow-man as his earnest conviction of the truth that in him dwells the eternal mind of the Omniscient Creator of the universe; that he is, indeed, a son of God, joint heir to the kingdom of Heaven with Christ, "who is the image of the invisible God," "who, being the brightness of His glory and the express image of His person, and upholding all things by the word of His power when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."—Hebrews i, 3.

The man who really feels that the orbit of his soul is God, Eternal Good, will ever heed the injunction of the Apostle Paul, "Keep thyself pure," and be always mindful of his solemn question and fearful warning addressed to all men, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."—1 Cor. iii, 16-17.

SAYINGS OF MRS. WIGGS

"I 'VE made it a practice to put all my worries down in the bottom of my heart, then set on the lid and smile."

"You never kin tell which way any pleasure is a comin'. Who ever would 'a' thought, when we aimed at the cemetery, that we'd land up at a first-class fire?"

"I believe in havin' a good time when you start out to have it. If you git knocked out of one plan you want to git yourself another right quick, before yer sperrits has a chance to fall."

"The way to git cheerful is to smile when you feel bad, to think about somebody's else headache when yer own is 'most bustin'; to keep on believin' the sun is a shining when the clouds is thick enough to cut."

"Don't you go and git sorry fer yourself. That's one thing I can't stand in nobody. There's always lots of other folks you kin be sorry for 'stid of yer-self. Ain't you proud you ain't got a harelip? Why, that one thought is enough to keep me from ever gittin' sorry for myself."

Nature's Key

WE cannot realize how far we have removed ourselves from the Heart of Nature until the mind is awakened to the fact that when we wish to solve certain natural problems, they are a sealed book to us.

We delve down deep into manuscripts and teachings and try by experiment and brain knowledge to fathom their mysteries, seeming never to understand that the cause of our inability to reach the truth lies within ourselves, for the "child state we have lost" must be regained before the keys which unlock the door to Nature's hidden secrets will be placed in our hands.

A great Master has said, "Except ye become as little children ye cannot see the kingdom of heaven." The idea of a little child in this present age is of one who is ignorant and must be watched and guarded, showing how ignorant we ourselves are of the trusting confidence, love and obedience, which belongs to the true "child state." The quality of Love is the Law of Laws which all must become at one with before he or she can return to a natural state. The great universal elements of earth, air, fire, water, and ether surround us and are essential to man's existence here. Each holds in itself treasures, a knowledge of which belongs to the human race by right of inheritance. Scientists the world over are searching for solutions to their most coveted problems. A few giants have come up to the grand truth that to know one must live the life necessary to knowledge, but fall short of their realizations by failing to perceive that all knowledge has its real foundation in that Law of Love. As long as there lin-

gers a desire to know for one's self alone the book will remain closed. When self is lost in the desire of knowledge for the sake of humanity as a whole then and then only will self be able to see and be satisfied. The point may be reached where only a thin veil separates the seeker from his long sought for treasure, but not until he becomes at one in himself with the Law "thou shalt love thy neighbor as thyself" will he be able to lift the veil and behold the untold treasures which Nature reveals only to the "pure in heart." A return to the "child state" seems far away as we look at the turmoil, unrest, and confusion all over the world at the present time, but believing in the evolution of the world and of all things, we can rest in the thought that out of this chaotic state true harmony and peace must come. This does not mean apathy and inactivity, but a state of perfect unity, where man beholds himself in all and all in each.

"And he showed me a pure river of water of Life, clear as crystal * * * on either side was there the Tree of Life, * * * and the leaves of the tree were for the healing of the nations."

We may become those "leaves" if we will return to our natural condition and "Love our neighbor as ourselves."—*Temple Artisan.*

"Alms given in secret; that is the charity which brings a blessing. What sweet enjoyment to be able to shed a little happiness around us! What an easy, an agreeable task is that of trying to render others happy!"

Selfishness

IT is not necessary to define the meaning of this word according to Webster. Everybody knows its meaning better than any lexicographer. Take the words "self," "selfish," "selfishly," "selfishness," "selfism," and pass them in mental review, looking at them as reflected from our own life. We hide our faces in shame and confusion. That is the god we have been worshipping and the master we have been serving and loving. Why, it is a hideous dwarf, a shameless monster, a poor counterfeit of the "image and likeness of God," the true man. What heart searchings! What condemnation! What repentance! What denying of one's self and turning to the living and true God this should lead us to! Endeavoring to do so, we find that this vice of selfishness has bound us in chains of steel. Not only that, but we seem to be chained to a dead body, the "old man" of sin. But with the cry, "Who shall deliver me?" swift comes the deliverer, Jesus Christ. But alas! "Strait is the gate and narrow is the way that leadeth unto life (light), and few there be that find it."

How few care to see their sins in the mirror of God's word. How few are willing to admit that they are selfish, yet how quick we are to notice it in others. Unselfishness is loving our enemies, loving our neighbor as ourselves in addition to loving God with all our might, mind, soul, and strength. It is to have the spirit and mind that was in Christ Jesus. But selfishness ignores these commands of God, quenches the spirit, hates our enemies, and is the enemy of spirituality and the "fruits of the spirit,"

but lives on friendly terms with the "works of the flesh."

This word selfishness, with all its adjectives and adverbs in their effect on the lives of those who harbor and cultivate them, remind us forcibly of a den of venomous serpents. You would not care to live in a house infested with them. But the poison of the sin of selfishness is more deadly than that of a viper. It is the cause of most of the unhappy marriages and divorces in the land. It puts the skeleton in the closet of rich and poor alike. It inspires the greed of gain that curses the world today. Of all sin, it is the most suicidal and destructive of peace and happiness. Selfishness is a better word and expresses the Christ life to perfection. It "worketh no ill to its neighbor," but seeks the good of others. Is not "puffed up," or self-conceited. Fulfills the law of love in the "spirit of meekness."—*St. Louis (Mo.) Words and Works.*

The door is closed on past mistakes,
Not backward will we glance.
But forward go with firmer faith
That will each day enhance.

We'll look with love on all mankind,
For all to us are kin;
We'll lend a hand to those who need,
And so have peace within.

—*New Thought.*

"Good habits are the soul's muscles—the more you use them the stronger they grow."

"Habit, if not resisted, soon becomes a necessity."

What to Think

J. SETON SEARS, M. D.

NO man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and Mammon." This very fundamental principle is to make union with the cosmic laws and through intelligent correspondence become master of them and ourselves and in this mastery learn how to have dominion over so-called sin, sickness and death. This union is not a miracle, a something only to be gained by a few fortunate ones; it is a natural, possible thing, and may become the possession of all who seek after it

There are very few thinking people in the world today who will deny the universality of intelligence. Everything in the universe is now known to have its own type of understanding, the expression of which may be unintelligible to us. Nevertheless, from the highest to the lowest form of life, there is formed one continuous line of sense transference. We know now that a thought vibration recognized at the highest point of its expression can be traced in some form back to the lowest form of life. This conception leads us out into abysses of thought and almost loses us in the labyrinth of endless relationships.

Science is everywhere showing us more and more the wonderful intelligence of the infinitesimal lives. Psychology is daily opening wider and wider the hidden doors of so-called miracles, and making the supernatural become the natural just through recognition of interchangeable laws. The masters of

metaphysical science are daily giving us high lights upon conditions of being which we for generations have considered unknowable and mysterious. We have at last accepted the truth that life and thought are two great realities and that back of these two known realities, there stands the other greater realities God and Man. These realities have always existed, always will exist. All life is thought, in every expression of thought is truth and the product of truth is again life. We began with life, we end with life, and all the intermediary expressions between the beginning and the ending are brought about through the power of thought.

Thought, like everything else in the universe, has a negative and a positive pole of expression and this being true, we come at once to the knowledge that there is then a positive and a negative truth. From this fact has grown the two fixed aspects of thinking and this thinking has brought us the two well-known thought forms—Good and Evil. There is on one hand a long line of negative truths and on the other a long line of positive truth formation and each life as it passes on in its unfoldment comes to an age of reasoning where it stands face to face with these two expressions, and hears the commandment of its own soul, "Choose this day whom thou wilt serve."

There are hundreds who do not know that it is possible to control thoughts that come and go, and most people are overridden by vagrant and unwelcome thoughts. They make their mind a

home for tramp thoughts they would never look at if they appeared at their door in a physical form. Disease, lack, loss, poverty, sorrow, unhappiness, fear, envy, covetousness, anger, remorse, worry and anxiety are all vagrant and are of the negative end of thinking. They might rightly be called undeveloped thought bodies.

Health, wealth, love, realization, hope, joy, happiness, success, attraction, ease, serenity and composure of spirit are all the developed form of a higher power of thinking and are an expression of strong positive thought. Most of us, if not every one, grasp instinctively the negative thoughts first, simply because it is a law of growth that we come into the part before we can understand the whole. Negative and positive are expressions of intelligence, but the negative belongs to the seeking side of development and positive to the knowing. Sickness is simply the negative side of health, poverty the negative side of supply, and both are simply a failure of the mind to recognize the two ends of the pole of being. All life is intelligence in some form and everything in the universe must express itself first in thought and it can readily be seen that thought ignorance of supply and thought recognition of lack can only bring about a material expression corresponding to the thought.

Some one will say here, "This cannot be true, for if it were, there would not be even a mild expression of the positive thought forms, for nearly every life is thinking negatively and but few ever heard of the truth of positive thought building. How can we work with tools which we never knew existed?" This statement is partly true and just because it is true that we have the expression of lack of health and lack of supply on all

planes in so many lives; but when we look at the expressions of life we find if we study them closely there is a great difference in the degree of lack or supply. Not every life is wholly destitute, nor wholly satisfied. Many have in a half-formed way sensed the power of their own thinking and refused to allow themselves to think things which were the expression of life which they did not desire. The present condition of expression of health and wealth which the masses enjoy must, by every natural law, be of a lower order. It may possess abundance of both, just as soon as it can be taught collectively to change its thought formation from negative to positive and then find in itself the law of equalization of thought which will bring its life into a creative, positive position or balance between lack and supply.

Man is the highest type of intelligence on this plane, and master and director of all other grades of intelligence. The whole history of the world reveals this fact. He has chained the lightning of the skies, subdued the wind and waves of the sea, sought out the very depth of land and mastered every unmasterful thing external to himself, and now the last enemy to be overcome is self, and through this mastery we become one with all the hidden mysteries of the universe.

When we first awaken to the law of our own possible dominion, we can hardly believe the whole truth of it; it seems so incomprehensible. When we first awaken to the power of thought, we look around and study our own condition and we find ourselves bound hand and foot with the grave-clothes of old thoughts. We find ourselves in bondage to a diseased body or to an environment which tells of the negative polarization of our

life and we know the truth of the old Bible message, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or obedience unto righteousness."

When we know this truth we become dissatisfied with our old points of thought attachment, because through it we have forced ourselves into companionship with a world full of tribulation; we have enough of the old conditions and gladly seek some way out of them. Then we can turn to the higher concepts of thinking and in a short time we sense an interior thought freedom and have the first fruits of our faith. Then we generate new thoughts and, while at first their power may not be visible to the mortal sense, they are, after all, true builders and these fine intangible thoughts really do become the grand architects through whose untiring energy we build anew our temple not made by hands eternal in the heavens.—*Practical Ideals*.

Close your eyes and look upward. Now feel all through you the invisible One Power that is too fine and mighty to feel with eyes open. Take into your being this subtle power in a full, slow, even breath. Hold your chest expanded whilst that power renews and fills you. Then gently, lovingly, steadily, breathe it out upon the object you are aiming for. Take three draughts of power, of God, before you stop, and do it whenever you think of it. Then turn your whole attention to the next thing there is to do, and see how much ingenuity and loving thought you can put into the doing. The Word is in every breath you thus take and all you desire is growing.—*Elizabeth Towne, in Nantilus*.

GOD'S POVERTY CURE

Do not be concerned in getting,
But in giving what thou hast;
All about us freely offers
What of wealth they have amassed.

Nature's voices give us music,
Than paid orchestra's more grand;
Sun-light paints, with magic brushes,
Pictures fair on sea and land.

Each day, with its priceless treasures,
Comes a-knocking at our door;
Is there need, amidst such riches,
That a single man be poor?

Long ago there walked among us
One whose mighty words still speak;
Trust his promise: "All things have ye,
Who will first God's kingdom seek."

In no undiscovered country
Is this kingdom to be found,
But in hearts where love and mercy
Make thoughts kindly to abound.

Thoughts which blossom out, in doing
For the universal good;
Individual wants are fully
By the Father understood.

LURA BROWER.

Carmel-by-the-Sea,
Monterey County, Cal.

It is not the man who saves his best for some good occasion who counts for the most in the world, but the man who is doing his best all the time.—*Willard B. Thorp*.

Always laugh when you can. It is a cheap medicine. Merriment is a philosophy not well understood. It is the sunny side of existence.—*Byron*.

The Kingdom

EDGAR CONROW

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 satannic 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 demonstrate by its actions that it is completely controlled by the power of Love, and thus persuade 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 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 portals of wisdom and reveals the true meaning of absolute freedom in all its magnificent grandeur.

FRIENDLINESS.

They might not need me—
Yet they might—
I'll let my heart be
Just in sight.

A smile so small
As mine might be
Precisely their
Necessity.

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.

—*Selected.*

To love, to know and to do! so we grow
perfect apace,
The human made more divine, as the old
to the new gives place.

—*Bliss Carman.*

It is when we feel all broken up and wasted, and that we can only bring the bits to God, that he says, "Come," and He will take up and mend us and make us whole again.—*Mrs. A. D. T. Whitney.*

"Life is neither sickness nor death. Death is neither health nor Life. One is true, the other false. We may choose which we will serve."

There is no creature on earth that might not look noble to us, had we love's insight.—*Charles Carroll Everett.*

What we have to do is to turn our faces in the right direction and keep straight on.—*Dickens.*

Human things must be known to be loved, but divine things must be loved to be known.—*Pascal.*

Get the Good of It

SOME devout Christians seem to have a partiality for the most sad and solemn chapters of the Bible, and thus, in their religious morbidity, resemble one who prefers to gaze upon the dark clouds that veil the light of heaven from our eyes with their sombre drapery, rather than upon the rainbow with its resplendent glories. They do not seem willing to trust as true what is brightest and most cheering in Holy Writ. They never get the good out of their Bible faith. They have a sort of half trust in the Scriptures, beholding always the cross, and never lifting up their eyes to contemplate the crown. They allow their thoughts to dwell rather on the agony in the Garden of Gethsemane than upon the dazzling radiance of the Transfiguration and the unspeakable glory of Christ's final ascension into heaven.

You believe in God's Omnipotence, Omniscience, and Omnipresence, and that He is the Supreme Judge of the quick and the dead, and in the awful infinity of all His dread attributes, why not believe with a realizing, trusting faith that "God is Love?"

You believe that He guides the march of the planets up the starry heavens, that "He touched the mountains and they smoke." Why not believe as firmly in His loving watchfulness over all your ways through life, and His ever kindly guardianship that numbers even the very hairs of your head?

Trust in His love with the perfect faith that led the good Quaker poet Whittier to write when greatly afflicted:

"I know not where Thine islands left
Their fronded palms in air,

I only know I cannot drift,
Beyond Thy love and care."

Do not approach God with fear and trembling, but with love and trust, remembering always that He is as our Lord and Saviour Jesus Christ declared Him to be, "Our Father, who art in heaven."

Until you banish all fear from your heart you have not attained to that greatest of Christian virtues a perfect love of God, for, as the Holy Bible tells us, "Perfect love casteth out fear."

We must glory in Jesus as well as in Jehovah. We dwell in a wider and more beautiful garden than that of Eden without any of the limitations that were imposed there. Here we may freely eat, both of the tree of knowledge and the tree of life. If we will only help ourselves we shall get the good of it and abound in peace and plenty.

It is a good rule for every busy man or woman, especially for those engaged in religious work, to take an hour or two a day for self-improvement—for reading, for study, for thought. If one is too busy to do that he has taken upon himself burdens that he has no right to assume. He needs that time, just as he needs the hours of sleep, to make his energies rich and effective. To take a generous margin of every day for self-improvements is not selfishness; not to do so is un wisdom, it is a neglect of a means of power.

"Some men think that they are doing a great deal toward remedying this world's wrongs by reciting them."

Religion At Home

IT is laughable to see one hunting high and low for his spectacles, which have only been shoved over his forehead. But it is not laughable to see Christians hunting for what they call opportunities to honor God, while overlooking such opportunities as they carry with them wherever they go.

A slovenly carpenter was once heard at a weekly prayer-meeting to pray with great fervency for the spread of Christ's cause—a cause which he disgraced and hindered in his sphere every time he stood at his bench.

When he had finished his prayer, a hearty "Amen!" came from a servant who put her mistress out of temper a

hundred times a day by her carelessness.

A clerk who was there, who, although he taught a class in the mission school

on Sunday, was always late at his employer's store on week days, whispered "Amen," too, and meant it, so far as he knew himself.

A lady hearer, as she listened, resolved to join the church, and then went home and found fault with her cook.

And others also felt warned to do something for Christ, who never thought that religion, like charity, begins at home.

The mechanic who is powerful in class-meeting and weak at his trade, is no credit to the cause he professes.

The servant who drops tears feelingly at religious services, and drops dishes unfeelingly in the kitchen, has her tenderness altogether too much on one side.

It is a poor kind of religion which seeks opportunities to set others straight, but overlooks its own crookedness.

"If ye shall ask anything in my name, I will do it."—John 14, 14.

"What things soever ye desire, when ye pray, believe ye receive them, and ye shall have them."—Mark 11, 24.

Those love Truth best who to themselves
are true,
And what they dare to dream of dare to
do.

—Lowell.

"There is but one truth, but from it shoot out a thousand rays of light, any one of which, if followed, will lead to the same great center of all light—the one great truth that good is and evil is not."

Possess yourself as much as you possibly can in peace; not by effort, but by letting all things fall to the ground which trouble or excite you. This is no work, but is, as it were, a setting down a fluid to settle, that has become turbid through agitation.—*Madame Guyon*.

The fool maintains an error with the assurance of a man who can never be mistaken; the sensible man defends the truth with the circumspection of a man who may be mistaken.—*DeBruin*.

"Man hath no fate except past deeds; No hell but what he makes."

He that is of a cheerful heart hath a continual feast.—*Proverbs*.

IT IS FINISHED

THE orthodox churches teach the doctrine of religion the same as we, only that they teach in some respects more than do we, and that which is radically wrong. They teach the Old Testament doctrine, "An eye for an eye, and a tooth for a tooth." We do not believe in that. We believe that the Old Testament doctrine has been crucified upon the cross, and that when Jesus said, "It is finished," it went out and the doctrine "Love God supremely and your fellow as yourself," is the only doctrine which is binding upon us as Christians and as citizens. Jesus Christ distinctly tells us that upon these two fundamental principles hang all the law and the prophets. Everything which contradicts this doctrine of love is wrong and un-Christian, and does not belong to us, as our Great Leader has affirmed.

Therefore, when mixing with the world, let us be cordial, kind, and loving friends to those of other denominations; let it be understood, while we believe that God does heal the sick, we do not believe that His power belongs to us any more than to any one else. It belongs to all the world and can be practiced by every person on the face of the earth who sincerely embraces this glorious God-given truth.

"By thine own soul's law learn to live,
And if men thwart thee, take no heed,
And if men hate thee, have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy
prayer."

He has not learned the lesson of life who does not every day surmount a fear.—*Emerson.*

SPIRIT

God is Spirit, and man is His image and likeness. Therefore man is spiritual and not material.

This spiritual man lives, moves, and has his being in God. God is Spirit. Therefore, all can see and know at once the impossibility of this being having any kind of disease, of being troubled with any kind of inharmony, because living and moving in the infinite Spirit none can be diseased. There is no place for disease there. Therefore, all disease, so-called, is but a belief, is known as the manifestation of the material mind upon the material body. The material mind is false, the material body is false, because Spirit is all, God is all and God is Spirit. Therefore, there is no material mind, or material body, or material disease, except in this false conception, which we call material mind; and it is false, absolutely false, completely false; does not exist, never was, and never did exist.

Mighty powers are at work in the world! Who can stay them? God's word has gone forth and it cannot return to Him void. * * * A new reverence for humanity, a new feeling of brotherhood and of all men's relation to the common Father—this is among the signs of our times. We see it; do we not feel it?—*W. E. Channing.*

Don't let your heart grow cold, and you may carry cheerfulness and love with you into the teens of your second century, if you can last so long.—*Holmes.*

While we are considering where we are to begin it is often too late to act.—*Quintillian.*

Beautiful Thoughts

"Think beautiful thoughts and set them adrift
On eternity's boundless sea!
Let their burden be pure, let their white sails lift,
And bear away from you the comforting gift
Of your heartfelt sympathy.

"For a beautiful thought is a beautiful thing;
And out on the infinite tide
May meet, and touch, and tenderly bring
To the sick, and the weary, and sorrowing
A solace so long denied."

MY CREED.

I believe in my heart that there is but one Life, which is God. I believe that Life to be Love, pure, incorruptible, impersonal, unlimited. I believe that Life to be the containment of all that is—that it is more of good than I can ask or think.

I believe that it is as steadfast as principle, changeless as truth, the "pourer-out" of all good, the conservation of energy, the sum of all power, the center and circumference of intelligence, the manifestation of wisdom, that it is sinless, diseaseless, deathless, and can never change into or bring forth poverty, want, pain, or misery, sin, sickness, or death.

I now realize this Eternal Life, enjoy Heaven within—having made at-onement—and know God's will is done.—
Dr. J. Gilbert Murray.

An uncontrolled tongue means an uncontrolled nature; and speech without being bridled is wickedness running wild. Love speaks not evil.

"UNCHAIN THE TRUTH; IT SHALL BE FREE!"

(Written for the NEWS LETTER.)

No truth so locked God can't unchain it,
No good on earth that He can't claim it;
No dark import that He can't see it,
No blessing here that He can't free it;
No height so great that He can't reach it,
No mind so wise that He can't teach it;
No worry so great that He can't right it,
No path so dark that He can't light it;
No life so low that He can't raise it,
No good so small that He can't praise it;
No love so weak He can't increase it,
No heart so bound He can't release it;
No hope so dim He can't illumine it,
No work so great He can't assume it;
No secret kept that He don't know it,
No mercy shown that He don't show it;
No soul so lost that He can't save it,
Man has no blessing but God gave it.
There's nothing foul He can't make pure,

There's no disease He cannot cure;
There's no error but must fall,
For God is Truth—"He's All in All."

CARLTON HUGHES.

THE BEAUTIFUL.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

* * * * *

Beautiful eyes are those that show,
Like crystal panes where hearthfires
glow,

Beautiful thoughts that burn below.

* * * * *

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment, the long day
through.

* * * * *

Beautiful lives are those that bless;
Fountains of love and happiness;
Lives that in spirit Christ confess.

—*Christian Endeavor Hymnal.*

THE BEST GIFT.

Thank God, there are some men and women full of the power of the Gospel who cannot rest satisfied till they have opened their very hearts and given the poor, wayfaring men the only thing which is really their own—their faith, their energy, their hope of God.—*Phillips Brooks.*

We have only to be patient, to pray, and to do His will according to our present light and strength, and the growth of the soul will go on. The plant grows in the mist and under clouds as truly as under sunshine. So does the heavenly principle within.—*IV. E. Channing.*

O gift of gifts, O grace of grace,

That God should condescend
To make thy heart His dwelling place
And be thy daily Friend.

—*Frederick L. Hosmer.*

UNPROFITABLE SERVANTS.

1. The man who makes long prayers in public and short ones in private.

2. The man who believes that all he has to do to get to Heaven is to belong to church and keep out of the calaboose.

3. The preacher who has forgotten that he was sent to tell a dying world about Christ.

4. The man who belongs to church simply because it helps him to sell boots and shoes, dry goods, notions, and other merchandise.

5. The man who tries to serve the Lord like Jacob did Laban, simply for the dollars and cents there may be in it.

GOODNESS.

What is necessary to make one forbearing? A great deal of good sense with a little piety. How many persons would dare each evening to say simply to God: "My God, treat me tomorrow as I have today treated such a person, whom I have rudely repulsed, whose fault I have brought to light through malice or to parade my wit; as I have treated another, to whom, through pride, through aversion, through contempt, I have refused to speak, whom I have avoided, whom I cannot pardon, and with whom I do not wish to exchange any civility," and yet do not forget that, sooner or later, God will do unto you as you do unto others.

If your morals make you dreary depend upon it they are wrong. I do not say "give them up," for they may be all you have; but conceal them like a vice, lest they should spoil the lives of better and simpler people.—*Robert Louis Stevenson.*

LIVING STONES.

"Him that overcometh will I make a pillar in the temple of my God."

"Slowly, through all the universe, that temple of God is being built."

"Wherever in any world a soul, by free obedience, catches the fire of God's likeness it is set into the growing walls a living stone."

"When, in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being and give yourself to God, and so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into that growing wall."

"Wherever souls are being tried and ripened, in whatever common-place and homely ways, there God is hewing out the pillars for His temple. Oh, if the stone can only have some vision of the temple of which it is to lie a part forever, what patience must fill it as feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into what shape the Master wills."—*Phillips Brooks.*

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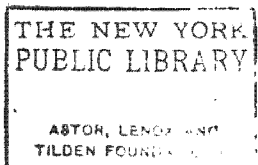
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BISHOP OLIVER C. SABIN.



VOLUME XIII.

WASHINGTON, D. C., APRIL, 1908.

NUMBER 7

God's Wondrous Ways

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

I AM led to make a few remarks regarding joining the church as preliminary to my regular lecture.

It matters not whether there is a church or not, so far as one's individual self is concerned. If you are possessed of this spirit of the Holy Truth, the Holy Ghost, the New Birth, it matters not where you are, under what clime you may live, what may be your environments, God Almighty leads you. But, since the earliest history of men, we have found it to be true, that those who have achieved much have to a very large degree done so by combinations. History furnishes but few exceptions.

Here, we will say, is a class of brothers and sisters, joined together, who believe in the universality of love, who believe that God Love rules and controls all; and not only that it controls all conditions of this world, but that for all eternity it

places you on the level of eternal Good, so that you march up this ladder forever along that line.

We have nothing but love for our creed. Those of us who come together form a nucleus which develops greater strength than if each one individually should battle along his own line. United we have concentrated effort, and thereby increase our force very materially. In this is shown the benefit of the church.

When I first came into this Truth and determined that the world should know it, and that it should be unchained and free, I thought the proper place to put it was in the existing churches and for four years my lectures were along that line, the endeavor being to make the Truth so plain as to demonstrate by the signs that followed that it was the Word

*This is the eighth of a series of Lectures by Bishop Sabin teaching, How to Heal.

of God. But the churches would not have it, and we are not to blame them for it, because we cannot do that. Suppose we bring all the ministers in this city to-day into an audience, and set me, a lawyer, up to lecture before them. They have studied theology all their lives, they are learned in their profession, men of sincerity and sterling honesty, and the idea that they could be taught by me would be offensive to their intelligence, and they would not think of such a thing.

God works in wondrous ways His mysteries to unfold. Why I was ever selected to unchain this Truth I do not know, but I do know that I was selected, and I do know that millions today are rejoicing in the redeeming knowledge of the Allness and Perfection of God Almighty Love throughout the entire world, and that it has been done through the mighty force of the printing press, the Truth carrying conviction with it wherever it went. We must have charity for those who can't believe; but the only way that I found to be successful was to organize, to concentrate those who think as we think.

Now with these remarks I will say that, if any of you wish to go with us, give your names to this young lady, our secretary, and we will be glad for the benefit that you can do to others to receive you on next Sunday.

The lecture this morning is a continuation of teaching how to heal the sick, a continuation of a series of lectures. We commenced these lectures some weeks ago and have come down, step by step, to where we are today, to the truth that all is infinite Mind.

We have taught you that all is God and God manifest, that all depends upon our knowing God and knowing ourselves, and knowing the language between the Father and the child. That being true

we have taught you how to pray, showing that the realization is the thought instead of petition — affirmation instead of petition; knowing instead of faith. You walk by sight instead of by faith in this thought, in this religion. Perhaps I can illustrate that. Suppose this hall has two doors. Through one door I can see, can look into the hall beyond. The other door we will say is closed. I see in my faith that there is a hall beyond that, although I cannot see it with the physical eye. One is faith, the other is understanding, absolute knowledge. Now if you absolutely know, and your faith is so strong that you know the hall is there as well through the thought of faith, by the actual faith, as you can by the actual light, then the faith is as strong as the understanding, showing to us that no especial form of prayer is requisite.

Some of the most beautiful healings I have ever known were in answer to the prayer of faith, the prayer of petition. There was no trace of what we term the realization in it, none whatever, because I did not know. Once I asked God to heal a boy who had a very serious case of erysipelas in a little prayer of perhaps two or three minutes, and he was perfectly healed, and in an hour's time was out of bed, although the swelling had not gone away, and he never was sick a minute from the time the prayer was made, not a minute, although the manifestation of the disease took twelve hours or more to pass away.

But that was in answer to the prayer of simple faith. With the realization I would have seen in him the perfect spiritual child of God, have seen that he, being perfect, living in the eternal Spirit, could not have erysipelas, and that the manifestation was evil and transitory, had no permanent standing, could not exist

and did not exist except in the temporary, and that the light of Truth would destroy it and that it must pass away.

That is what we call the realization. It is difficult for persons to jump right into a series of lectures and get this understanding, get this realization, get this gift of the Holy Spirit. You can't do it at once. Jesus Christ taught His disciples for three years, and then they were not prepared to teach until after the Holy Spirit came to them on the day of Pentecost. And Paul when he was stricken down on his way to Damascus, was not permitted at once to preach, but was sent into Arabia and there was taught for three years before he was allowed to talk or teach.

The religion that comes down through the sky, like a bolt of lightning, does not exist. It may arrest one, as it did Paul in his high-handed course of iniquity, and stop him; but it is not religion, because religion comes by knowledge. Jesus Christ says you shall know the Truth and the Truth shall make you free. Religion is not something that you get in an artificial way, or a supernatural way. There is no such thing as supernatural. There never was a miracle, and there never could be. All that ever existed in the way of so-called miracles was demonstrated along lines of natural law, and every thought that we give out for healing along our Science is but the demonstration of natural law, law that is as old as God, that is God manifest. There never could be any change; there can be no change. There never was a time in all the universe that water would not seek its level by what we term gravitation; there never was a time in all the universe when this world did not turn upon its axis; there never was a time when the sun did not shine; there never was a time when there was not so-

called heat and so-called cold. But all these existed and occurred in accordance with fixed natural law.

The children of God Almighty come to Him in prayer for forgiveness of their sins, or forgiveness for their evils of every kind, or any kind, but God changes not, the law changes not. It is we that get into the tramway, so to speak, of divine law, and when we get there and have shown our willingness, our submission to obey, the evils roll away as did the waves of the Red Sea before the children of Israel.

The thought that I wish to talk about especially this morning is our fears. This is a filling in of the lectures that have been given.

Blackstone, the great law writer, divides all conditions of humanity into two general divisions, their wants and their fears, which is a very good division. In Science we want all Good and we do not want any evil. Now the Scientist has no fear, because love casteth out all fear. That means that God is Love. It does not mean that God has love as you and I, that God loves you as I love you; not at all. They talk about God's (possessive case) Love. It is all wrong. God Love is the thought—not God's Love. It is not that God is the possessor of Love, but that God is the essence, is Love. If you have a thought welling up in your heart that goes out to your brother that thought is God manifest.

So with Life, wherever Life is. It is not that God has Life. If God had Life, He would be dependent upon Life and Life would be greater than God. God is Life, God is Love; not the possessive, because that would mean that God is possessed of Life and Love, and therefore Life and Love would be greater than God because He would be dependent upon

them for His existence. Can't you see that God is omnipotent? He is All; He is Life, and wherever you see Life you see God manifest, whether it be in the plant or in the tree, in the grass or in the fishes, or in the birds, or in the animals, or in the mighty oceans as they go on in the eternal rivers, passing on forever, as though all depended upon getting there on the exact second. It is God Life manifest that moves all; that whirls the earth; that whirls the worlds all complete—God Life.

Therefore, when we talk about Love casting out all fear, it is God casting out all fear. God not only is love, but He is omnipresent, and fills not only every space, niche and particle in this house and everybody in it, and their bodies, but fills this whole universe. God Love casteth out our fear, and all we have to do to obtain that realization, that deliverance, is to know in your hearts that God Love fills us; that God Love surrounds us; that God Love protects us everywhere; and that no so-called evil can touch us, come near us or about us, it matters not what the manifestation may be that it assumes, whether it be sickness, or want, or physical violence, or accident, or climate. Whatever the mind maybe filled with, the hobgoblins of hate, they are all lies, all unreal, and none can touch you, because God Love shields you and covers you, and you live in it as the fishes live in the sea. Nothing of evil can touch you. That is God Love that casteth out all fear. There can be no fear.

Now, of course, this subject can merely be touched upon this morning, there are so many kinds of fear. The fear of sickness is very prevalent. You will see this manifested where people assemble. The more there are the worse they are because they all want to talk at once. Each is worse off than the others, and they

want to tell, every one of them, how many diseases they have. They can hardly hold themselves quiet until one gets through; then the other is going to cap them and give them one better by being meaner and sicker than the others. It would seem harsh for me to compare this to a band of pickpockets in a room, each one trying to get there first, each one telling how he had picked a fellow's pockets and how much cuter he was than the other fellow. But, morally, mind you—and unless you rule it according to the criminal law—there is but little difference. The rule in criminal law is that there must be an intent to commit a crime before a crime can be committed. These people who come together and tell about rheumatism, catarrh and asthma—I could give you a whole list, if necessary—I do not think are doing anything wrong, but every time they voice an evil, past, present or future, they are either fastening it on themselves, or bringing it back from the past, or prophesying that in the future it will come to them. They could not be more literally carrying out their mission of evil if they had hammers and nails and were fastening the lids on their coffins. That is what they are doing, mentally.

If you have ever had any so-called disease do not ever think of it again. If anybody comes to you that ever had disease and wants to picture the devil of evil in your mind, say, "Go away, I do not want to hear one word of that."

Don't under any conditions or circumstances permit yourself to picture any disease in your mind, as on your own body, or as on any of your friends. But a very short time ago I had an illustration of that. A mother came here from quite a distance. Her daughter had been sick with a vile disease, so-called. She picked right up to a certain point, and

then apparently nothing could avail. She came to Washington. I was studying how in the world it was that that devil hung on to the girl. I could see nothing in the girl that was not thoroughly right. Of the twelve healers I believed all were right. The mother was a lovely woman. One day while she was talking with me, she said: "My husband passed on with this same disease. As soon as my daughter took it I went to work determined to study it. I not only got the books, but I read them, and I had pictures by the hundreds, and every time my girl coughs I can see that picture right on her lungs, and I know just exactly what the condition is; I know all about it." The woman had become a specialist in that disease and supposed that she knew all about it and, every time the girl would wheeze, in her mind she would see a picture of the disease. She was right over the daughter with that picture in her mind. I told her that I was very glad to hear her experience. "Now," said I, "I know what is the matter with your girl. If I can't get rid of you in any other way I will have to send you home. I will treat you for a few days, and see if we can't treat these devil pictures out of your mind; but if we can't do that we will have to get rid of you and keep your girl in a healthy atmosphere." We went to work and lifted the devil thoughts out of the mother's mind so that she stopped thinking of them and the pain left the girl's lung, she quit coughing and was apparently healed in less than ten days.

Now it is so strange that some people want to be pitied when they are sick. They will come to you and if you do not worry about them and say, "Oh, you poor thing, how bad you are," why, especially if it is your wife, "You are a brute," that is all. You are always a brute if you

can't in your mind go them one better. I have no pity for any fellow that is mean enough to be sick, not a bit. I do not ask anybody's pity for myself, and the less pity you can give me the sooner I will get well. Every time you throw out a thought of pity you are fastening the disease on the one you pity, and it sinks him that much deeper. You would not pity a fellow for stealing a horse—not at all. You would think he was in pretty poor business. That thought would be all right, but you would not have any pity for him for being a horse thief—not at all.

If a person has lung complaint or any other kind of complaint, and wants pity from me he does not get it. I have no pity for that disease. I do not see it.

A lady came to me and wanted treatment. She said she had a cancer, a great big hole in her chest, that went away down in. She said, "You ought to see how far it goes; let me show it to you." I said, "Not much, not unless you do not want me to treat you, because, if I ever saw it, I would not touch you. I do not want to see it." She got well in a little while, but if I had allowed her to fix that picture in my mind I would not have gone into the case and could not have done her any good. If you as a healer go to anybody to heal him and recognize that he has a fever, for instance, you are fastening that on him as far as you could, and you might just as well leave the house, for you can pray until every hair drops out of your head, and it will not do any good to the patient or yourself either.

One time, away back yonder years ago, I was delivering a series of lectures fifteen days in each month, and, whatever the cause may have been I am not going to discuss it now, I would be attacked sometimes in one way and some-

times in another, an hour or two before my lecture commenced, and we would have an awful time to kill the devil that was sent on me. One night I was attacked with fever as hot as anything you ever saw. My wife and I were treating to kill the fever, and automatically almost—I was not thinking of the pulse—I threw my right hand on my left wrist, and there was the pulse going with a perfect flutter. It took me no longer to kill the thought of that pulse than it did to heal the fever. It is the mind picture that I am talking against.

Take these damnable newspapers that are filled with the artistic writings of artistic advertising writers, who can take a case of consumption or kidney complaint, or cough, or lumbago, or a thousand and one things and write it up in such a way that half the people that read it think they have some of these things, because they do not confine themselves to one rule but lug in wherever they can everything where they may represent that this universal panacea will heal. These pictures that are given in the press writings cause an incalculable amount of disease.

I want to say to you this, that the physicians—I am not talking against physicians—have got their business down to such a system that they create disease, absolutely they create it. I do not say they intentionally create it, though I do not think they cry very much when they do create it because they are ready to cure it. Take a case of so-called sickness and get a doctor into the house, and let him get his nurse there; let him name the disease and fix it on the patient, and you, as a Scientist, will have a long, hard pull to pull that person out. I have known a great many instances of this kind and very few exceptions—very few exceptions. If I have a disease I refuse

to acknowledge it; I deny it, I denounce it; I know that it is evil, and no part or parcel of universal good, of universal love. And what is the result? The next morning I am all right.

Whatever you do, in your thinking, in your fears, know that nothing can harm you, or hurt you, because God Almighty Life, Love covers you. That is the power. And, furthermore, practice it on everything, and the little demonstrations that will come to you will be beautiful; they will give you strength, and then by and by you will know that this is true from the proofs that God gives you.

The beauty of this Truth is that you do not have to take any person's word to prove it. All you have to do is to understand the rule and then apply it; God Almighty demonstrates its Truth. I did not believe it when I first heard of it. In the first two or three cases of healing upon myself I got up the excuse that the troubles got well themselves. I had a case of rheumatism in my right wrist that I got in the army. It had been coming back at intervals in all these years. It was healed by a Scientist in a fifteen minutes' treatment; and yet I was not ready to give God the glory or praise for it. I believed it would have gotten well itself. You see carnal mind is loth to believe. It is enmity against all good; and when your brother or sister does not believe, look back and see how you were a few years ago yourself, and have charity for them. Love is the only weapon we have a right to use. Use Love in everything. Love God, the most beautiful character in the whole universe. He takes you in His arms and carries you along the pathway of life, filling you with all kinds of blessings. God Love is our first and our last, and the Truth demonstrates itself, if you only give it a chance.

Healing the Sick a Duty

WE hear the objection sometimes that this religion would be all right if it did not talk about healing the sick—that we make too much of the body, and so forth. The truth is that the command to “preach the Gospel and heal the sick” go hand in hand, and wherever Jesus went He went healing the sick. Even the very night He was arrested and tried for His life and condemned He performed an act of healing. Wherever He sent His disciples He told them to go and preach the Gospel and heal the sick; and wherever the command to preach the Gospel went it was always supplemented by the words “and heal the sick.” His last words, which give us the only definition of a believer given within the lids

of the Bible, were, “And these signs shall follow those who believe.”

One has the right to infer from these words that unless the person can heal the sick in accordance with Jesus’ commands he is not a believer in the sense that He required. If you believe you can heal, and He said that we would do even greater works than He did because He would go to the Father and be an advocate for us.

The art of healing the sick through God has been lost to man for many centuries, and the world of Christianity has not been taught how. The Orthodox churches teach Christianity so far as they go, but they stop too soon. The true redemption is not only for the soul but for the body also, the whole man, all in God, perfect.

Affirm Success

A PERSISTENT affirmation that you do possess the qualities which are necessary for your higher success, that you will develop them to their utmost strength, aids wonderfully in acquiring the desired possession. If you lack courage, if you are a coward in some part of your nature, gradually brace up your weak 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.

Church Organizations

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

WHEN I first came into the knowledge of this Truth and concluded, in accordance with my commands, that the Truth should be unchained, I was of the opinion that this ought to be taught through all existing churches. We have a superabundance of churches, of religious societies, throughout the world and there was nothing in this Truth to which seemed to me that any real, true-hearted Christian should take exception. All that we Scientists have in addition to the churches, or the evangelical churches already existing, is that we make practical what they think they believe. We not only make it practical but we demonstrate its truth.

I do not suppose there is a church on the face of the earth but that its members, a majority of them, believe that God does control everything, does heal the sick under certain conditions. The people who filled this church across the street on this last week were praying to God Almighty with as much sincerity as it would be possible for any class of people to pray with, and yet the patient passed on.

There is not an evangelical or Protestant church anywhere but that believes, if it be God's will to heal the sick, that He can heal the sick, because they pray for it. It was my opinion that this Truth ought to be taught to the world and given out to the churches irrespective of church lines. They believe in God; we believe in God. They believe in Jesus Christ; we believe in Jesus Christ. They believe in the Holy Spirit as the ministering

Spirit of God Almighty Truth. We believe in the Holy Spirit, but we draw a line which seems to be fatal to our amalgamation—if you will permit that term—with any other denomination in the world. We hold to the universality of Good, the universality of Perfection, the universality of Life, the universality of Love, and believe that there is no opposite, that there never was and never could be any, and that the doctrine that God chastens those whom He loves by whipping them with many stripes and dropping them into the sloughs of despond and the dregs of poverty; filling them with sickness, sorrow, pains, and death, is error; that there is no Truth in it, that such beliefs are dragging the world down to death, to degradation and to misery.

A minister joined our church at one time. He wrote to me after he left us and said, "I can't go with you any farther because you have no devil in your church. I do not believe in any religion unless you have a devil." He believes the devil is the general manager of what they term hell; who takes you or your friends, or your progeny by the back of the neck, and holds you up and shakes you over a hot, hissing hell that is made out of brimstone. We have no fellowship with such what we term orthodoxy. A member of one of the old churches said to me, "You can't fill your church, you never can fill your churches unless you believe in a hell and teach that to the people. Unless you do they will never come to your church."

Now I am not here to discuss these questions today, but I am showing you the reasons why I found out, after about four years of hard work and the expenditure of thousands of dollars in money in the way of printing, advertising and evangelizing, that the road to success for this church was not through other churches, and that the road for the propaganda of this Truth was not through other churches. This church steps beyond; it is one step forward, and we can't bring error up to us.

Constantine, when he made the Christian religion the religion of the universal church, gave this kind of a chromo, we might term it thrown in by giving the liberty of using saints and the use of images. They had always been used to worshipping some image or some saint, or some something that had a visible being. So he permitted them to introduce images. That is the father and the mother of the images that we find today. It is a relic of heathenism engrafted upon Christianity in order that the so-called heathen might take the pill and swallow it as a sweetmeat. That is all there is in it.

If we could go back and engraft upon this new thought the doctrine that God is a monster, that He had made a devil, and that the devil was getting the most of the people that passed from the earth; that death was self-created, or created by God; that sickness was brought on you by the hand of God;—if we could bring out these thoughts and engraft them upon this new idea, we could have a great church here, provided we could continue to heal the sick, which we could not do.

Constantine made a dismal failure of his combination, because when he engrafted upon it the dregs of heathenism and the worship of idols he stamped out

of the church the spirituality that was in it, and from that time to this, with very few exceptions, the spiritual places have been only here and there. He stamped out the germ; he left the body of the kernel, but the life blood, the germ of the Christian religion was destroyed. The church became a popular political machine. Everybody rushed for it. It was the only avenue through which they could get office. The church was the tramway, and those fellows who had been redhanded in burning the Christians were now just as ready to give the poor heathen, their former brothers and sisters, to the wild beasts in the arena as they had been formerly the Christians.

We have to know this, that God Almighty, Good, Spirit, Life, Love, knows no evil, remembers no evil; that all that is is Infinite Mind, Infinite Spirit and the spiritual manifestation; that there is no opposite. And we have to let the dead bury the dead. Jesus said to the man, "Follow me." "Lord," said he, "suffer me first to go and bury my father." Jesus said, "Let the dead bury their dead." That is the command.

Without elaboration upon this subject further, I want to state how it occurs to me. Now, mind you, there is not a person in this audience, or in the world, I think, that I do not love. If there was anybody that I did not love, I would get down out of this pulpit, and I would treat that devil of hate out of my heart if I had it. We can't use any other instrument than love in this work, because God is Love, and that is the only instrument by which and through which we can operate. What I say, or what I may say, will be only in the spirit of universal love, I giving you my thoughts without the least idea of forcing anything upon the mind of any, unless it appeals to them as affirmative proof, in their own mind.

It occurs to me that everybody ought to join a church, not that a church saves anybody, because we have all got to be saved; not that the church makes you any better, because you are all good, but that it makes you more effective in your work.

Look at the world of commerce, we will say; look at the great combinations of capital. We find that they control; that they master. The combinations of governments control the policies of the world. The combinations of political parties control the actions of governments. The combinations of religious societies control the sentiments of the world. The combination, we will say, of temperance, is making the whole South dry, and may God Almighty bless them in their dryness and make them as dry as powder horns. If I had the control of whiskey for twenty-four hours—just make me autocrat of the world for twenty-four hours, and I would blackball whiskey so that it would take it 100 years to recover.

But it is combination. The old story of the Scythian king illustrates the thought. He had several sons, twelve, if I remember right, and he brought his boys all into the general council room—if there are any Odd Fellows here I do not have to tell the story any farther—he gave them a bundle of arrows, passed it around to each of his boys, and told them to break the bundle. They could not do it, not one of them broke the bundle. Then he untied the thong and gave to each of them an arrow and told each to break the arrow, and each broke it with ease. "Learn through this," said he, "that in combination, in union, there is strength, but that the moment you divide, your enemies will overcome you, because you will be easily broken."

That same rule applies in everything. Take the person who is filled with the

desire to do good to his fellows; to give them this Truth, we will say, that liberates him from sickness, from sorrow and suffering. He can work in some way by himself, he can do lots o fgood; but you take a hundred such people and put them together and their power is intensified by more than ten thousand per cent. I can take a hundred men and women, such as I could pick out in the city of Washington, and have them come to me and, if all of us consecrated ourselves to this work, we could revolutionize the city of Washington in twelve months. That concentration and unity would make a power that would be absolutely irresistible. Take a hundred men and women and let them work separately. They will do what a hundred good men and women can do, which is something, but it is not one-thousandth as much as they can do in combination. Sometimes we can't work all in the same way. Here is a person who has the gift of proselyting, of teaching, of healing; who has the time, gives his time, devotes his time to this work. Here is another who is engaged in mercantile pursuits, or in professional life, or in one of the many other useful occupations of life. Somebody must keep store, somebody must farm the ground, somebody must build the house, somebody must navigate the ships, somebody must hold the helm and reins of state, and others must do something else. If we combine, we can work in union and in harmony. If we don't go out and preach or send out the Truth, we can hold up the hands of somebody who will, and we can be in touch with the work and make it a success.

Another reason that impelled me when I was in the world to join the church was this: My wife "had gone and got religion," as you call it, going to church every night, and asked me one night to

go with her. I did not have much idea where I was going, because I had not been in a church for many years. I did not know much about what the churches were and cared a great deal less than I knew. But I went and we went into one of the basement prayer rooms of the church. They set me down, an aristocrat as I was, upon a plain chair without any cushion. My dignity was simply outraged, and I quietly got up as soon as I could with decency and went out and left my wife, telling her I would come back and get her. My treatment was too much for my dignity. But I tried it again.

The next time they got me upstairs. The preacher preached a sermon along these lines, that each one of us had an influence, and that that influence was in the world for good or for bad, that all did acknowledge and all must acknowledge, as I certainly did, that the churches were having a great influence for good upon the morals of the people at large; that were it not for the church crime would become more common; that the church had a tendency to build up and take society in the right direction. I believed all that, and he put it in such a square way, that I made up my mind that he was right and that, if I had influence, it was my duty to put that influence along the lines of morality, whether I had any religion or not. I think he preached the sermon at me, and I simply got up and joined the church that day. There was no religion in my actions, not a particle. Joining the church did not change my belief. I simply made up my mind that whatever influence I had I was going to let go along the lines of good, and that I was going to quit being president of social clubs and carrying on in the way that I had. My "pals," if you will allow the expression, said "Wait a week or two

and Sabin will be back with us." But Sabin never went back. I went to stay. I threw my influence inasmuch as I had any, along the lines of morality. I afterwards became quite a popular worker because I believed in high salaries, and I helped to fix the preacher's salaries for years. That did not make any difference. They did not make any quarrel about my lack of religion, but I was always on the preacher's side when it came to fixing a big salary, and they liked me.

But that is an incident. The poor fellows are not half paid, if you work along salary lines. Personally, I do not believe in people working for a salary as ministers. I do not believe in it. I believe as did that man at Bristol, in England. He worked for God Almighty. They hired him for fifty-two pounds a year and he worked for two years, then said, "I am not going to work for man any longer; I am going to work for God and for nobody else. If anybody wants to give anything for the ministry of this church, he can put it in the box which will always be in front of the door," and the Lord raised his salary to 155 pounds the next year. That man was right. You see if you work for God you get better pay than if you work for humanity. No people can hire me to preach for them. If anybody wants to work for money in that way, I have nothing to say; as far as I am concerned I will not have it.

Today we are going to open this church for membership. We do it three times a year, and oftener if there is special occasion for it. If there is any person in this audience that feels that he wants to join this church and wants to go with us and propagate this Truth and work in the line of usefulness in which God Almighty will place him and do as

God Almighty leads him, and believes in our creed, we would be glad to have that person with us. We have the glad hand for him.

Our creed is simply this: You love God and you love your brother. We do not take you into the church because you are perfect along these lines, but we take you into the church and we will absorb you and take care of you, and we will go along together and be brothers and sisters along this line of good. You do not surrender any of your individuality in joining this church, because God made us all equal; and if anybody does not like what his brother does, let him stop and think and go into his own heart, and he will find the error is in himself. It is easy, if you have not any religion or any spirituality, to find fault with everybody that you come in contact with. But if you have the true love of God and your brother in your heart, you will do as Jesus Christ told you to do; you will first look around and cast the beam out of your own eye, before you see the mote in your brother's eye, and in ninety-nine cases out of one hundred, for every evil that you see in your brother mentally, if you will go into your own self, you will find there a beam that, if you cast it out, will make you have charity for every one else.

Some people say it is a difficult thing to love your brother as yourself. We do not expect perfection in all of us, but there is nothing impossible with Good, with God. It is the most beautiful doctrine in the world to love your brother as you do yourself. It is the most beautifully thing in the world to be absolutely, uncompromisingly and perfectly honest. It is a beautiful thing to be absolutely, uncompromisingly and perfectly unselfish. It is a beautiful thing to go on the other side and look out for your

brother and see that you do not cheat him, rather than to be watching to see if he is cheating you. That is the fruit of the Spirit. These are the fruits that you will get if you live in this thought. You will prefer one another, as Jesus said.

The people of the world are laboring under a most grievous mistake in the belief that they cannot afford to be just; that they cannot afford to be liberal; that they cannot afford to give to this church or any other cause they wanted liberal donations; whereas, if they would follow the commands of God Almighty as they are taught by Jesus Christ, money would flow to them in untold and uncounted quantities.

Take this church, just for example; I do not suppose there has been a year since it was started that it has paid its way. I have not looked for a year or two, but the debts of this church have as much authority to be paid by my business manager as any other debts that come, and nobody is ever dunned for money, and the payment of those debts blesses me beyond comprehension. It not only does not impoverish me, but every dollar I pay is returned with a large percentage; and yet you cannot get the world to understand it. You cannot get the people to understand that they do not have to stand back and pinch and hold on to a little money for fear of something in the future. That holding and pinching and fear of the future is destruction. There is no limit to the good that belongs to the children of God. All that you have to do is to hold out your hand, ask, seek and knock and God Almighty's good comes to you. What is true of one is true of every one.

Last night a lady of this church came to me. "I had some extraordinary expenses," said she, "and it did seem as

though I was not going to get the money, but thank God, it came to me and I had abundance." She was afraid she had been extravagant, but her extravagance was met by God Almighty Love. It was not extravagance. She had simply gotten an article that was needed. You do not have to be a pinchbeck to be a Christian Scientist. Nothing on earth is too good for you. Everything belongs to you, and you can have it all if you will only realize and make practical what I am telling you. Your troubles will have passed away and you will never have any more.

Now let me, my dears, say in conclusion, in regard to joining this church, that those of you who wish to join this church can take their seats in front here, and we will give you the right hand of fellowship, you come under the church rules of love God and love your brother; you surrender no liberty, no freedom. You are as much God's child, a free man or a free woman, as you were when you

were created. While it is true that God gave dominion over all the world and everything in it except man, God never gave man dominion over man. Each child of God was created in the image and likeness of God; each one is free. That is his natural position; and when you come into this Truth you are free.

Now each one of you who wishes, while we sing a song, will come forward here and we will give you the right hand of fellowship. Then you will give your name to the clerk, and you will be a member of this church. That is all we have to say. You are just as good where you are, except that you will not do so much good; you will not fulfill your status quite so well. We love you whether you come into our church or whether you do not. You will be good whether you join the church or whether you do not, but I think your greatest good and the greatest good for the advancement of the relief of humanity is in combination, and in our all going together.

God's Providence

The Lord shall open unto thee his good treasure.—Deut. 28:12.

Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

—Job 22:25.

The Lord is my shepherd; I shall not want.—Psa. 23:1.

Trust in the Lord and do good, and verily thou shalt be fed.—Psa. 27:3.

The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.—Psa. 84:11.

I cause those that love me to inherit substance; and I will fill their treasures.

—Prov. 3:21.

If ye be willing and obedient, ye shall eat the good of the land.—Is. 1:19.

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.—II Cor. 9:8.

My God shall supply all your need according to his riches in glory by Christ Jesus.—Phil. 4:19.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—Jas. 1:17.

A Chart to Conduct

A PROMINENT merchant of New York City carried these Rules of Conduct in his pocketbook, accompanied by a memorandum to this effect! "Read these rules at least once a week."

Never be idle.
Make few promises.
Always speak the truth.
Never speak ill of anyone.
Keep good company or none.
Live up to your engagements.
Be just before you are generous.
Earn money before you spend it.
Drink no kind of intoxicating drinks.
Good character is above all things else.
Keep your own secrets if you have any.
Never borrow if you can possibly avoid it.
Never play at any kind of games of chance.
Keep your promises if you would be happy.

Make no haste to be rich, if you would prosper.

When you speak to a person look him in the face.

Save when you are young, to spend when you are old.

Never run in debt unless you see a way to get out again.

Avoid temptation, through fear you may not withstand it.

Ever live (misfortune excepted) within your income.

Small and steady gains give competency with tranquility of mind.

Good company and good conversation are the sinews of virtue.

Your character cannot be essentially injured except by yourself.

If anyone speaks evil of you, let your life be so that none will believe him.

If your hands cannot be usefully employed, attend to the cultivation of your mind.—*The Stellar Ray.*

Know Thyself

KNOW thyself? know that you are divine. You are not "poor, weak mortals," as you have often called yourselves. You are not bodies that can be preyed upon by disease and destroyed by other forces of Nature; minds with wills not sufficiently strong to withstand certain forms of temptation; hearts that must suffer and break. You are souls? Souls that are one with the great Universal, Eternal, Omnipotent Soul of Life. Know that the resources of Infinity are

your resources. Know that your body and your mind are but instruments for your use; nay, more, that they are but Expressions of Your Spirit—your real life that you may control and adapt them, and further on may create them at your will. Why should they ever be weak? Why should they ever be ill unless you choose? You must learn the meaning of the words of the Great Master when he said, "I have power to lay down my life, and I have power to take it again."—*The Message of Life.*

Creative Power of Thought

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

FOR the information of the stranger who may be with us today, I will state that this lecture is one of a series that is being delivered here teaching how to heal and demonstrate. We have gone over the great fundamental principles of the Science to a large extent, and our talk today is what might be termed the filling in. What I intended especially to talk about and that with which I will commence is the thought of fear.

Thought has a creative power. Thought creates for good or for bad. You take a person whose mind is constantly filled with evil thoughts, with thoughts of poverty, of sickness, of sorrow, of catastrophe, of want, and all such things. These thoughts create the conditions of body and the mind which they feared the most. As Job says, "The thing which I greatly feared has come upon me." And it is so in reverse. As one thinks good thoughts, as he thinks he is. That is to say, as he thinks he is created. It is not as a man thinketh so is he, in the sense that a man thinks himself one thing, and that that, of itself, makes him so. That is not the thought at all, but the thought is with which you fill your mind creates you what you are. It builds you up or tears you down. Take the man or the woman whose heart is filled with sunshine, who looks upon the bright side of life, who, like Rudge's Crow, says, "Never say 'Die';" he is the kind of person who succeeds in life. In other words, men and women who believe in themselves, who think prosperity for themselves, who believe in their own

power and their own purposes, who believe that they are successes and that what they touch will be successful, are always successful. Persons of this kind, if they happen to be out of employment, do not look for something to turn up, like Dickens' Micawber, but they go out and turn something up, and the first thing you know they have a great body of people working for them. This kind of a man is an employer in his mind; his thoughts create, he creates business and he will create business for others; and everybody that clusters around him prospers by the very influence that goes out from him. I have seen this too often in life not to know what I am talking about. Scientifically and philosophically, it is absolutely true beyond cavil. There can no more be failure in it than there is in the law that makes the water seek its level when you release it.

The thought of fear is a destructive thought. Here is a person who says, "I am afraid I am going to have disease." Oh, it is a monstrous thought! I have one case that came into my mind just when that thought went through it, and I am going to rehearse it without telling the person's name, or where the person is. We have a person that we are treating who has a doctor. We usually do not care whether those whom we treat have doctors. We rarely ever ask. We do not care whether they have a doctor or whether they have not; but in this particular instance the doctor was such a

*This is the ninth of a series of Lectures by Bishop Sabin, teaching How to Heal.

monstrosity that I thought I would tell the incident. The man has a disease that, according to materia medica ideas, is fatal. We have been treating him about four weeks and, beyond all comprehension and expectation or understanding, he has gradually gone right up. During the last few days this doctor was visiting his patient. The latter said, "Doctor, I want you to tell me what you think about me. Do you think I will ever get well or not?" Now there is a certain class of doctors—I know what doctors are because I was raised among them—that are fools enough to think that they are honest; and they make themselves believe that they are honest by telling their patients just exactly what they think is the matter with them. They will brag that they never like to build up the hopes of their patients too high. This doctor told him frankly, "I do not think you ever will." The man pretty nearly went out that night. We got an urgent dispatch, and I afterwards found out what the trouble was. That doctor's telling the patient that he did not think he would ever get well nearly killed him. A doctor of that kind is a monster.

Right here in the city of Washington, a few years ago was a young fellow who had the typhoid fever, and he had had a long siege of it, but the doctor got him out and he had gone back to work in the War Department again and commenced running his machine. He came home and said to the doctor: "I have some little pain, or something." If the doctor had given him a bread pill and told him he was better, it would have been all right. But the doctor said, "You go right home and go to bed, you are liable to be worse than you ever were," and he never got out of that bed for five or six weeks. I do not care if a doctor has M. D. behind

his name, or any other handle to it, he has got to have common sense.

I remember once, before I ever heard of Christian Science, a woman came into the house where a patient was convalescing from typhoid fever. Naturally the patient was thin and looked bad. She had not seen him before and she threw up her hands, calling him by name, "Oh, how bad you look?" I happened to have some interest in the patient and I went up to her and took her by the arm, and said, "You are not allowed in here, the doctor has prohibited any one from coming in. He is looking better than he did," quieting the patient's mind to break the effect of the woman's talk. But I got her out of the house. Now if you ever have somebody around a patient that is throwing these fear thoughts down on him, get rid of him.

Once I went into a house in this city to a man that was passing out with consumption. The doctor had told him, "No hope," and he was about ready to pass on. The wife came to see me and urged me so strongly to go to the house that I concluded to break my rule, and I did go to the house. There was the family, the old mother and a number of Christian people around, more or less closely connected, and it was as solemn as a funeral house. If they had had a dead man lying in the box it would not have been any more solemn than it was. The room was even darkened. It had all the surroundings of a funeral, so far as conditions appeared. I have sunshine in my disposition naturally; I believe in the sunshine and I do not believe in anything else. The result was that it was catching. Good health is catching. Good thoughts are catching the same as evil ones. I talked and treated, staying there about an hour, and the house seemed to be full of perfect happiness. The old mother

was talking to a friend of mine about it a few days afterwards. She said: "It just seemed as though an angel of light came into the house." It was nothing but the sunshine that was thrown into it. In two or three days the man was strong enough to get up and go down town and get him a suit of clothes measured and made, got ready and went off to California. It is mind that kills and the mind that makes alive.

When a person is filled with any disease, we treat that disease through what we term the sub-conscious mind, in accordance with God's law, and affirm in the presence of God Almighty Life that there is no disease there and can be none, because all that is is Infinite Love, Infinite Life, Infinite Good, Infinite Wisdom, Infinite Mind; that nothing inharmonious can come near, around or about that patient; and when we have the surroundings filled and surcharged with this health thought, the disease, whatever it is, has vanished. And in the degree that we succeed in that degree it vanishes. You cannot always do it at once, because the house may be full of people that do not know anything about this Science. They have been taught that death is as natural as birth, that it was God-created, and all such nonsense, and it takes a long time to get this belief out of their minds. It takes a long time for a person, who has been taught the lesson that whom God loveth He chasteneth, to believe that all the evils sent down on humanity are not the direct messengers from God Love sent on him to prove him and test him.

Such thought as that is a monstrosity. The idea that God, who is Infinite Love—not that God has Love, mark you, but that God is Love, the Essence of Being, Love—the idea that Love could take its child and put it into a seething hell to burn forever for all the peccadillos

that could be enacted during seventy years on earth! It would be a monstrous punishment for the offences even if there was a hell to put one therein to burn forever for all he could do in seventy years on earth. Not a person under the sound of my voice or a person who will read what I say today has a heart so dastardly wicked that they could see their own children put into a fire and there even once for all destroyed by fire.

Wherever you find a thought that is sent out that is contradictory to perfect logic, you may know it is false; and the idea that cruelty, punishment, sorrow, death and poverty, can be sent on you by the Infinite Love, is a lie on its face. You can't wring a streak of darkness out of a sunbeam. You can't turn the truth into a lie. There are a great many things that cannot be done and that is one of them. All truths run in parallel lines. Wherever any alleged truth crosses another as an axiomatic fact you may know that it is a lie, because it is not going the right way. Truths run in parallel lines; there is no crossing of them and there can't be any. All is harmony; all is logic.

You want to know how to get rid of this thought of fear. It is a monstrous thing to have. A good way is to sit down and treat yourself out of it. Sometimes fears will come up in an unaccountable way. After we get strong in Science it takes a pretty big booh to give us a scare and set us a-running, but when we are younger they come on more frequently. I remember one night in my life when it seemed as though a strong man took me by the throat with his left hand, and with his right hand took me by the heart. I felt a choking sensation; I saw nobody, but I knew it was error. Said I, "God Almighty, drive this devil out of the house," and it went instantly. I thought

that, perhaps, that was an experience that was peculiar to me. I had it twice. In later years I received a letter from a man in Australia, who had been sick for forty years and had left England on account of his health. In Australia he was no better. His wife wrote to me the symptoms. The symptoms were that a strong man took him by the throat with his left hand, and by the heart with his right hand, and it almost killed him before it would let loose. I sent him the book *Christology* and told him to take the *Vibrating Treatment*, and he was healed instantly.

A lady came into our room when we were in Maine. The lady lives in Washington. She said, "It seems as though I am being choked to death." Mrs. Sabin and I understood what the trouble was immediately. We treated the devil out of the house, out of her house and she was relieved instantaneously.

The way to treat against fear is to realize the Allness and Perfection of Good; affirm that God Almighty Love is All; that God Almighty Life is All, Omnipotent Wisdom, Understanding, Good; and that there is no opposite and can be none. Make that realization. Affirm, throw into the vibration as I have taught you to pray; affirm, "I have no fear; there is no such thing as fear, and there can be no fear. God Almighty sustains me, He protects me, He leads me, drives out all fear, and all thought of fear." By and by, in a very short time, you can face all the devils in hell, if there were any hell, and you cannot be the slightest bit afraid.

A fellow was talking to me not long ago about ghosts. He had some of these demonstration of what it had been, I have forgotten what it was. I told Him I thought I would rather enjoy a company of ghosts if they would come and visit me. I have become so absolutely fearless that I think I could sit with a company or two of ghosts right along and they would have no power over me, not the slightest.

No harm can come to anybody that is covered with the love of God Almighty and accepts the covering.

God is Omnipresent Love. That is what he is. He is not a Being sitting on a throne, but He is the Essence of Love, and Love fills you, fills you through and through; covers you and surrounds you; and not only you, but the whole universe, center everywhere, all through, everywhere center, God Love. If you accept it, you have covered yourself with perfect protection, and no evil can come near you, around you or about you. It is Omnipotent Love, and is the panacea for every human so-called ill. Let Love permeate your thoughts. Send Love out. If you have enemies, which may God forgive, give them the vibrations of Love. Send Love to them, and they will not be your enemies long. Have nothing but Love for anybody under any conditions or any circumstances. Let Love be your weapon of offense and your weapon of defense. Let it be the house that covers you and the surroundings that protect you, and God Almighty Love will triumph, and you will enjoy the blessings of Love, of happiness, of Good, and all fear will be destroyed.

Do not look for wrong and evil,
You will find them if you do;
As you measure to your neighbor
He will measure back to you.

Look for goodness, look for gladness,
You will find them all the while;
If you bring a smiling visage
To the glass you meet a smile.

Heaven

By CLARA GREGORY ORTON.

There is no season and no time,
But every day is eternity;
There is no space and there is no clime,
But only thought on opinion free.

There is no mine and there is no thine,
But every soul possesseth all;
There is no self, but a will divine,
No mandate, but a winning call.

There are many doors, but just one Way,
To live by love, by love to win.
If this be heaven, why then delay?
Seek, ask, and knock and enter in.

"In the company of good men hear the name of the Lord.
In the company of good men sing His praises.
In the company of good men let not thy mind forget Him.
Be sure that by the company of good men thou shalt be saved.
In the company of good men the Lord shall appear sweet to thee.
In the company of good men thou shalt see Him in every form.
In the company of good men thou shalt learn to obey Him.
We reach this state by the company of good men.
All maladies disappear in the company of good men."

—*From The Khalsa Advocate, India.*

There is a kingdom on the earth,
though it is not of it—a kingdom wider
than the bounds of the earth, though they
were rolled together as finest gold and
spread by the beating of hammers. Its
existence is a fact, as our hearts are facts,
and we journey through it without seeing
it; nor shall any man see it until he hath
first shown his own soul; for this king-
dom is not for him, but for his soul.—
From Ben Hur.

"Thought is food for the Spirit as
much as bread is food for the body."—
Prentice Mulford.

And if the presence of a good man,
through the respect and reverence which
he inspires, always improves him with
whom he associates, with much more rea-
son does not he who always holds unin-
terrupted converse with God by knowl-
edge, life and thanksgiving, grow at
every step superior to himself in all re-
spects—in conduct, in words, in disposi-
tion? Such an one is persuaded that God
is ever beside him, and does not suppose
that He is confined in certain limited
places; so that under the idea that at
times he is without Him, he may indulge
in excesses night and day.—*Clement o
Alexandria.*

Commit Your Ways

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

FOR the benefit of the stranger I will state that this is a continuation of a series of lectures teaching how to heal the sick. We have gone over the fundamental principles, as you may say, or the primary fundamental principles, and are now, as you may term it, filling in.

The thought to which I wish to call your attention this morning especially, as being absolutely essential to the healer of the sick or the demonstrator along these metaphysical lines, is that you have to trust God absolutely for everything. You will find this more or less difficult until you get stronger and older in the Science. There is a disposition on the part of so-called carnal mind to ask, and then after they have asked, to want to go round on God's side and answer the prayer for God. They have not confidence that God will answer it in His way, but they want it answered their way. Such prayers as that are absolutely worthless. You are commanded to commit your ways unto the Lord and trust, and He will bring it to pass.

Last night a case came under my professional consideration, which seemed to be desperate. I simply made the declaration and affirmations and the assertion that God alone could control, and asked God to absolutely take charge of the case, and I think it was not fifteen minutes until there was an answer—wonderful.

Here is another incident to which I want to call attention. A young lady, one of our students, had been out to some meeting. There have been a great many knockings down and grabbings of pocket-

books from the hands of pedestrians by wicked men on the street, and she said that when she got off the car she felt as though there was some impending danger. She made the declaration as she had been taught, and as all of you should do, "God Almighty is my strength; nothing can harm me; His love covers me as the waters cover the fishes of the sea; I am perfectly proof against all evil." She made that declaration, and she had been off the car but a few minutes when she was confronted by a large burly-looking, wicked man. She stopped and looked at him, making the declaration, and walked around him in the street, making her prayer right along, "God Almighty protects me." After she had gone about half a block she looked back and the man was standing in the same place, apparently stupefied. He could not tell why he was not permitted to do what he had intended to do. But the restraining power of God Almighty Love controlled him.

Two times since I have been in Washington there have been burglars in my house. Neither time did they take the value of a cent, and there were things there convenient that were worth carrying away. But God's protection absolutely controls. I never go on a train of cars, steam cars, or ocean steamship, or on the river or the lakes with my yacht unless I commit my ways to God Almighty, affirm his protection over all. The result is there has never been any-

*This is the tenth of a series of Lectures by Bishop Sabin teaching How to Heal.

body hurt on any train that I have been on, or any boat. I have been in storms, many of them, and always controlled them by the divine power and dominion inherent in man.

Commit your ways unto the Lord and trust. It does not apply simply to the protection from physical evils, physical dangers, but it also applies to the various avenues of life. It applies in your business affairs. If the Scientist that understands his lesson has business obligations to meet, and affirms that God Almighty supply comes to his relief, if it is a proper debt, contracted in a proper way, the money is just as sure to be there to pay the debt as water is to seek its level. There is no possible failure except in yourself; unless you kill your prayers by unbelief.

I suppose I have demonstrated this last at least a hundred times; never had a failure. One time we owed several thousand dollars, and we were termed on the debit side of the ledger. We were "shy" on our bank account several hundreds of dollars to make the payments that we had to make on a certain day. My son told me about the situation. I told him to fear not, God Almighty would have the money there. I affirmed that God did supply the money, and the money came. We paid all our debts we were under obligations to pay, and we had sixty-eight cents left. That was not very much, but it was as much as sixty-eight millions. It does not make any difference. We have the universal reservoir to draw on. Trust God Almighty; trust. Yet, notwithstanding this, you will find people upon the right hand and upon the left crying with poverty, striving for the necessities of life, depending upon their own selves, answering God Almighty's prayer, or trying to do so; and the result—failure.

Now, mind you, I have had this thought cast into my mind, or thrown into my teeth as some will term it, that my system of trust has a tendency to make people lazy. Now that is not true. I never worked harder in my life than I am working now; never slept less at nights, nor worked more hours of the twenty-four than now. Yet I am not striving for the almighty dollar; I am not working for the money that has come to be necessary for my business affairs any more than I am for air to fill my lungs. They both come from the general, universal reservoir. One is as limitless and as exhaustless as the other. There is the sunshine. We all go into it, and we bask in it, we all get it, and yet the sunshine is not diminished by the particle of a farthing. God Almighty supply is omnipotent. The same rule and the same law that enabled Jesus Christ to take the few loaves and fishes and feed the multiplied thousands and take up more than he had to commence with is in existence today. The same law that fed the prophet and the widow with the measure of meal and the cruse of oil is in existence today, and it belongs to us, the children of God Almighty, all under the enjoyment of the same rights.

Universal law never changes, universal love covers all, universal wisdom guides us all and universal power controls all. It is for us to get in line of the sunshine if we would have it beat upon us; and it is for us to seek, as Jesus Christ said, the kingdom of God and its righteousness, the kingdom of good and its righteousness, and all shall be added unto us. As Confucius, the great Chinese philosopher, said upon the same subject, "Do right, do good, not for an ulterior purpose, or not expect a reward, but do it because it is the right thing to do, and because you love to do it." Follow that rule, and all

the reservoir of God Almighty good is yours. It comes down upon you. Our Savior said in illustrating this thought, "Consider the birds. God feeds them. Consider the lilies, how beautiful they are! God clothes the grass of the field. How much more will He do it to you who are His children."

All we have to do is to trust, trust God Almighty for everything. Nothing too little for Infinite Love to notice, and the very hairs of our heads are numbered. Every thought and every act that we throw forth into the vibrations is recorded in the Lamb's Book of Life, universal, spread open to Infinite Mind at all times, forever.

One time I had a tooth that was going the way of all the others that had gone, supposed to be diseased at the roots. This was when I was a youngster, away back in Science. I had thought about that tooth. It was very annoying, and I thought, "I am too much of a man to bother God with that tooth; I am not going to trouble Him with such a little thing as that," and I never did until one Sunday afternoon I was walking home from church and I thought, "The very hairs of my head are numbered; if that be true I have a right to ask God to remove that toothache." It was annoying me very much at that time. I convinced myself that I had the right to ask, and I asked God to remove that pain; and, if a person had taken hold of the pain and pulled it out about two and one half inches long, and taken it out of my jaw, the sensation I had could not have been more exactly described. It seemed as though the pain was pulled out. Since then, nearly ten years ago, I have not had a particle of trouble with that tooth.

A woman may be troubled with her little household affairs, and to her they are mountains, because servants do not

do well, or something goes wrong. Commit your ways unto the Lord and trust. A man may be overpowered with mountains of business before him. It seems that he can't get over it. Commit your ways unto the Lord and trust. The student or the professor in college comes to us to pass this or that examination; two or three from Harvard University have applied to me and have received wonderful help in answer to prayer. I have never known a case where prayer was not answered when made with perfect trust. Commit your ways unto the Lord. God is wisdom, Infinite Mind, and the same Mind that He has is the universal, and the Only and the One Mind. With that realization there is nothing hid that can't be found. There is no proposition either in science or in literature that God Almighty, Infinite Mind cannot unearth. But you must trust, you must trust God Almighty for everything.

Persons borrow worlds of trouble about what is coming to them. They are always "hedging," we might term it, against some kind of evil which they imagine is coming. Now I have taught you that every evil thought that you send out or permit yourself to indulge in is a prophecy against yourself. It is a prophecy that that very thing that you fear will come on you, and by and by they can agree with Job, that "The thing which I feared most has come on to me." You will, if you have gray hairs, and have noticed humanity, have not failed to notice that people that are always hedging that they may not become poverty-stricken before they die, in the middle walks of life, so that they will not become a burden upon their children, almost invariably those people die poor, and they all die under the wing and protection of their children. I have seen almost innumerable instances of this character.

The mother allows her own boy to go away and enter the life of business. He wants to try his eagle wings and see if he can fly with the men of the world. She pulls him down, and it takes the power of an angel almost to get over that mother's love. Send him forth with the affirmations of success, the affirmations of protection; the declaration that God Almighty sustains him and makes him a success, and makes him a great, good, pure man, instead of bowing down and fearing that he is going to be sick, or this or that, or come to evil. Cast those evil thoughts behind you. You are digging his grave, so to speak, and it is not only cruel, but it is absolutely wicked; and it is wickedness that not only comes back upon the mother, but is a wet blanket upon the prospects of the success of the son.

Mind you, I love those dear mothers. I had one of them and I was a wild boy and would not stay at home. I liked to try my wings among men. It was wild times. War was in the air and all that. I never left home to my recollection but that my poor mother would weep upon my neck, and it was from her that the vibrations of success and prosperity should have come, but instead of them were her thoughts and fears that this was the last time she would ever see her son.

I have known wives who would send their husbands out, if their business was such that they had to be away from home, pressed down with tears enough to sink a ship and accompanied by almost enough water to float it.

These thoughts are evil. They are oppressive; they are non-Scientific, and they should be blotted out. In their place we should Trust God Almighty for everything. Trust, and you can have the earth. The man or the woman living

today can be just what they want to be. It is you, it is nobody else that can tear you down or build you up. It is for you to permit yourself to be filled with hope and love and good and health and harmony and prosperity and all that. Keep out pessimistic thoughts that drag you down and carry you out. Dust thou art. It is depending upon the thoughts that you permit. It is depending upon the guests that you permit to come into your consciousness. Why I have known people to lie and tumble all night with one devil or another, worrying about what was going to happen to them. I did it two nights in my life myself, and I got everything I was afraid of, before I got back. One was I was afraid the enemy would get me, and sure enough they did. I do not remember what the other was, but I know that I always got the answer to my prayer, my fears, my prophecy. If I had known enough to have trusted God Almighty nothing on earth could have disturbed me or harmed me, because God's power is omnipotent.

We see from the reading of the papers and the signs of the times that there are wonderful prophecies of a forthcoming war. We are preparing for it day and night. What the result will be I will leave for God Almighty to answer. There is but one way to universal success—to trust God Almighty. Whether it be in the dealings of nations or the affairs of mankind in general, the same law appertains, and the same results will come, to those who love God and trust Him.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure upon others? You will find half the battle is gained if you never allow yourself to say anything gloomy.—*Mrs. L. M. Child.*

Essentials

By PHEBE HART.

THERE is perhaps no greater need today among students of esoteric thought than that discrimination which will enable them to discern clearly the essentials from the non-essentials. In the eager search for knowledge and the pleasure which is experienced in gaining it, some are apt to forget that while there is knowledge which is essential and knowledge which is useful, there is also knowledge which, though pleasing and desirable and even essential in its place, but out of place may be so much useless lumber filling the consciousness and preventing the perception and attainment of essentials, and so becomes an evil, even if it does not cause the ego to develop to a dangerous limit.

The Apostle Paul gives us to understand that though we possessed all knowledge, and all faith, and could prophesy and work miracles, yet among all vital essentials the one essential, Charity—love—stands out pre-eminently, and why? For this reason: God is love, and God is life of the universe. All things live from that life. And that life is communicated to all by love. It is God's love to man which enables him to live. By means of God's life communicated by love, he lives. And the fulness, the intensity and the desirability of his life is measured by the fulness of his love for the Fountain of all life. Therefore it was written, "Thou shalt love the Lord thy God with all the heart." Why? For the same reason that a stream cannot continue to flow except the channel between it and its source of supply is kept open.

The thought that man should love God

has in a way been held before the minds of the people in the church since the beginning; but because it was taught to a people who did not understand, by teachers who had no understanding of it, it became simply vain, an empty formula, conveying no light, and almost no truth. But the way between God and man can be opened up, but only through love. In the search for God, we must feel after him with the heart as one feels after the love of a friend, but that feeling after God must be preceded by conforming the life to the characteristics of the Divine nature. In other words one must learn to keep the Ten Commandments in spirit, that is, to accept them as the law of one's life. When one's life conforms to the Divine nature then one may feel the inflowing of the Divine life; life inflowing from the Fountain of life. Is life worth living? Yes. But the miserable struggle for existence which characterizes the ordinary life of today is not worth perpetuating save that one—no matter how far he may be from the consciousness of God's presence—may always turn toward God with a loving receptivity and, in proportion to his ability to receive that love so freely given, find peace and rest, if not a full joy that will make life not only tolerable, but desirable.

It is not life, but the lack of life which makes men miserable. Just as a sick man is less happy, less comfortable than a well man, just as health is more desirable than sickness, so is living more desirable than not-living.

Loving is living and the quality and characteristics of one's life are deter-

mined by the immediate source of supply. When man turns toward relative, friend or lover for loving sympathy, he may receive that which he seeks or he may not. It may, for the moment, benefit him or it may not, but when with clean hands and a pure heart, he turns toward God in a spirit of loving surrender, he will receive of God's life in loving streams which will bring peace and strength.

Without this love between a man and God, all his knowledge will but build up his ego and cumber his brain and consciousness, hiding God from him. Without this love, if he gives his body to be burned it will be more because of a false idea of right or because of a blind obstinacy than a love of truth. Without it, his faith is in vain, his power to work miracles is a harm.

There is very little love in the world, though the world is full of loving hearts—hearts that ache in their emptiness and longing for a reciprocal love. Nearly everyone feels that in their hearts there

is a capacity for a deep, full, wonderful love, and so there is, but as we learn to know the laws of love and watch the actions of men, we see that all people are spending their energies in destroying love between themselves and others, to such an extent the world is almost devoid of love, even of the animal love, though they may be consuming with sex passion, so that life has become largely a horrible nightmare, and men plunge into business or dissipation or pleasures, giving loose rein to all their passions, seeking here, there and everywhere for those sensations which will for a moment enable them to close their ears and turn their attention from the inarticulate cry rising from the heart for love, a love that will make life worth living.

It is useless for empty hearts to turn to other empty hearts, they have nothing to give. Peace, satisfaction, a life worth living can be found only when one can open himself to the inflow of that love which is the life of the soul and the hope of the world.—*Bible Review*.

The churches are neglecting a grand opportunity by not preaching a faith that fulfils the promises of Jesus Christ. God's Love is so great and so powerful that it saves to the uttermost when all its conditions are fulfilled. At the rate of increase of the living truth the world will soon demand that every church be a holy place where, in true devotion of heart, the suppliant for divine grace may feel the healing, restoring power of the Spirit and every minister will become like an apostle of old, so radiant with soul-power that his very garments may be used to heal the sick.—*Walter De Voe*.

Loving those who love us is all well in its way. Sometimes it is easier to do this than not to do it. But there is no special merit in such a course on our part. The true test of Christ-likeness is loving the unloving and the unlovely. That is the test we ought to judge ourselves by: "If ye love them that love you," says Jesus, "what reward have ye? Do not even the publicans the same?" We ought certainly to be above the average heathen if we consider ourselves followers of Christ. If we are not, we reflect no honor on his name and add no glory to his cause.

How to Study Evangelical Christian Science

Miss MARTHA E. VAN VOAST

Before the Evangelical Christian Science Church

THESE is a question that comes to us very often, particularly from the younger students, as to what to read and how to study. As I look back to my early student days I recall that there was nothing that puzzled me more than that asking, seeking and knocking. I wanted to ask, seek and knock in the right way that I might receive the greatest results possible. For that reason I have selected my topic with a desire to give the beginners something about the ground that I have traversed, hoping that I may lead them by the direct route.

When I look back at my fellow students who started with me in the fall of 1902 I am led to believe that my path was not very circuitous, because I have advanced beyond them in most cases. I think the very first thing for a student to learn is obedience. In my experience as a student along all lines I found that was one of the first necessities. If I went to a teacher of the piano it was absolutely necessary that I should clear my mind of all previous instructions that it might be as barren as possible; and the teacher with whom I came in contact that did me the most good was the man from whom I took the first four or five lessons, in knocking down all my old past instruction. At the end of my tenth lesson I felt utterly ignorant, although I had been playing the piano a number of years. I resented it, but as I look back now I recognize the teacher's wisdom. I did progress after I had given up all my previous knowledge, for then I was ready to be built up and become a success in

that line. That one teacher taught me a lesson that I have carried with me in everything that I have undertaken since.

When I came to this Truth I went to Bishop Sabin talking of a number of lectures that I had been attending. He said: "Leave them alone; you are too good a student to be knocked down that way; you are not ready for them." I resented it; I thought he was interfering with my freedom. I went home angered, and then common sense came to my rescue. I looked back to this old piano teacher and his wisdom, and I said, "That is good. If it will go on the piano, it will go on Science, it will go anywhere. The process is all right, I will leave them alone."

When I began lecturing on the platform as a young student at the close of two or three of my lectures people came to me and said, "That is Mrs. So and So's idea; that is her book; you have been reading what she said." I said, "Who is Mrs. So and So? I never heard of her. I am glad you have told me this, for you prove to me there is but one Mind, the God Mind, and that I have been drawing on the same source as does the author of whom you speak."

The first thing is the law of obedience. If you are not satisfied with the thought, or the Truth you possess and you are looking for something better, I advise you to look the ground over very carefully, investigate closely; look at results, and where the result is what you want, choose deliberately with your eyes wide open, and after you have made your choice, sit down at the feet of the Truth

you have chosen. I was investigating, I was going to lecture at different places, and I did not find one place that they had the results to show, but in this Truth I found the results that I wanted, and I made up my mind I would have it. I had made my choice.

The next thing was how. Then came this asking, seeking, knocking. Study. Study what? Study how? I believe the first thing for a student who is honest and ready to obey, is to get a simple life of Christ. Take that with your New Testament and Christology, and make up your mind that you are not going farther for a while. I lived my first year in the 14th chapter of John. I could not go any farther. I was afraid what belief I had succeeded in securing I would lose. I did not dare to go any further; and the 14th chapter of John is still unfolding. Spiritual truth does not come in one day. It is a growth. You see a little brown bud today on the trees, a little hard, brown bud; after a while it will grow, the warmer sunshine will make one little leaf open, and in a few days maybe another. We unfold like the bud. We must study a verse, read it perhaps a hundred or a thousand times. Some day that verse will open with a light that you wonder why you did not see before. The Truth has been there always; you have just grown to it, that is all. It is always interesting, and particularly so to me just now in my little Friday night class, who have had their sixth lesson, to "see them unfold," as one of them said as she went out Friday night, just a little. I think the leaf is really curled over a little more light, a little more of the knowledge of spiritual things.

I began affirming for wisdom (that is simple common sense) and spiritual understanding; and I am asking, more

earnestly today than I ever did in my life, for spiritual understanding, for the realization, for I recognize that as I get that I have power.

Now you can scatter, read this one, that one, and the other one. Good reading; oh, yes; but do you get any power? I never saw anybody that did. It is the one that sticks to an idea, holds it with tenacity, that gets the power. What is the Truth? What was the realization or the thought that Jesus Christ had? The only grand demonstrator of the Truth? It was that He knew there was nothing but Spirit and Spirit manifest; and by His knowledge being so exact He knew it; He healed everything, all inharmonies under every condition. Well, then, what does the student want? He wants the same knowledge; he wants power, and power can never be gained in any other way. You have to go straight back to Jesus Christ. Now we can't come to anything so beautiful, so full of love and perfection, and ask and get an answer, unless we are at one with Him. Then we must know His character; we must know His life, if we want to be able to decide any instant what is right and what is wrong. We have to make the thought, word or act coincide with His life. I used to strive to do right, wanted to do right, but so many times I would get mixed up that I could not tell which was right. "This is not very bad, I am not so sure that it is exactly right," I would say, but after I began to study Christ's life, and take my difficulties there, I never had a moment's hesitation. It was always answered for me immediately. Would Christ in this place do this thing? It is answered immediately. Now, there is the place for you to decide whether a thing is right or wrong. As for the asking, we know perfectly well we can't go to Him and ask unless,

first of all, we are Love through and through and through. Not the love in words, but the vibrations of Love go out from us, in our aura, in our thought. It is the real Love, not the personal love.

There is not a word so much abused in the world and so much misunderstood, as that one word Love. It has nothing to do with the personal, this Universal, God Love. I have tried to explain it many times. The thing I used to call love I look back to now as almost a bad thing, certainly not good. I thought I loved very truly, too, but I was eternally weighing. Did they say one word more to another than they did to me, always looking, fearing someone was slighting me. In the Christ love there is nothing of that. Christ was without self. He put self under His feet. That is one of the things we have to learn, to forget self; to put self out of consciousness and place the divine, the perfect God Love in its place. The more of this God Love, universal Love, the Love that loves everything and everybody that God created, because he created them and they are a part of Him, the Spirit manifest; the more persons have of that divine, God Love, the more I want to love them, because I am loving my own, loving God, loving the God in them and me that is one.

If I come to a person who never shows a particle of that love, back of that carnal mind I see the possibility of what that human being may become when he comes to his own, his Divine self.

Now, when we come in Love, we must recognize it, the God love, nothing of self, but all for Him—whenever we do a thing, not thinking of self, but for Him. If you are going to put ten cents or twenty dollars into the contribution, not for self, but for God; if you do an act of kindness for anybody, not for the per-

son, but for God, taking the human element out of it and putting in the divine, if you can do that way, oh, it is such a joy, and the blessings come from Him.

Now, we have to come to this, asking in that spirit; and when we ask in that spirit it is answered as we ask; nothing more to it, it is granted. That is asking, seeking the Truth, seeking the Truth as given out by Christ; seeking to become like Him. That is easy to say, but it is not so easy to do, seeking to build our lives every minute on His life; to do the things we think He would do every minute of our lives.

And the knocking? Well, I am going to tell you a little incident. I had a patient, an elderly woman, a good Christian, a spiritual creature, full of prejudice against Christian Science, but she was where she had to have help, and she recognized that it was not the doctor that could help her. So I was called in, and I recognized her prejudices and began talking and praying aloud because I had the thought that she would feel that I was dealing in mysteries if she did not know what I was doing. I made my prayers aloud. She began praying also. She took the prayers that I made for her and turned them over to her family, and she says that her entire family, even the cook, has perfect health, and they have a perfectly harmonious household down to the kitchen. I call that knocking. She used the knowledge that she received from my oral treatments and believed it; put it into every nook and corner in her home. Not only is she healed, but she has set the whole house in order. I call that knocking. It is using the knowledge that you possess to help somebody else; and just as you use it do you build yourself up for you are giving the cup of cold water; you are giving that which you have, with a pure

desire to help someone else. Is not that Christ's life?

Now, there is one other point that I want to make to all students. I think I have explained it very well. It is this: Do not scatter. Be patient. A lady came to me and said, "I have read the Bible and Bishop Sabin until I am utterly tired. What shall I do? I want something different." I proposed two or three. She said, "I can't stand them; they scatter; I have to work a week to get an idea." I said, "I do not think you will find it at all different when you leave the Bible. If you want spiritual power you will never get away from Christ." Just as you become like Him, just as you get the realization that He had, you get power.

A conception of the realization came to me this week that I am going to give out. The unborn child is absolutely one with its mother. Her circulation is its circulation; the mother's supply is the child's supply. They are absolutely one. The child is born into the world; we say has received the breath of life; is born into God, a spiritual being, and it is one with God, for He is the supply. Even the very air it breathes is God; its food, everything, is God; every want; everything that ever comes into its life is God. It is born into God. That is oneness. We have never been separated from Him and never can be in even one thing. That is our true condition—born into God, one with Him; every breath, every thought,

every particle of us, in Him. You try that when you undertake to treat. See your patient one in Him, inseparable, perfect being. That realization was what Christ knew, and gave him the power to heal. As we receive it we can do likewise. We can do greater things, because He has promised us that we can, because he has gone to the Father.

If I could say one word that would help students, that would take away discouragement that comes, because we always move as does the pendulum, forward and backward. Sometimes as we go back, we feel inclined to stop, forgetting that the next swing of the pendulum is going to carry us farther ahead. Never be discouraged. A lady told me the other night, "I have repeated that affirmation I believe hundreds of times, and I do not seem to get any light." I said, "Keep right on. When you get to the thousandth something will open, and you will thank God you did not give up." Do not be discouraged. Keep on affirming the thing you want. Hold on to it and never give up. Just by your reiterations you are changing your old thought habit, changing your aura so that you bring to yourself, prepare yourself for, this spiritual opening. And when it comes, Oh, the joy of it! Oh, the peace of it! And to think that eternally, just as long as we live, and that is for all eternity, we are to grow into this perfect realization, and so become perfect beings, hidden with Christ in God!

"Form a habit of throwing off before going to bed at night all the cares and anxieties of the day—everything which can possibly cause mental wear and tear or deprive you of rest."

SOUL FOOD.

Faith is an invincible magnet.

We must live nobly to love nobly.

The hidden has no essence, except its own spiritual nature.—*Upham.*

Washington News Letter

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Unchain the Truth

AS THE season advances we are receiving a great many letters regarding the Popham Beach Chautauqua. I thought I had made that as plain as was necessary, but I will answer some of the questions which have been asked regarding the arrangements there. All are advised that they must write to Mr. John

H. Stacey, who is the proprietor of the hotel, and he will be able to answer all questions. We have always stopped with Mr. Stacey at his hotel. I expect there will be quite a large number of people going from Washington to Popham this year. Twelve will go with my party.

The tuition and teaching are absolutely free, there is no expense whatever connected with the teaching. That I thought I had made plain before, but many ask if the same teaching will be given there as would be given in a private class here in Washington, for which we charge \$50. This fifty dollars is saved by going to Popham Beach and enables you to pay the railroad fare to and from almost any point not further West than central Ohio. It costs from Washington to Boston and return \$19.70 for the round trip ticket. It costs from Boston to Popham Beach and return \$2.50 on the Kennebec Steamship line. The board at the hotel will range from \$8 to \$10 a week. The fare at the hotel is well cooked, clean, wholesome and to my mind more palatable than the fare that we would receive at the Waldorf Astoria for which we would pay from \$10 to \$15 a day.

The society there will be mostly of our own people as the citizens of Popham Beach are not many and they are mostly people in the ordinary walks of life following fishing and kindred industries as a living; an honest, good class of people who will always be glad to accommodate. Those who wish to fish will find the facilities for such sport unsurpassed in any place that I have known in United States

or Canada. Just as an example. The last half day that we fished last year, before leaving for home, my son and I and our fisherman caught 140 fish that we saved and we saved none except those of fair size. After giving the hotel all they wanted and the cottagers what they wanted, our fisherman salted down substantially a large pork barrel filled with fish. This was an unusual catch, because we went into the ocean quite a long distance and had favorable surroundings. We had everything our own way, but everybody can catch fish there who wants to, fish of various kinds, both large and small. The air is a perfect dream of health and the scenery I regard as the most beautiful of any I know of on the shore of the salt water.

Now, do not write to me, in regard to this matter, but write to Mr. Stacey. I cannot answer letters regarding it because my time is too much occupied. We shall be glad to see all of you there or as many as can make it convenient to

come. You will receive your lessons and your outing and we will have the pleasure of your society.

My wife suggests that I should say something about the clothing which you will need. You had better take your winter underwear and be sure to take a heavy cloak or two or overcoat as the case may be and have some winter clothes with you. It is nothing unusual to have cold weather up there because the waters come directly from the north where they are cold. Then you will want some thinner clothes because some days are warm and then turn off cool at night and you would have to change. As for dressing for the sake of showing your fine clothes, it is not necessary unless you so choose. The society that we have there, as I remarked, is mostly our own people, but they are very nice people. Women who come there dress as fine as anybody, but as a rule they prefer to rough it along the beach or in the yachts.

Lovingly yours,

Oliver C. Sablin

BISHOP.



MRS. MARY C. SABIN

The Realization

MARY C. SABIN

Before the Evangelical Christian Science Church

I THINK perhaps that students are retarded in their progress more by expecting something which they will never get in the way of supernatural realization than by any other cause.

Realization means understanding, and when we say the prayer of the realization we mean the prayer of the understanding. The question arises, what do we understand when we have the realization? We simply understand that we are one with Infinite Life, Infinite Love, Infinite Good, that God Life fills us through and through and not only that but fills all the atmosphere, fills the surroundings, fills the earth and fills the heavens, fills infinite space and that we live, move and have our being in Infinite life, that it surrounds us and covers us. It goes through us and gives us life manifest through every artery, vein, muscle or portion of our body. Not only that but Infinite Mind is the mind that impels us, gives us wisdom and understanding and leads us and directs us. Now when you understand that to be true, that is the realization. You do not have to wait to receive something which you will never get in the way of some miraculous manifestation, but the very moment that

you understand that this realization is nothing more or less than the understanding, then you have the realization which makes you happy and makes you free.

The experience of almost every student, myself with others, has been that we waited for this miraculous something which never came, and we were never free and never did understand that the realization was simply understanding of the Truth until that came to us in answer to prayer given to God Almighty for this wisdom and this unfoldment.

This realization of our oneness with Infinite Good is what we receive; this realization that we are at one with Infinite Life and Infinite Love is what gives us power and dominion. It is the science, the All in All of so-called Evangelical Christian Science. My advice to those students who have not what we term this realization, this perfect understanding, is to affirm that "God does give me wisdom and spiritual understanding to know the perfect Truth and to practice it in accordance with His divine laws." Keep this prayer up and by and by all will be plain and simple and you will be the master.



DEAR CHILDREN:

Beginning with this number of the NEWS LETTER we will give a lesson not only for each Sunday, but a verse for each day in the week, in order that we may have something that is really our own Truth Thought, and that we can all be one in the thought for the day, no matter how far apart we may be; that we may be one great big Sunday school. And before the year is out we will know the Truth.

The first thing we want to know is: What is God? What is He like? Are we made like Him? We must know

what He is before we can know what we should be. The Apostle John tells us God is Love. This month we will find out what love is and the difference between God Love and our love. And that we must give up our selfish love or the thing we call love, and take the kind of love that is Godlike and try to become or grow into this love.

Of one thing I am sure: We all want to be happy, and only when we are like Him can we be happy.

God's love is in me, through me, around me, and about me.

I am love.

EDITOR.

GOD IS LOVE

God is love; His mercy brightens
All the path in which we rove;
Bliss He wakes and woe He lightens;
God is light, and God is love.

MORE LOVE TO THEE

More love to Thee, O Christ!
More love to Thee;
Hear Thou the prayer I make
On bended knee.

April 6---God Is Love

I John 4:8-16.

Monday.—Love suffereth long and is kind.

Tuesday.—Love envieth not.

Wednesday.—Love vaunteth not itself is not puffed up, doth not behave itself unseemly.

Thursday.—Seeketh not its own, is not provoked;

Friday.—Taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth;

Saturday.—Beareth all things, believeth all things; hopeth all things; endureth all things;

Sunday.—Love never faileth.

Love always elevates. It draws up gently, steadily, but surely like the sun-

shine; it never pushes or drives or tries to possess.

Love does not see imperfections or meannesses, takes no account of the unlovely actions resulting from material thought, but sees back of all the perfect spiritual being created in the image and likeness of God.

One day, while walking, I saw a man whipping a horse. I watched him for some seconds lashing, lashing, lashing that dumb animal before I thought how to help it. When I remembered I held the thought "God love is over that horse and protects him from the driver's whip." Immediately the whip was put down; every second or two the driver's hand reached for the whip, but he did not take it up again while I was in sight. Try this week to help something by letting God love work through you.

April 13---God's Love For Us

Monday.—For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3:16.

Tuesday.—But as many as received Him to them gave He power to become the sons of God. Even to them that believe on his name.—John 1:12.

Wednesday.—Behold what manner of love the Father hath for us, that we should be called the sons of God.—I John 3:1.

Thursday.—The Spirit Himself unites with our spirits in bearing witness to our being God's children, and if children, then heirs—heirs of God—and joint heirs with Christ.—Romans 8:16.

Friday.—In this was manifested the love of God to us by His sending His only Son into the world that we might find life through Him.—I John 4:9.

Saturday.—For you are all sons of God through your faith in Christ Jesus.—Gal. 3:26.

Sunday.—And it is because you are sons that God sent into our hearts the

Spirit of His Son, with the cry "Abba, Our Father."—Gal. 4:6.

God loves us all alike no matter how bad we may be. He is always trying to tell us of His love for us in the beautiful things He gives us.

I visited a woman who had been in bed three years. I told her God had given her—in His love—perfect health. "But it's His will that I should suffer. I am trying to be happy through suf-

fering." She was telling God that He did not love her. She did not believe Him when He promised every good and perfect gift to those who believe what He says. You would not make any one suffer who loved you? Oh, no. God never wants us to suffer.

Love is the fulfilling of the law.—Paul.

God's love is high as the heaven, deep as the sea, wide as the world, yet is in me.

April 20---Love Our Brothers as Ourselves

John 13:34; John 15:12; Matt. 12:50.

Monday.—He who loveth God loveth his brother also.—I John 4:12.

Tuesday.—All the law is fulfilled in one word, even this, thou shalt love thy neighbor as thyself.

Wednesday.—Love worketh no ill to his neighbor.—Rom. 13:10.

Thursday.—Be kindly affectionate one to another with brotherly love, in honor preferring one another.—Rom. 12:10.

Friday.—Bear ye one another's burdens and so fulfill the law of Christ.—Gal. 6:2.

Saturday.—He that loveth his brother abideth in the light and there is none occasion of stumbling in Him.—I John 2:10.

Sunday.—We know that we have passed from death unto life, because we love the brethren.—I John 3:14.

To love our brother means that we should consider his side of the question as well as our own and do nothing that will in any way interfere with the perfect liberty of another. Wherever we can do a service that will uplift any one we are commanded to do it even at the sacrifice of self. True love always strives to build up and never pull down the recipient. The love that makes Tom do Mary's examples for her every day so she can play is not love; only indulgence. But when Tom says, "No, Mary, I will not do your lesson for you, but I will stay in and help you learn how to do it for yourself; I can play ball some other day," he has reached a higher plane and displays real love.

April 27---We Are Like Him---Love

Monday.—Whoso keepeth his word in truth, verily is the love of God perfected;

hereby know we that we are in Him.—I John 2:4.

Tuesday.—Hereby perceive we the love of God for us, because He laid down His life for us, and we ought to lay down our lives for the brethren.—I John 3:16.

Wednesday.—Because as He is, so are we in this world.—I John 4:17.

Thursday.—Holy Father, keep through Thine own name those whom Thou hast given me that they may be one as we are.—John 18:11.

Friday.—But the fruit of the Spirit is love.—Gal. 5:22.

Saturday.—By love serve one another.—Gal. 5:13.

Sunday.—Everyone that loveth is born of God and knoweth God.—I John 4:7.

Did you see Mary the day she failed in her class? It looked as though she had been careless and had not studied hours on that lesson. It was such a disappointment that she cried; but it was almost worth the pain to see James' spirit of

love. He told her it was not bad. She was all right then. Ted came and said you only imagined it was bad, it was really good. I learned something about the lesson I didn't know before. Mary was comforted, for she felt the Infinite Love as manifested by Jesus, the Christ. "I and my Father are one." This is love's completeness.

The scientists today are making powerful magnets that will lift hundreds of pounds. They then place these great blocks where they want them.

God is the greatest magnet in existence. He attracts the world and all the people in it to Him. When we resist this attraction we are restless, searching for something, and we keep up this search all our lives till we find Him.

When we find Him we are at rest. Our vibrations run straight to our magnet God Love. The result is happiness, peace rest, at one with Him.

Jennie's Price

Come, my dears, come close to me, for I am a lover of little children. I love to claim you all as my sweethearts. One sweetheart is not enough for me. I want all I can draw around me.

"Do I like blondes or brunettes best?" you ask. "Oh, no; regardless of the color of hair and eyes or the snap and zip in them as well as the deep, earnest thought concealed in some, I love you all alike."

"Do you want boys or girls most?" "Now I see you are trying to learn if this is a bachelor or a beautiful girl of sweet sixteen. Never mind, I can play all kinds of games, dress dolls, run a race with any boy, or jump rope with the girls."

Now that we are all comfortable we

will begin our talk by asking our oldest—I believe that is Jennie, "What is your happiest thought tonight?"

"Oh, I got the prize at school for learning my lessons best," said Jennie.

"Did you try any harder than the others? Are you less capable than the others of using the best that is in you?"

Jennie looked thoughtful and replied: "I don't know; but would you not give any prizes if you taught school?"

"Yes; I would see that every one in school got a prize. Why do you all laugh?"

"No one would then know who was best," they all shouted at once.

"Now, my dears, let us talk about this. If we have a wagon loaded and hitch a

Shetland pony to the wagon, the little pony if he pulls with all the strength he has fails to move the wagon. We hitch a large horse and he pulls that wagon without an effort. Now which one did the best?"

"Both did their best."

"No, dear hearts, not both, the little pony did its best but failed; the horse did not have to do his best, yet he did not fail."

"I didn't have to study as hard as I

could to come out best," said Jennie.

"I see; of course then you failed to bring out the best that is in you. The class did their best, though they failed to win the prize offered by a thoughtless teacher. They won the new supply of strength and a power to do better work next time, that God gives to every one who does his best—a prize no money can buy and won only by those who try for the highest.

GUESS WHO.

Practical Wisdom

"Self-discipline and self-control are the beginnings of practical wisdom; and these must have their root in self-respect. Hope springs from it—hope which is the companion of power, and the mother of success; for whoso hopes strongly has within him the gift of miracles. The humblest may say, 'To respect myself, to develop myself—this is my true duty in life. An integral and responsible part of the great system of society, I owe it to society and to its author not to degrade

or destroy either my body, mind, or instincts. I am bound on the contrary, to the best of my power, to give to those parts of my constitution the highest degree of perfection possible. I am not only to suppress the evil, but to evoke the good elements in my nature, And as I respect myself, so am I equally bound to respect others, as they on their part are bound to respect me.' Hence, mutual respect, justice, and order, of which law becomes the written record and guarantee."—*C. H. Follows.*

It Is Love

It is Love that fills every point of space,
And keeps all the rolling planets in place,
It is Love that binds us to every race,
And bids us see the good, behind each
face.

'Tis Love unchains the Truth and makes
it free.

'Tis Love, God alone, that makes us see
Deep down in the heart of humanity,
And feel for each child real, true sym-
pathy.

It is Love that keeps the stars a shining,
And gives to our clouds their golden lin-
ing.

It is Love we're gladly, freely giving,
It is this that makes our lives worth
living.

Doubt Not

DR. JOHN D. MILES

"For verily I say unto you that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."—St. Mark 11:23. "And Jesus said unto him, go thy way; thy faith hath made thee whole, and immediately he received his sight."—St. Mark 10:52.

In our text we have the divine law that governs all. It is made plain; it is very emphatic; none need to fall into error about construing the law. Christ did exemplify the science of divine healing, and He said, "Greater works than these shall He do because I go unto my Father." But in order to have this divine healing power there must absolutely be no doubting; we must be cleansed of all error, all doubt, conquer ourselves, keep God's commandments and believe the words of Jesus when He said, "Thou shalt love thy God with all thy heart, and with all thy soul and with all thy mind, and love thy neighbor as thyself."

Jesus taught the science that enables man to succeed through exact scientific principles, with the same results that we have when we apply the rule of mathematics in working out a problem.

By unfolding man becomes just what he aspires to be. Man by nature is divine, therefore by unfoldment we realize (bring forth) a larger measure of all that is pure, noble, divine and beautiful.

Doubt not, said our Redeemer. The man that is persistent, faithful, honest and doubts not always succeeds. Our Savior said, "When you put your hand to

the plow you must not look back." He that doubts and is wavering is a failure. Jesus, who redeemed fallen man, said, "Look to Me for everything and you shall not be disappointed. Look unto Me and be ye saved." Why must we look unto Jesus to be saved? Simply because there is nowhere else to look. Omnipotent Power and Love are our salvation. They are free for all, but we must seek, knock and ask, and "doubt not." Dear reader are you doubting? Take your Bible, turn to Isaiah, chapter 45-22, read what God hath spoken: "Look unto me and be ye saved all the ends of the earth." There are no exceptions mentioned here. Those beautiful loving words were to you, me and all God's children.

You may know some poor, miserable child of God filled with error. Jesus Christ says, "Tell him I can save him" if he doubt not. "Look to me for everything to supply your Christ life and to save your soul and you shall not be disappointed."

Divine Science teaches man to go forward, press onward, "doubt not." Grasp the Almighty Omnipotent Truth, live in the now, and realize the great ever-present Truth, that Our Redeemer Jesus Christ is Master over all error, sickness, sin and the so-called devil. "Get behind me Satan."

Though you may have a mortal belief of disease and your mentality filled with error and imagine yourself sick unto death, yet, dear reader, "doubt not," for God can heal you if you will only trust Him. There is an abundance of Love and Good within if we "doubt not." All is ours for the asking in the name of

Jesus Christ. To material mind we may have an occasional ache or pain. Ask God in the name of Our Redeemer to heal you, "not doubting," and you are sure of an affirmative answer. You are healed. "I and the Father are one." God is Divine Mind; God creates thinks man, God images Himself. Speaks the

word. "I am," I know the Truth that protects me from error and if we make an affirmation along these lines, believing that God is Omnipotent and Omnipresent, not doubting, God will fill us with all Good and will work through us to will and do what ought to be done by every child of God, and will realize that I and the Father are one.

Fear Not

H. GRACE LAWSON BURGESS

There are times when my soul gropes
in darkness,

When my cross seems too heavy to
bear.

Then hark! 'tis the Christ speaking
softly—

"Fear not, little one, I am here!"

There are times when my faith seems
to waver,

When God's blessings seem not to
come near.

Oh, then I must turn to my Savior.

"Fear not, little one, I am here!"

When those whom I love seem to fail me,
And all of earth's pleasures seem drear.

It is then there is one who remaineth,
"Fear not, little one, I am here!"

In thy joys; in thy griefs; or thy fail-
ures;

In adversity, triumphs or fears;
Turn thou to the One who is watching,
"Fear not, little one, I am here."

So whatever may be your condition,
Remember this message so clear—

He is *always* so willing to help us—
"Fear *nothing*, for lo! I am here."

What time is it?

Time to do well;

Time to live better;

Give up the grudge;

Answer that letter;

Speaking that kind word to sweeten a
sorrow;

Do that good deed you would leave till
tomorrow.

What time is it?

Time to be earnest;

Laying up treasure;

Time to be thoughtful,

Choosing true pleasure;

Loving stern justice, of truth being
fond—

Making your word just as good as your
bond.

—*Montreal Witness.*

Is Christianity Declining ?

J. SETON SEARS, M. D.

THE peculiarity of the age is that everything we know and everything we think we know is being put to the severest test. Our theories of physics, of metaphysics, of economics and even of religion are in the crucible, and the ultimate purpose to honestly discover the Truth. The end sought is not destruction but reconstruction on a more solid basis.

These matters are being discussed in the pulpit, the lecture platform and in the magazines and the daily papers—proof positive, that all classes are interested in them. We are told, on the one hand, that Protestantism is slowly lapsing into agnosticism, and again that Catholicism has been forced by the spirit of the times to fatally liberalize itself, and still again that Christianity, which includes both forms of worship, is losing its hold on the people.

It is evident that the world is becoming thoughtful, but also evident that profound thinking will not endanger the cause of the Truth. Faith in its larger sense seems to be on the increase, while faith in certain dogmas heretofore accepted is decreasing. What men have chosen to call Christianity is being defended with more and more difficulty, but the Christianity of Christ, in all its simplicity and beauty, and with all its ideals, is not only undisturbed by criticism, but brought out into stronger relief by it. The desire to believe both in the duties of this world and the hopes of the next was never more eager than now. It is not an agnostic age, but an intellectually and spiritually hungry age. The appetite for real facts, fundamental

facts, facts about which there can be no reasonable doubt, was never keener, and it grows by what it feeds on. Men must have religion of some kind and, if what is offered is not acceptable it does not show the absence of faith, but rather its presence, when they reject it, and search for something which the church does not appear to be able to give.

Official Christianity—that is, theological or dogmatic Christianity—has suffered greatly during the last generation. A kind of chaos prevails, but out of this chaos will ultimately issue a new and higher order of thought. The old orthodoxy is doing its best to hold its intrenchments, but its kopjes are being taken one after the other by the assault of critical scholarship and scientific discovery. The world is none the worse for these victories, but all the better. The attack is not made by agnostics for agnostic ends, but by some of the noblest Christians of the day, and for the purpose of establishing Christianity on a firmer basis. The enemies of dogmas are the friends of Truth. Copernicus did not destroy the science of astronomy when he declared that the stellar theory of the Church was wrong, but on the contrary did it a service, and reverent scholarship will do a larger service to religion when it tells us that if the building is to stand certain stones must be removed in order to give place to others fresh from the quarry.

Dogmas is not Christianity, but an insignificant incident in connection with it. A man may not comprehend the mysteries of foreordination, and so refuse to assent to that part of the Westminster Confession, and still live a New Testa-

ment life and receive his reward. The dogma of infant damnation has been universally repudiated, even as it was universally accepted in the old days, but the world was not injured by the shock. The purely material views of future punishment with which our childhood was terrified have been rejected by a consensus of the whole, and the consequence is spiritually good rather than bad. It is possible to cut loose from some of our dogmas and still retain a faith which will make life useful, tender, helpful and glorious.

Real Christianity is a life rather than a belief. Faith the ethical ideal which the Master created never had such a hold on the world as now. Progress means clearer ideas of right living, and if an arbitrary theology attempts to dictate in what channels our dogmatic thought shall run it will inevitably fail in its purpose. It has made and is still making that experiment, but with very slender success. It may call its clergy to the bar for cross examination and expel them unless they answer to its satisfaction, but in the province of true religion the

vital question is not how you think, but how you live. Churches are being emptied, not because people do not wish to believe more, but because they cannot believe what they are taught there.

The world can get on without the creed of Athanasius but it will never try to get on without the Sermon on the Mount. The people are reaching a higher level with every century, and religion—the religion of Christ, not as you find it in the creeds, but as you find it in the New Testament—furnishes the upward impulse. Agnosticism is depression, faith is ennobling, and the proof of the prevalence of an ennobling faith is found in our larger charities, our increasing philanthropies, and in the innumerable endeavors to dignify human nature and produce a society in which Christ shall be a living factor.

There is no decadence of faith either in the possibilities of this life or in the reasonable hope of another life. If the Church does not fall in line it must go to the rear, but the world will still march on, believing more, thinking more, and living better lives than ever before.

—*Practical Ideals.*

Tholuck says: "Only he who in his heart is conscious of the grace of God perceives that the world also is full of His grace. O, with what entirely new eyes is the book of nature now read. Everywhere it speaks of God.

"If God thy inmost thought and being share

The universe becomes thy book of prayer."

And Keble sings:

"Thou who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out Thee
And read Thee everywhere."

The secret of success is concentration; wherever there has been a great life, or a great work, that has gone before. Taste everything a little, look at everything a little, but live for one thing. Anything is possible to a man who knows his end and moves straight for it, and for it alone.—*Olive Schreiner.*

Be a gift and a benediction. Shine with real light, and not with the borrowed reflections of gifts.—*Emerson.*

O Lord, save us from secret sins and personal revenge. Help us to know the sacredness of others' rights. Amen.

There Is No Sin

IN answering this question scientifically or in accordance with Christian Science, we come in contest with the views of all the orthodox churches. The orthodox churches teach that there is an evil spirit abroad in the land, directly opposed to God, which they call the devil, and most of them teach that the abode of this evil spirit when he is at home is a hell especially prepared for him and his angels and equipped with a full supply of brimstone.

This doctrine has been preached to man for hundreds of years as the means of making him fear, and by this fear retard him from doing evil and make him do good. There is one thing, however, which our orthodox brethren fail to enlighten us about, and that is Who made this devil and his hell? At what time and place were they made? The only creation we have any account of is found in the first chapter of Genesis, and we do not find in all the enumeration of the things that God made where He created anything except that which was good, for after He had finished He said:

"God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good."—Genesis i, 25.

Christian Scientists claim that there is no such thing as sin or an evil spirit because there is but the one Spirit, and that is God; then we declare that sin is unreal and that it has no existence because God never created any such thing, and it having no creator has no existence except as is suggested by mortal mind.

Then the question is asked, Where does this thing come from, and what is it that mortal mind calls sin? When God created man He created him absolutely free, had to create him free in order that he might be perfectly happy, because the very minute you abridge in the slightest degree the freedom of man you cripple his happiness to that extent. Therefore, God endowed man with the power to choose and gave him right and power to control his own actions in doing good or evil, right or wrong. Then man having nothing put into his hands but that which was good and not only good but very good, and he himself being created in the image and likeness of God and being perfect as God is perfect, there was no evil thing which he could deal; therefore, he had nothing to use or to do with but that which was good.

In the exercise of this power to choose man has perverted the use of the good things which God has given him and has made the wrong application, and therefore he has brought condemnation on himself. He by this choice and in choosing the wrong has created whatever hell there is and he suffers accordingly. We claim that for man to be changed and become a new man in Christ Jesus he must change his old conceptions of man and his beliefs of his relation to God and take on the new conception, which is that God is Love, that He created man in His image and likeness, that man is His child, that Jesus Christ is his elder brother; therefore man composes God's family, and He is ever present with him, not to slay him and afflict him with disease and suffering, but to love him, do him good, guide him in the right way

and make him happy and contented at all times.

Man can love this kind of a God, and can love Him with his whole heart; but when you preach to a man and teach him that God is abroad in the community to slay the best man or the best woman, or to afflict some dear innocent child with

one of the worst diseases, or to cripple others and bring all manner of distress and trouble into the community, no man can love such a God. People have a kind of horror which they have misconstrued entirely, and have called Love. Don't mistake horror for love, and don't accuse a God of Love of doing things that would make Him a monster.

What Aileth Man ?

"Thou madest him to have dominion over the works of Thy hands. Thou hast put all things under his feet."—Psalms viii, 6.

What aileth man, to whom was given dominion over all,
That he should stoop and yield his sway to error, great or small?
He fears to live, he fears to die,
He fears each cloud that rides the sky;
He fears the devil and his clan,
He fears his own dear brother—man.
He fears to eat, he fears to drink,

He fears to fast—his strength might sink;

He fears to buy, he fears to sell.
He fears the naked truth to tell.
He fears the damp, he fears the storm.
He fears the heat will make him warm,
He fears the cold, lest him 'twill freeze.
Or bring on him some dread disease.
He fears his God the most of all,
Who is his Life, his All in All;
Who would his feet in safety guide,
If he would cast all fear aside.

—*Adeline S. Hopkins in Pueblo Reform Press.*

He is great who confers the most benefits. He is base—and that is the one base thing in the universe, to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefits we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much staying in your hand.
—*Compensation.*

"The men and women that are lifting the world upward and onward are those who encourage more than criticize."

LOVE DIVINE

Flow through my soul, O, love divine,
Awake my latent powers,
They are asleep here in the mind,
And only need to wake and find
How sweet are love-thought flowers.
The gems of earth are planted there
Down deep in the human heart,
Waiting only the divine inflow
To arouse the slumbering part
To greater victory than e'er before.

MARY ISABELL ARNOLD,

God's Language

IT IS but perfectly natural that God should give to us, His children, some way or plan whereby we can converse with Him. He has through the realm of thought, presented a system whereby we can commune with Him, and He hears and answers our requests. If such a doctrine had been advocated a few hundred years ago, it would have insured to the enunciator of such an idea a martyr's fate. But we can say that it is but natural that the Father should communicate with the child. The old idea of things, as we have been taught through the past centuries, is that when a new idea comes up it is to be measured by those that are considered established; and that a fact, even though it is susceptible of perfect demonstration, must be made to fit the old theory, and not the theory to conform to the fact. But the times have changed. God has opened to us a new book, and we are permitted to scan the fly leaf and read the outlines of the eternal truths which are for our perpetual good.

Two systems of thought prevail with mankind, one bespeaking good and the other evil. We can have our choice. It is for us to decide whether we wish the good, or whether we desire the bad. If we want the good, we think of God, His goodness and our heirship. We think of the power and dominion with which we were born; we think of the power which God gave us; we think of our birthright; we think of living, moving and having our being in the God of heaven and earth. We think of having eternal life, eternal happiness, perfect harmony, perfect plenty and perfect peace. We allow our minds to dwell along these lines,

and when an evil thought or a black thought comes up, we banish it. Such a life as this is perpetual happiness, and it soon changes the whole conformation of the physical being, as it were, and the very thoughts are pictured upon the face. You have happiness and sunshine; whereas, if you think of evil, if your minds are continually dwelling upon these things; if you are thinking of fears, of this or that anxiety; if you are thinking this or that ill, or evil; if your minds are filled with pain; if your minds are filled with hatred, with jealousy, with anger, with revenge—these thoughts soon mirror themselves upon your bodies and insiduously drag you down to death. Therefore, we must select the good, if we would have the good; we must choose the good, if we would enjoy the good.

The bodies of the human family to-day are but the expression of that thought which has filled the human mind through all the past centuries, until now, we find many pictures of misery upon the human body, all the direct result of evil thinking either by the dwellers in these bodies, themselves, or their progenitors. The Bible tells us that the sins of the parents shall be transmitted from generation to generation; and how true it is! When God originally made man He made him a perfect being in the enjoyment of eternal life. Man was placed in a garden of perfect happiness, with complete comforts, and his surroundings were those of perfect good. In an evil hour, by reason of his power of selection, he chose materiality; he chose the doctrine that there is life, truth, substance and intelligence in matter; and when he made this choice he

was branded, for God had said, "In the day thou eatest thereof thou shalt surely die."

It is a fixed law of nature, as much as any other law, that he who believes in materiality shall die; it is only the spiritual life that is perfection.

THE JOY OF PRETENSE

Let's dream like the child in its playing;
Let's make us a sky and a sea,
Let's change the things 'round us by saying,

They're things that we wish them to be.
And if there is sadness or sorrow,

Let's dream till we charm it away,
Let's learn from the children and borrow
A saying from childhood—"Let's play."

Let's play that the world's full of beauty;
Let's play there are roses in bloom—
Let's play there is pleasure in duty
And light where we thought there was gloom.

Let's play that this heart with its sorrow
Is bidden be joyous and glad;
Let's play that we'll find on the morrow
The joys that we never have had.

Let's play we have done with repining,
Let's play that our longings are still;
Let's play that the sunlight is shining
To gild the green slope of the hill.
Let's play there are birds blithely flinging
Their songs of delight to the air;
Let's play that the world's full of singing,
Let's play there is love everywhere.

—Selected.

Talk health. It is the best medicine. When people stop talking sickness, they will stop getting sickness. Talk health and stay well.

A royal descent, or a long line of ancestors, illustrious for their achievements in the arts of peace or in war, is deemed a source of just pride among men, and honorable birth tends to exalt the self-respect even of those whose own achievements have added nothing to the lustre of their ancestral renown. But infinitely higher must be the man's sense of exaltation who can truly claim descent from the King of Kings, realizing that he is an heir to the Kingdom of Heaven.

Christology aims to promote this realization by assuring man of his true dignity as a veritable son of the Most High God, confirming him in the everlasting truth of the Apostle Paul's declaration, "What! Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?"

We must rise above materiality and come into the real image and likeness of God. Then we take a step further and acknowledge that we live in Him; that we have all, and that all is ours; and when we come into the realization of this thought, all sorrow is banished, all want is destroyed, all sickness is forgotten, and no sin can come to make our life a life of misery. Think right, and we will be right, for as a man thinketh in his heart so is he. Health is as teachable, as easily taught, as anything else. A person can teach sickness in just the same way as by thinking of it, and he will have it. Think of the good and the true, and we will be all right on those lines. Study health, think health, and health will prevail.

The fear of failure produces more failure than all other causes combined. You can remove that fear by talking prosperity.

Testimonial Meeting

Before the Evangelical Christian Science Church

MISS MARTHA E. VAN VOAST: This is our testimonial meeting. That means that we, each one, have a chance, the privilege, of telling what this Truth has done for us, what it is doing for us every day, and what it means to us in our lives.

I very often wish, when I make this statement, that we could see spread out before us just what it has done for each one. It has done so much for me that I think it would take me one year to explain it all to you. I come across some one who is suffering with some belief and I can say, "Yes, I know just what that means, I have come from that place, I know about that." I meet somebody else with another belief, and can say, "Why that is familiar to me, I have been through that." We come from so many wretched old beliefs into the light of the Truth; and not only that, but the possession of this perfect Truth which we possess, means perfect harmony; means happiness; means joy; means peace.

It is not possible in a few minutes' talk to take up these blessings and give you just what they mean to each individually. If we could put this before you, you would be deeply impressed, and I know if you had never investigated you would never rest until you had thoroughly investigated this Truth; until you had proved it in your own lives. It is a Truth that we can demonstrate, each one of us. If it were not such, it would not be worth anything. It is only the thing that you take into your own hands that you prove.

Now we have all come through these physical inharmonies, inharmonies of environment and of thought, and have

come out with perfect health, in perfect harmony. That is positive proof of what the Truth will do. As a body of people I think we are the happiest on the face of the earth, and I know that we are the healthiest.

You can not force your beliefs, but you can honestly look into a subject. That is all this Truth requires, just honest and thorough investigation. It will harmonize your life as it has harmonized ours.

MRS. SUSAN MORRIS: About four years ago I was induced by a friend to go to Bishop Sabin for treatment. On the way there I said to her, "I am almost ashamed to tell him of all the diseases that I have." She said, "Oh well, that does not make any difference, you can be healed." I commenced to tell him and I thought he smiled. Finally, when I got through, he said, "There is not anything really the matter with you, you only think there is." Of course I did not believe that, but I came home and began to investigate and study, and the more I studied the more I could see that what he said was true; and today I have not any of those diseases. I stand before you perfectly healthy in every respect. I know if each and every one in this room would understand this healing, would understand this Science, that they could make themselves just exactly what it has been made me, happy, perfectly well. I live in harmony and peace, and have not one thing to regret because I came into this Science, for my life is a beautiful life from morning until night.

When I was taking my lunch the other

day a lady came around. I have seen her in our meetings several times. She came up to me and said, "I have a belief of a very bad cold. Will you give me a thought?" It occurred to me: "There is a chance to give out the cup of cold water." So I said, "Yes." The next day I met her at the same place. She came up smiling and said, "I have not any cold today, I am perfectly well, I thank you for it." So you see, everywhere we go, we can give this out to some one. If we are not asked for it we see those that are suffering, and we can give this out to every one. We are told to give the cup of cold water wherever it is needed, and I think there is not any one in any place that does not need this Science, and we can give them the cup of cold water as it should be given. When we understand this Science and live it every day and practice it, we know our prayers are answered; we know we are never separated from the Divine. All things we get from Him, and never is a prayer that is not answered, for every healing is nothing but an answer to prayer. Of course we know that God does answer those prayers. The vibrations go out to all the world, and the world can't help but be better for them.

COL. ELLISTON: It seems to me that we have a great deal to be thankful for, and it seems to me that this gratefulness should increase in proportion as this great light is thrown down upon us. Starting with our last Sunday, saying nothing of our Sunday morning discourse that is always fine, last Sunday night we listened to that most marvelous discourse of our presiding sister; so beautiful that it was enough to have kept anybody aroused and awake, it seems to me for months and months;

there was so much eloquence and beautiful, lovely thought in it. It has been with me from that time to the present.

Then again, the Bishop I am sure ought to rejoice and feel encouraged at the bright minds that have been added to our student corps and the interest that they are taking in this Science. I feel rejoiced that the great minds, the strong characters are coming into it and are interested, and that helps those who have been thinking along this line.

There is so much to be thankful for. I just received a letter a day or two ago from my daughter,—the only daughter I have; she is very dear to me. She is now under treatment by our people here. She said, "Dear Papa, I know I am better. There are of course suggestions of all kinds of things to me just as they have been for a year or more, but I just push them aside and keep my mind and thought around this truth." She said she knew that she was better, "and I know you are being helped, because when you were home last time it made tears roll down my cheeks, you looked so much better, and I know this great light that you are receiving is coming to me, and it is worth more than its weight in gold to me."

That is just a little of the evidence that I have received, in addition to the support that I get here from time to time in these meetings, and I do hope that all feel this as I do, or if possible even more strongly than I do. It seems to me there is a great field for us and that we must warm up to this subject.

MRS. O. E. THORNILEY: I was talking the other evening with a gentleman just returned from Alaska about this Truth, this Science. He came to

me, seeking books, or to find out where he could get the books, and I asked him how many there were of this belief up in Alaska. He said there were very few there of this particular branch, but that they had gotten NEWS LETTERS there, and they would send them around and read them until there was not anything left of them, lending them to one another. He spoke as though it was a great field for this work, and said how wonderful it would be to have some of these folks go out there. He said the people were hungry for this Truth.

This is a wonderful work. Not only for what it has done for us here, this little band, but for what it is doing for the world. There is no telling where the Truth that is being sent out from this center is going, and what good it is doing. And we can't tell, it would be impossible to tell, what it has done for us.

I could not begin to tell you what it has done for me

When I first came into this Truth a little over four years ago the way looked very dark to me. I thank God that I was brought into it. I was brought into it in a very mysterious way, but in a very substantial way, a way that I will never get over. The last day or two I have been studying, wondering in case I were to lose this Truth, where I would go, what would I put in its place? Nothing. This is the real Truth that Jesus Christ came to teach, and it is a Truth that we claim can be demonstrated; and we do demonstrate it, and I have demonstrated it hundreds of times upon myself, and a great many times upon other people. I know that this is the Truth; it is a Truth that can be demonstrated, not only in healing the sick, but in every avenue of life. It is the Science of life; it is the natural way in which to live.

The people that I have been visiting today that are suffering have been so wonderfully benefited! They have been so lifted up out of their old carnal selves, out of their carnal minds as it were; they are growing and getting stronger every day, they are so eager for these books to get the Truth to read. Sometimes they are not allowed to read them; they have to read them sometimes in secret as it were, but they will read them just the same whenever they get a chance. I carried a handful of NEW LETTERS today to these dear ones, and they were crazy to read what Jesus taught. There is something for us to do all the time for somebody, and I thank God it is my privilege; I consider it my privilege as well as the greatest pleasure of my life when I can find an opportunity to do something for my Master.

MISS BERTHA TELLYER: Every day I meet people to whom I like to give this Truth, and the thought comes to me, "How I wish I could give them this Truth, how much they need it," but so often it is people who I am sure would not accept it; but I am beginning to learn my error in that. I was acquainted with two ladies, I am still associated with them every day of my life, not intimately, but I knew enough about them to know that if they had this Truth it would change their lives and how much happier it would make them. But I would not approach them because I was certain they would repulse me, and would not listen to me, because it was so foreign to their way of thinking, and would subject me to ridicule. So I would not say anything about it. But they found out I was interested along this line, and they came to me much to my embarrassment, and began to talk to me about this Truth,

asking what I found in it, and why I was interested, and I thought that, since I was discovered, I would tell a great deal about it. I told them what I had found in it and what it was to me. They not only did not ridicule it, but they were interested, and we have had several talks since. Prior to our talks we did not seem to be very congenial, but now it is surprising how we love each other. The warmest friendship has sprung up between us. One is coming to the Sunday morning lectures, and they are both hungry for the Truth. I am so ashamed to think that they had to come to me, while I had so many opportunities to help them. I think timidity is really a besetting sin of mine. I do not know whether it belongs to anybody else or not, and I want to tell you how happy it made me feel to think that I had helped these friends. They are beginning to enjoy it, to feel happy over it; they love God better and they show that they love me better, and their lives are beginning to brighten. Just to think that there are people every day to whom we might give the Truth and make them happy and ourselves immeasurably happy, and yet we withhold it for some foolish reason of our own.

MRS. WEIR: When I was a very small child myself and sister spent a great deal of our time on grandfather's farm. On a corner of that farm was an old log cabin. The windows and doors had heavy shutters and they were barred all the time. It was our delight to go in and explore this old cabin. It had no inhabitants except a few owls, bats and such things. In one corner of the cabin, where the floor had rotted away, three small peach trees were trying to grow. They were such puny, sickly little things that they aroused our childish pity. We

wondered how we could help those trees. The leaves were not green like the leaves on the trees that grew outside the cabin. I thought it must be because they did not have the right kind of soil around them. The things in grandmother's garden grew nicely, and I thought the peach trees would grow if they had some of that soil. So we carried some of the soil there, but still the trees did not show any signs of improvement. My sister thought they needed a little hoeing, as the things in grandmother's garden were hoed. So we gave them a hoeing, but still they did not show any signs of improvement; they were still puny, sickly little things. First we would plan one thing and then another; no one could do anything for the peach trees. By and by there came a great storm one day and the top of that cabin was removed, and it was not very long until we could see that our peach trees were growing; the leaves were getting beautiful, and each one said it was his or her prescription that did it, and we got up such a contention that we finally went to grandmother to decide who had helped the trees. She said, "None of you helped them; all that they needed was God's sunshine. You might have kept on carrying that soil there and hoeing them all your lives, and if you had not given them the sunshine they could not have grown."

"Now, children, remember always, all your lives, when you are trying to help some one, before you try to do so many hard things, just stop to give them a little of God's love, a little of God's sunshine." I did not understand it at that time, but since I have come into this Truth, I see how true it is. So many people are just like that log cabin; they have the doors and windows of their consciousness barred so that God's love can not enter; they are in those un-

healthy conditions; they are filled with pain, sickness, suffering; they go from one physician to another; one physician prescribes one thing; another, another; they do not get any benefit, and then there comes a time perhaps in some of their lives when they open the doors and windows of their consciousness; when they become receptive to this Truth. God's sunshine enters and it does the work that all these prescriptions and physicians could not do.

This is no mere theory with me. For years and years I tried these remedies for myself, just as I did for the peach trees, first from one physician to another and did not get any benefit; but when I reached the point where I opened the doors of my consciousness, where I became receptive to this Truth, then the sunshine of God, a love, entered and it did the work, as it will do with every one, and remove all these imaginary ills.

A LADY: One week ago tonight I went to bed with quite a strong belief that I was sick. My face was swollen and the pain seemed to be anything but unreal. I stayed there until Sunday afternoon, and my good friends around me worked with me and for me. I think I was never better in my life, never felt better than I do now. You can all look at my face and see how much it is swollen and see how well I am. I have been at work in an office all this week and expect to go right on. This is one of the things that this Truth had done for me, and it is only one of the many.

WINFIELD S. WHITMAN: I was in a store on F street and a friend of mine asked me what I was doing. I had not seen him for a long time and when I told him, he began to ridicule Christian Science as foolishness. He told me that

he was about to undergo an operation, and asked me if I thought Christian Science would prevent the operation. I told him I thought it would. He said he did not think so and laughed. On a shelf were several Christologies covered with dust. I reached down and got one of them and turned to the self-treatment, and told him if he would take that treatment every day and night for one month and had to have an operation that I would pay for it. It was taking a big chance, but I was satisfied I would not have to pay for the operation. I saw him about six or eight weeks afterwards, and asked him if he had had the operation. He said the physician thought it wise to postpone it as there was no immediate necessity for it. I told him to stick to Christology, page 150; that was his only chance of life. He laughed. I was going down on the car one night a week or two ago. I met him. I said, "You look tired." "May be I do," he said, "but I do not feel tired. I have got so I do not know when I get tired, I work early and late and I do not feel tired at all." I said, "Do you ever get headaches?" He used to have headaches every morning. He said, "I used to have headaches, but I have got so used to telling myself that I have not headache, that if one comes it is gone."

My boy, five years old this afternoon, got hit by a crate. The crate sat up on end five or six feet high, and in trying to pull a piece of wood from under it, he tipped the crate over, and as it fell it hit him on the head. He tried to dodge it, but one corner of the crate struck him right above the nose between the eyes. In a few minutes he got up and ran into the house bleeding and yelling. I put a turkish towel over his head and argued the matter with him, and in less than five

minutes he stopped yelling. I asked him later how he felt, and he said he never felt better in his life. When he was hit

it sounded as though a pistol had gone off. He has been feeling good ever since.

A Treatment for Grippe

I DENY emphatically that I have the grippe, or that the grippe has me. I am Spirit, and Spirit is not—can not be touched with the foulness of infection. I am aware of my oneness with God. I live continually in Him; my being cannot be separated from His eternal being. I am clean, whole, well, through the word of His truth, which at this moment penetrates every atom of my being with clear white light.

The source of fever and inflammation which is apparent in my body lies in the animal mind, which cannot be depended upon to tell the truth about anything. I deny the truth of its statements, and affirm what is real and eternally true of my true self. I decree that I am and always shall be perfectly whole, and I direct and order my body to manifest health, and I command my animal mind to cease from troubling me.—*Florence Morse Kingsley, in Nautilus.*

"My son," said an Arab chieftain, "hasten to the spring and bring me a basket of water." The lad hastened and worked long and diligently to fill the basket, but before he could return it to the tent the water leaked out. At length he saw that the labor was vain, and he returned to his father and said:

"Although I repeatedly filled the basket, the water would not stay."

Then his father took the basket and said:

"My son, what you say is true. The water did not stay, but see how clean and pure is the basket. So it will be with your heart. You may not be able to remember all the precepts you hear, but keep trying to treasure them; they will make your heart pure and fit for heavenly use."—*From The Wellspring.*

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Christ in Argument and Oratory

IN whatever aspect we view our Lord and Saviour Jesus Christ we behold in Him the perfect man, standing "Four square to all the winds that blow." His intellectual powers were of the highest order; His learning most profound; His life unsullied by a single sin; His manners gentle and refined; His moral code the most exalted ever declared to man, and in His all-abounding charity He blessed those who had never been blessed before.

He was the first to proclaim to the world the universal fatherhood of God and the universal brotherhood of man.

Crucified as a man, He died like a God. He illumined the degrading cross whereon He was nailed as a malefactor with the light of His divinity, and while it was designed by His enemies to be the symbol of His shame, that light has made it throughout all ages, and in all lands, a badge of honor, converting the instrument of deadly malice into the revered emblem of Faith, Hope and Charity, and making the structure upon which He met a cruel death the recognized symbol of everlasting life.

The life of Christ presents Him in two great characters. First, as man, teaching men the ways of God to man, and the duty of man to God by the utterance of precepts marked by the highest wisdom, the most sublime morality, and illustrating them all in his faultless life. He was thus at once the greatest of teachers and the most perfect example of his teachings. As man, unlike men in general, who build worse than they know, He lived up fully to the lofty standard of conduct that he reared for others. As God, all His works exemplified His Divine character, assert-

ing Him as the Supreme Executive power of the universe, the potent and benign healer of the sick and raiser of the dead, and attesting Him as the Omniscient and Omnipotent Master of Life.

But we do not propose in this article to consider Christ in either of those great characters, but only to notice briefly one of the striking qualities exhibited by Him as incident to His teaching, and which is essentially human, exhibiting Him as a scholar of vast learning, an eloquent orator, and a debater of matchless skill.

His discourses abound in examples of the grandest prose, and the most beautiful and pathetic poetry.

All His diction, though chaste and simple, so that the unlettered mass of the people could understand the meaning of His words, was yet marked by great force and elegance. Those qualities of His teaching impressed the learned Jews, who heard Him as He taught in the temple, and led them to exclaim, "How knoweth this man letters, having never learned?"—John vii, 15.

The term "letters" as here used had a wider meaning than might first appear to the reader. It meant the whole range of Hebrew, Greek and Roman learning. Just as at the present day to term one "a man of letters" is to state that He is a classical scholar.

The poetry in Christ's nature was strikingly illustrated by His referring to the beauty of the lilies as proof of God's benign care for all that He has created. The example was the more impressive because He referred to the lilies of the field, exposed to the elements—the wind and rain, the hail and storm—and not to that most delicate of flowering plants as

sheltered and tended in a garden or conservatory. As a perfect poetic figure to enforce a teacher's lesson it has never been surpassed. His words are—

"And why take ye thought for raiment? Consider the lilies of the field how they grow, they toil not, neither do they spin. And, yet, I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field which today is and tomorrow is cast into the oven, shall He not much more clothe you. O ye of little faith."—Matt. vi, 28-30.

With what deep and tender pathos He expresses His love for the people of Jerusalem, and His watchful solicitude for their welfare notwithstanding the guilt of murder that rested upon them in His exclamation, uttered not in anger, but in sorrow—

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

"Behold, your house is left unto you desolate."—Matt. xxiii, 37, 38.

This embodies not only poetry of the highest order, but presents the most forcible illustration of both the ingratitude of the Jews and their hardened impiety, while it likens the love of Christ for them to that of a mother for her offspring, instancing as an example an object that was daily under the eyes of even the humblest of His hearers, a tenant of their homesteads whom they had doubtless often seen sheltering her helpless brood from the cold, and the rain and the tempest, and from the deadly swoop of the bird of prey, by stretching over them her protecting

wings. So, too, they had seen her and heard her as she called back to her from their straying that they might eat the grain that through patient search she had unearthed, thus exhibiting that Divine spirit of self sacrifice which is ever joined with a mother's love for her offspring. But, like the shield of Achilles that had both an iron and a golden side, Christ could turn, as the occasion justified it, from the most gentle persuasion and touching pathos and administer in stern argument the harshest reproof and utter the most terrible invective. When He went to "Nazareth where He had been brought up," He received no kindly welcome from its inhabitants, for it was a "Synagogue town," and therefore dominated by the powerful sect of the Pharisees, who were supreme in all religious ministrations throughout Judea. We are told that He entered the Synagogue and stood up to read:

"And there was delivered unto Him the book of the Prophet Esaias. And when He had opened the book He found the place where it was written:

"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 broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

These words of the prophet referred to the coming Messiah, and when Jesus said, "This day is this Scripture fulfilled in your ears, they at once understood Him to mean that the words applied to Him, and hence He claimed to be the promised Messiah."

They ignored all the evidence which supported that claim, the moral grandeur of His teachings, the unsullied purity of His sinless life, and His stupendous miracles, and with scornful com-

placency they said, "Is not this Joseph's son?" They intended that question to be understood as an affirmation of a fact sufficient in itself to refute Christ's assertion of His Messiahship, for Joseph was known to them as one of the common people, who toiled at his trade as a carpenter, a plain man in a double sense, whereas it had been predicted that the Messiah was to be of the royal line of David, and they believed that he was to appear with majesty and power, and restore the ancient glory and splendor of the kingdom of Israel, which had been trodden into the dust and reduced to seemingly hopeless vassalage, under the iron heel of a foreign conqueror. Jesus, divining their thoughts, thus rebuked them:

"Ye will surely say unto me this proverb, Physician heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country.

"And He said, Verily I say unto you, no prophet is accepted in his own country.

"But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.

"But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

"And many lepers were in Israel in time of Eliseus the prophet, and none of them was cleansed saving Naaman the Syrian."—Luke iv, 23-27.

There is a vein of lofty scorn running through this dignified answer of Christ to the insult offered Him by His immediate countrymen, whose garb he wore to denote Himself a Nazarene.

They had referred contemptuously to His humble birth as a reason for rejecting both Him and His doctrines. His

greatness rebuked their mediocrity, for they stood for the wretched town of Nazareth and He for the whole world.

Answering their designed reproach in the spirit of a true orator, who reddens his adversary's cheek with the blush intended for his own, He gave them to understand, by reciting facts well known to them, that henceforth he would ignore them as unworthy to have any miracle of His performed among them, as God, in the olden time, had ignored the whole people of Israel because of their disobedience to His commands, by having His prophets torn away from them to minister to and heal the Gentiles in far off lands.

They felt the merited reproof keenly, for they "were filled with wrath, and rose up and thrust Him out of the city," and would have taken His life, "but He, passing through the midst of them, went His way."—Ibid., 28-30.

In the same spirit He enjoined upon His disciples to obey the laws expounded by the Pharisees, sitting, as they were, in Moses' seat, but never to follow the evil example of their works; to do as they said and avoid what they did, and, turning to that self righteous sect of arrogant scoffers, He thus drew their portrait in fadeless lines:

"Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which, indeed, appear beautiful outward, but are within full of dead men's bones and all uncleanness."

No other figure could have so forcibly expressed utter moral rottenness underlying an exterior gloss of piety.

There was a touch of Solomon wit in His remark to Simon, called Peter, and Andrew, his brother, when He summoned those fishermen from the nets that they were casting into the sea of Galilee,

"Follow me, and I will make you fishers of men."—Mat. iv, 19.

And He even deigned to make a pun on Peter's name, which meant a rock, saying to him, "Thou art Peter, and upon this rock I build my church, and the gates of hell shall not prevail against it."—Mat. xvi, 18.

With the same appropriateness He termed the gentle John, the disciple whom He loved, as more fully reflecting His own Divine nature, "Boanerges," or Son of Thunder, referring to his eloquence and dauntless bravery, for of all the disciples he alone stood by the cross

at the crucifixion, and he was the first of them to reach His sepulchre when Mary Magdalene had announced His resurrection. He was a striking illustration of the truth of the poet's lines:

"The bravest are the tenderest,
The loving are the daring."

Oh! Adorable Saviour of Men! Perfect Man and Perfect God! Divine Healer! Hasten the coming of the blessed day when at thy name every knee in Heaven and earth shall bow, and every tongue shall confess that thou art the Lord.—Phil. ii, 10, 11.

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Before the Evangelical Christian Science Church*

AS YOU are all aware who have been attending these lectures this is a continuation of a series teaching how to heal the sick. Naturally he who thus teaches assumes more the character of the pedagogue than that of the pulpit orator. There is no attempt at pulpit oratory whatever; the aim is to give you the unvarnished facts in teaching how to apply this Science.

There are many questions that come up, especially with the unbeliever, that have to be met by the mind of the healer. The healing of the sick is but a portion of this Science. It is a nice thing to have a well body. It is very important. It is very pleasant, as I can testify from experience, for I have tried all kinds of experience along that line. I enjoy good health, and sometimes I am so very happy that I look back into the world

and almost have a fear come over me for the instant that I am so happy, that the time will come when I will look upon the reverse of the picture. But then the thought of eternal Good, the allness and perfection of Good, and that there is no opposite, comes to me, and I rejoice and know that that good belongs to me forever. In the kingdom of good, in the kingdom of God, all is happiness, all is harmony, all is joy, and all is peace; and, as we are told, not a wave of trouble shall cross our peaceful breast; and it is the condition of the true Scientist here as well as hereafter.

There is the objection that we call this religion a Science. It is a science and a perfect science. It is the science, we might term it, of Christianity. It is

*This is the eleventh of a series of Lectures by Bishop Sabin teaching How to Heal.

the science by which, and through which, we approach God, the Father, and receive an affirmative answer. It is the science by which, and through which, we come into harmony with the One Great All, become part of it, and understand that we are part of it. That understanding is the truth which makes us free. The healing of the body, as I remarked, is an important thing, but it is just as important that you should have that body clothed; just as important that that body should be properly fed, that that body should be properly housed and have comfortable environments. In other words, it is only in perfect harmony with God's eternal good that all we have should be harmonious to us, His perfect children; and this Science is the road by which we come to this condition of affairs.

It is just as easy to demonstrate abundance as it is to demonstrate over a cold. It is easy to demonstrate over a cold, and a great deal easier, than to lie around and suffer with it. It is the understanding of the recipient of the child of God. This necessarily does not have to be the understanding of the especial child for the once, but the time must come when all must come to God Almighty or they cannot receive benefit from the prayer of anybody. There is a time coming when a person by his own repellent condition of mind will refuse until the Spirit of God will cease to strive with him, and all the workers in the world can have no effect in his behalf, because he has sinned away his day of grace, his day of salvation, his opportunity. Shakespeare says, "There is a tide in the affairs of men which taken as its flood leads on to fortune." So it is in this. There is a time when if you take hold of this you go on and you are a great success, but if you allow yourself to loiter and sleep

upon your beat, if you forget the lessons of good that have been taught you.

And wonderful to relate, persons that have been snatched from the very jaws of death, where all the materia medica in the world confessed its inability to heal, those very identical persons will forget the God that healed them in such a way, and directly they will go back, either into that or some other disease. Then they come crying for help. God will help them a few times, but by and by He helps them no more.

Now, this morning I thought I would reply to a few of the objections that are brought by the unbeliever so that you can have your answer ready. One of the great posers that used to be when I mixed with that kind of people—I do not see many of them any more because most of the people who come to see me are more or less believers in Science—one of the great knock-down arguments that used to come was, "Can you set bones?" That seemed to be the limit. When I was with the Eddy people I remember hearing a man tell about the setting of a bone in California and I thought it was a wonderful thing. That was the only bone-setter that I had in mind that I could give to put out against these people. After I left them the responsibility was thrown on this church to heal and to treat everything. I remember we received a telegram from Oregon about a little boy that had a wagon wheel run over his forearm, mashing the bone. One of those large mountain wagons had crushed the bones. The doctors told the mother that the only hope was to cut off the arm; otherwise it would be a useless, swinging member and of no account. They telegraphed me what they said. I replied—it seems as though the reply was dictated—to place the arm

in proper position, not to cut, and that God Almighty would set the bones; and within three weeks' time or thereabouts, the little fellow's arm was well. God did set the bones.

Then there was the case of a little boy over here in Georgetown, who had the center of one of his hands shot out. The doctor, while dressing the wound, called the attention of the family to the fact that the bones were growing. Said he, "They say bones will not grow, but here they are growing." I saw the young fellow, it may have been a month afterwards; I do not say just the time, and the hand on the inside apparently was perfect. On the outside it had a great big scar. The healers had failed to treat against the scar. I will give you a caution. Wherever you treat against a wound, always treat against the effects of the wound, including the scar, etc., that it cannot become black, or anything like that. Just treat for what you want.

This right hand of mine was crushed, the bones were mashed and the knuckles were down. In between the fingers, the bones were all apparently mashed. The doctors, of course, could not do anything with such a hand as that. All I did was to cover it up, and ask some of our people to help me. We treated it and God Almighty made the hand perfect, perfect as the other. We treated against scars. There is no scar on the hand. You can scarcely see the effects of the injury. We also treated that the hand should not get black and the hand never got black. Remember that when you are treating that you are asking God, who is all the power that there is, who is omnipotent. His power is unfathomable, and He can do just what he wants. Ask Him for what you want, and you will get just what you ask, if you ask believing.

I could go on here and give cases of

setting bones to the end of the time allotted to this lecture. It does set bones, but remember if I had this finger broken, and instead of being out here it would be out there, say, I would get a doctor to set that bone, put it in position. Why? Because I think I could do it quicker than to wait for God Almighty to set it. God Almighty expects us to have some common sense. Here is an arm that is broken. If through the ordinary knowledge of anatomy and the use of science you can put those bones together and tie them together, they are there and they will heal! So treat for the healing. But if it is something that the surgeon can't do, remember then that God's opportunity comes when man can't do anything. We are expected to do what is natural and within common sense. I do not say that God would not set our bones in any shape. I know He would if there was no other way to do it, but I believe we ought to use common sense. I do not say do not employ a surgeon at all. I am not talking in that way at all. I would employ the best surgeon I could get where a bone could be set.

I remember an old lady in Milwaukee, who was nearly eighty years old, who had her hip broken by falling on the ice. The doctors said that she was not strong enough to stand an operation then. We treated her and she was made perfectly well. Man's extremity is God's opportunity always. Remember that.

In the treating of disease I suppose the great majority of cases, perhaps seventy-five per cent, are those who have passed beyond the help of medicine, human skill, of *materia medica*. God heals.

If it be true, as we know it is, that God does heal the sick through man in answer to prayer, then there is no limit to God's power. They will ask you, "Can you cure this, can you cure that?" I say

"No, we do not cure at all. God Almighty is the healer." God, working through man, does many wonderful works, as Peter told them on the day of Pentecost when speaking of our Savior, that God did through Him many wonderful works. Christ Jesus said, "The works that I do shall ye do also, because I go to the Father." God Almighty is the Healer. It is not Jesus Christ, it is not we, except that we come to the Father in the name of Jesus Christ. Do not confound the Son with the Father. Do not confound the Son, that the Son is as great as the Father. He had His mission, and it was to teach the philosophy of God Almighty Power, Infinite Wisdom as the source from which all and every good and perfect gift comes.

Now another objection comes up here. Much is said about power and dominion. I can go but a little way with it on this occasion. So much is said about power and dominion and how we are going to exercise it. It was an enigma to me for a long time. I knew mankind was created. God created them male and female, and gave unto them power and dominion over the earth substantially, and all that in it is, over the seas and all that is in them, and over the atmosphere, and over everything connected with the world. God created man in His image and likeness and gave him this power and dominion; and yet, when I looked around and looked upon the right hand and upon the left, I saw mankind suffering from poverty, from sickness, from sorrow, from all kinds of evils that are said to be heir to human flesh, without any more dominion apparently than the unborn babe, with no dominion whatever. Yet I knew there was power and dominion there that belonged to each, and yet how could we use it? It was a cause for prayer and it came to me in answer to that prayer, as

I have had it come in two other instances. The word is Love. Love is the power that unlocks the power and dominion and gives you the ability and the force to use it. Love; now you try it. Love does everything. You conquer by love. You conquer your enemies by love. You conquer everything around you by love. You command by love. You can command the animals; you can command the vermin; you can command things that run upon the earth; you can command a vicious horse, everything. Command all things by love.

I have tried this on all of these kinds of things. I could give you instances where, by throwing out the vibrations of love, a whole string of ants that were going from one place to another down a little walk where they were liable to be mashed, by treating them for love, telling them of their danger, were gone within an hour or two—not an ant to be seen, and they never came back.

A family of mice would come and play upon the carpet, come out and play in my presence. After I heard threatenings of dire disaster against them, I gave them a treatment of love and that was the end of the mice.

I could go on and give you innumerable instances, but the same power and the same principle apply to all. Take the man that wants to tear you in pieces and throw to him the vibrations of love; in other words, heap coals of fire upon his head. It is the power that controls, it is the power of love; it is the power by which God Almighty does all. It is not that God has love as you or I, but that He is IT. He is the Essence. He is Love. He is Life; and it is through that recognition of God that the power comes; it is God, from God. We do all through love. Realize that God is love, and carry on your work along these

lines, and you will be absolutely unconquerable. .

Another thought which I will mention is what is meant by the divisions of the mind. I do not think I have touched on that since this lecture course began. We call the mind, for instance, the conscious mind. We recognize only one division of the mind, that the conscious mind is that division of the mind which is controlled by the five senses. We see, we hear, we taste, we smell. It is that part of the mind which belongs to the consciousness. The next division would be the mind that is below this consciousness. We call that the sub-conscious, or the under-mind. In accordance with my theory the soul of man is what we term the sub-conscious mind. This sub-conscious mind loves, hates, has sorrow, happiness and joy; but it has the power to discern the true from the false, and it has not the power to reject it, the true, if you ask it in the name of Jesus Christ. It has no power to reject the Truth when the Truth is given to it in the proper way.

Now in all of our treatments we come to God Almighty with our patient and talk to God Almighty and the patient through the sub-conscious or under-conscious, mind. When my hand was mashed, for the moment, as long as I realized the conscious mind, that pain was very acute and very severe to material thought, so-called. But the very moment that I could get hold of myself, that I got beyond the conscious into the sub-conscious mind, and made my realization of the allness of Good and the nothingness of evil, and that there was neither life, substance, Truth, sensation or causation in that hand, the pains stopped instantaneously. But you must get into this sub-conscious or under-conscious thought in order to destroy pain,

in order to destroy disease, in order to heal. It is through the sub-conscious thought, or the so-called division of the sub-consciousness, that we do our great work of coming to God Almighty.

The last division and really the only division there is is what we call for the purpose of our argument the super-conscious Mind. That is the Mind that goes above consciousness. In other words, it is the Divine Mind, and in reality that is all the Mind there is. These divisions, mark you, are simply made for the purpose of illustration so that you can get hold of yourself and bring yourself where you belong; in order to make your realization, your affirmations and your denials to the divine Mind. All that is is divine Mind and its manifestations.

There is no lack of Mind; there is no diminution of Mind. We have a good many cases of what we term insanity, and they almost always respond. I do not know that I have ever known of a case that did not. But we always treat them like this: that there is but one Mind. and that Mind is divine, and it is perfect, and that Mind in us and in the patient and all of us is divine; and that being true, there can be no lack of intelligence, no lack of harmony. I was called on to treat a boy who was supposed to be an idiot. He was twenty-six years old. I treated him, holding that there was but one mind, divine Mind, and as it was in anybody else, it was in God Almighty, because it was the only Mind.

Remember, do not allow yourself to be confused by the so-called divisions of mind. They are made for the purpose of illustration. There is but one Mind. There can be but one Mind, for God Almighty, divine Mind, is All and in All,

and all that there is is divine Mind and its manifestation.

I find that my time has expired and I will have to close this part of my work until next Sunday, when I will go on and give you more of these views to which I think before I close this class's

work you are entitled and to which I think our readers are entitled, to meet these objections. All in this Truth should be harmonious. All Truth runs in parallel lines. The lines come harmonious, side by side. Where there is clash there is error, and the error is what makes the clash.

Gems From John's Gospel

HE that believeth on the Son hath everlasting life.

Whatsoever He saith unto you, do it —Mary, mother of Jesus.

A man can receive nothing except it be given him from Heaven.

God is Spirit; and they that worship him must worship Him in spirit and in Truth.

The law was given by Moses, but grace and Truth came by Jesus Christ. —John i, 17.

God sent not His son into the world to condemn the world; but that the world through him might be saved.

But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name.—John i, 12.

Except a man be born again he can not see the Kingdom of God. Except a man be born of the water and the Spirit, he can not enter into the Kingdom of God.—Jesus Christ.

We speak that we do know and testify that we have seen and ye receive not our witness. If I have told you earthly things and ye believe not how shall ye believe if I tell you of heavenly things. —Jesus Christ.

As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life, for God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Good thoughts are lovely flowers in the heart,

But ugly thoughts are weeds
That should not get a start.

God makes my life a little light

Within this world to glow;

A tiny flame that burneth bright

Wherever I may go.

Sickness is the discord of thinking out of tune with the Infinite Harmonies. Let Wisdom key your life-harp, then touch the strings with the hand of Love and the melody of your soul hymn will blend with the voice of angel choirs and your being will rise to a full union with the anthem that has its sustained parts in God.

Thoughts on Finance

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

THIS is a continuation of our lectures teaching how to demonstrate, and, as in the lecture of last Sunday, I am going to continue these pick ups, independent points you might term them, which come up in your practical life.

The first thought I am going to talk about this morning is the subject of finance, how to demonstrate money. As far back as I can remember, preachers were talking against people who had money. I have discussed in my mind a great many times how that camel could get through the eye of the needle. These very same brothers, who discussed it most profoundly and were horror-stricken at the idea of a man who had wealth, filled that country full of bogus gold-mining stocks, just to accommodate their friends. They substantially broke them all up along the line of the timber. This was in the early days in Illinois, and we knew practically everybody within thirty or forty miles. This was to relieve the tension, only meant to relieve these people of their money.

Now, God Almighty did not make us to be poor. That is perfect nonsense.. Is there a thing in all His creation that He ever made poor? Take the commonest flower and examine it critically and it is rich with its beauty. Take the birds of the air, and the fishes of the sea, the beasts of the field, the wild animals that roam the forests, and examine them critically and they are beautiful. God Almighty's hand stamped beauty upon them. Furthermore, prosperity has al-

ways been held out as a reward to those who love God, and obey Him; all who do this should prosper. Look at the farewell address, you might term it, that Moses gave to the children of Israel before he died. He told them as they went along the ages, if they were good, if they loved God and were righteous God would bless them with an unstinted hand; and our Savior in the passage of Scripture in the 6th chapter of Matthew that was read to you this morning, confirmed the same idea. He says, Look at the birds of the air, they do not sow; they do not reap; they do not gather into barns; yet God Almighty feeds them. Look at the lilies of the field, how beautiful they are! God Almighty is prolific in His beauties. Does He not think more of you, His children, than He does of the birds and the flowers? Are not you of more importance? He says, Seek ye first the kingdom of God and His righteousness and all shall be added unto you; and instead of poverty being a sign manual of a free pass into heaven it is a mark of sin; it is a mark of ignorance; it is a mark of lack of intelligence to grasp that which belongs to the children of men.

You never saw a Scientist thoroughly imbued with this Thought in your life that was poor. It is utterly impossible. Trust God Almighty, believe His promises, and the fullness of the earth is yours. All belongs to the children of God, of

*This is the twelfth of a series of Lectures by Bishop Sabin teaching, How to Heal.

whom you are one. Therefore get this hobgoblin out of your head that you have to be a poor man or woman to get into the kingdom of God. On the contrary, it is against you. Why? I am going to make it plain. It is because you do not understand your lesson; you do not understand; you do not practice; you are too mean to practice. You have been taught during the ages that if you succeed you must pinch somebody; you must cheat somebody; you must overreach somebody in a bargain; you must hang on to all you get and get all you can. That is the very thought that sinks you. Is not that right?

If you want to be prosperous you have to seek the kingdom of God, the kingdom of God and its righteousness and its rightness. You have to carry into practice the religion that you pretend to follow, the love of God and the love of your brother. It takes a pretty brave man to love his brother as well as he loves himself. It takes a pretty brave man to do that, if there is a dollar to be saved or given out. Mind you, I am not holding myself up as a paragon because I have seen the time that I would give ten thousand dollars for a chance to give more. But I did not know enough. I had been taught to pinch.

A man came to me for money. I asked him how much he wanted. He came in out of the night, a terrific night, one of the worst I ever saw in Washington. Said he, "You will be surprised to know my errand." It was about eleven o'clock at night. I said, "What is it?" He said, "I have come for money." "How much do you want?" "Five or ten dollars." Well, the idea occurred to me that it was very singular that a man should come out on such a night as that to see me and not want any more money than that. The comicality of the thought

struck me. "What are you going to do with so much money as that?" "I want it to pay my expenses." Then I asked him as I told you how much he wanted, and he told me and instead of giving him ten dollars I gave him five. I pinched and carried out my education and my raising. I got off just as light as the Lord would let me. I gave him his five dollars. The lesson he gave me in response therefor in a two-hours' talk I would not surrender for the fee simple deed to all this universe. Notwithstanding that wonderful lesson that I received that night as direct from the hands of God Almighty, five months thereafter when the same man came to see me again and made the same request I was mean enough to pay him the five dollars. Why the lesson that I received then transformed my whole life. It has been already a beneficence to millions of people as it has gone out through the press throughout all the world in what is known as the Vibrating Treatment.

We do not understand; we can not rise to the dignity of the position where we must love our brother. We are intrinsically, inherently and educationally mean. That is what carnal mind is, as mean as the Devil ever wanted us to be, and we will hoard. Now I do not hoard money. That is one thing I think my wife will give me a bill of clearance on. I do not hoard. I do not believe in it. I am not saying any other fellow can not hoard. That is a matter with him. I believe in the Scripture as was read to you, "Sufficient unto the day is the evil thereof." The birds do not put into barns. The children of Israel going through the wilderness did not hoard their manna. Give us this day our daily bread. You remember that incident the Savior mentioned of the rich man who had large barns, and who

pulled them down and made larger ones and filled them full. Now, said he, "Soul, there are your barns; they are full, we will be God Almighty, let us have a good time." What was the result? That night his soul was required, he passed out.

Put not your treasures where thieves break through and steal, and moth and rust doth corrupt and destroy. "Give us this day." That is the thought. Trust God Almighty. If you can't trust him for your tomorrow's food, tomorrow's wants, how are you going to trust him for the salvation of your own souls? Rise up and out of this shell of parsimony, of pinching. Rise out of it and look at the sunshine of God Almighty love, trust that and see how the abundance will pour into you. There is no such thing as lack, as want, if you could only rise up and get yourself manumitted out of this eternal lesson that has been pounded into you from childhood, from generation to generation, that you must take care of yourself.

I heard a Reverend gentleman telling about one of his or somebody else's parishioners telling her experience how she went to sleep. As I remember it now, she just went to bed and hated her enemies till she went to sleep. That is the lesson of carnal mind—all for self and none for these. They had it inverted. It is all for thee and none for self. Did you ever notice the life of Jesus Christ? Did you ever find any place where he was ever working for himself? Was it not always giving, giving, giving? Was not it a constant reaching out to help somebody else? Was not that His life? Was not that His mission? Was not that what He told us to do? Then do it. Be unselfish. Get yourself out of this horrid pinchbeck idea that we have been taught from our infancy.

I often think of an incident or circumstance that I saw in Philadelphia one morning. I think it was Monday morning. I had lectured there the evening before. Our hotel was close to Wanamaker's store. My wife wanted to go in a few minutes and we had time before the train left. We went over. We were on a balcony, and down below was a long table, what they called a bargain counter. Now, I was raised on a farm on the prairies of Illinois and we raised a great many pigs. In the fall of the year we would go out and get our corn and put it on a wagon. We would walk along with the horses, and one fellow would throw off the corn, and the rustling and the hustling those pigs would make to get that corn was something beautiful. It showed great energy, but I pledge you my word that it was no greater energy than I saw in Wanamaker's store at that bargain counter. Now don't you see where carnal mind leads? Who wants a bargain? If a man is keeping his store he is entitled to his profits. If he is a professional man he is entitled to pay for his work. If he is a laboring man he is entitled to his wages. It matters not what avenue of useful endeavor a man is following he is entitled to remunerative compensation.

A man came to me one day and said, "I will work for you without charging a cent if you will just let me manage your affairs." "How will you manage that?" "I will cut salaries all along the line. I will save you money and I will pay myself well." Said I, "How are these other fellows going to stand it that you cut the salaries of? Do you think they will feel good to have their salaries cut? Our religion is to love your brother. Is it loving him to cut his salary? I do not think they are living too

high." That closed our conversation. That is the world! Cut salaries, pinch.

If you have a moral obligation or honorable obligation that does not force you to pay, let it go. That is the world, and as you sow you reap.

There is one thing I have noticed in my life as a lawyer oftentimes. There is a class of old people that are always hoarding for the purpose that when the time comes that they can't earn money they will not be a charge upon their children. They are always afraid of their children. I do not know but that I have one or two cases where they did not go on to their children, but they were very few. Almost the entire bunch of them came on to their children and their children had them to support.

I had a very excellent father, but he wanted to be independent, he wanted to live forever—that is to say, on his own money. He did not want anybody to consider him a charge. Well he and I did not agree on financial thoughts exactly. I was a fellow like him of whom Bob Ingersoll said "If you have a dollar spend it like a lord," and I have kept it up ever since. My older brother—this is family history—believed in accumulating, and when the Black Friday panic of 1873 came, he, in one day, lost every dollar he had and every dollar my father had, and I had the pleasure, and it was a pleasure, during the remaining years of his life to set off a permanent income for my father and my mother, and I will always thank God Almighty that I had the means to do it. And my father was a happier man after he had nothing than he was before, when he was considered a rich man.

That is the way of the world. You are prophesying against a thing and it always comes on to you. Does it not? Live in the now. Trust God Almighty

now. He will give you all you want. Now you do not want to eat tomorrow. How many of you want to eat tomorrow's breakfast now? Don't you see how absurd it is? How many of you want to wear your new coat tomorrow now? The way to look at it is, "Am I hungry now?" "No; I thank God that I am not." "Have you clothes on you?" "Yes, and they are good ones, and I thank God that I have them." "Are you distressed and in want of anything?" "No." "Well, I thank God for that." "Have I got plenty of breath?" "Yes. I thank God for breath; I thank him for everything I have, and I am not going to handicap the situation by fearing that He is going to take it away from me tomorrow." Can't you see the absurdity of that thought?

Now remember, furthermore, that there is nothing too good for you. You are entitled to the very best. Who are you? First, you are the image and likeness of God. God said when he created man, Let us create man in our image and after our likeness. He went to work and created man in his image and likeness. Then he said, Let us give him power and dominion over all there is, the air, the earth, everything in them; let us give him everything; power, control over everything right here, He is our image and likeness, the cap sheaf, so to speak, of creation. Let us do that, and He did it; and every child of God from that day to this has had power and dominion, if he will only use it. But the fellow that comes to me, "Well you can do it, I can't"—Now remember when a person says he can't he is just destroying his own ability to do. You are denying the God-given power that belongs to you. If you deny it you never can use it.

I have told you from the commence-

ment of this course whatever little Science you may learn, practice what you know. Do not lay it by and say, "I will practice it sometime when I have time, but I have not time now." Practice what you know as you go along, and the first thing to commence to practice is to forget a few things, and one thing you want to forget is that the word "can't" ever had an existence. There never was such a thing as "can't." You can. Why? You are the image and likeness of God; you have power and dominion given to you. Jesus said the works that I do you shall do by and by and even greater. Not only demonstrate long the common affairs of life in every department, it matters not what you are doing, but trust God Almighty, ask for help and you will get it.

You can control the elements and the atmosphere, the seas and the winds and the storms. You can do it, if you have the courage to use your power and dominion. I have done it hundreds of times and seen others do it many times; and anybody can do it who knows that the word of God Almighty is not a mockery. But if you have no faith in anything that God promises you, then you can say you can't, and be in harmony with your every thought, and you will amount to nothing, will go over this dam of death; and instead of getting younger every year, you will grow older, the wrinkles will come in your face, you will lose your teeth, your hair will grow gray and you will lose it and you will sink lower and lower. I have great respect for gray hairs. I used to think them greater than they are now. We old fellows that got gray before we came into Science are not to blame. I am not saying anything against gray hairs, remember, but we ought never to have had gray hair.

I will tell you how to keep from being gray. Suppose, for instance, a lady is combing her hair. We will say her hair is black, or whatever color it may be, we will say it is black. She is combing her hair and she sees a gray hair, a white hair. She does not pull that hair out and throw it away. That is not the way to get rid of gray hairs. You say to that hair, "You are black, I command you to go back to your natural color; you are black"; and the next morning it is black. That hair has gone back where it belongs. There is no need of being gray, unless you want to. I used to like gray hair, but since I have started on the road to eternal youth I am getting a crop of hair on top of my head. My hair is getting black. I am going to have black hair. You can have whatever you want. It is as you fill yourself as to how you are created. If you open the door and say "Come in, Cough; come in, Lung Trouble, Kidney Trouble, Grip, and every other kind of devil that comes along and seeks for a lodging with you; Yes, come in, I have plenty of room for you; Rheumatism, and everything else, come on, the more the merrier it is," and when you get a friend that has the patience to listen to you, never fail, never fail to tell them every mean feeling that you have, and dwell on the meanest part of it, you will see how nicely it will sink into you. Drives the nails through and clinches them on the other side. That is what it does.

Some people come to see me, who insist, some of them who have been healed, upon telling me over the things they have been healed from and how they were cured of them, etc. I say, "Stop, let the dead bury the dead. I do not remember what ailed you, and I do not want to know." Do you suppose when I see one of my patients who is well and I look

into his beautiful face, that I will go back and see all the troubles that were there? Not at all. I have forgotten the whole thing, and only see him before me as the beautiful child of God Almighty. What we do to others in that respect we want to do to ourselves. Never dwell upon these devil thoughts, evil thoughts, sick thoughts, want thoughts, sorrow thoughts, jealous thoughts, devil thoughts of every kind and character. If you find yourself getting jealous go and treat yourself. There is nothing but love

in God Almighty's world. Drive out the devil thought of evil from you. By and by, by this kind of practice you will find yourself developing into the perfect, loving child of God. You will grow strong and grow beautiful and grow prosperous; you will be happy; you will be a blessing not only to yourself and your family, but you will be a benediction to the world that has to associate with you.

May God Almighty bless us, each of us, and enable us all the time to demonstrate along these lines of perfection forever and for aye.

Daily Helps for May

1. Wait for the Lord, my soul doth wait, and in His word do I hope.—Ps. cxxx, 5.
2. Draw nigh unto God, and He will draw nigh to thee.—Jas. iv, 8.
3. Wait on the Lord; be of good courage, and He shall strengthen thy heart.—Ps. xxvii, 14.
4. I will love Thee, O Lord, my strength.—Ps. xviii, 1.
5. And be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you.—Eph. iv, 32.
6. Thou calledst in trouble, and I delivered thee.—Ps. lxxxix, 27.
7. Let not your heart be troubled, neither let it be afraid.—John xiv, 27.
8. I have learned in whatsoever state I am, therewith to be content.—Phil. iv, 11.
9. Cast thy burden upon the Lord, and He shall sustain thee.—Ps. lv, 22.
10. The eternal God is thy refuge, and underneath are the everlasting arms.—Deut. xxxiii, 27.
11. We know that all things work together for good to them that love God, to them who are the called according to His purpose.—Romans viii, 28.
12. Casting all your care upon Him, for He careth for you.—I Peter v, 7.
13. Behold! I am with thee, and will keep thee in all places whither thou goest.—Genesis xxviii, 15.
14. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.—Proverbs xi, 24.
15. The Lord is good to all; and His tender mercies are over all His works.—Ps. cxiv, 9.
16. If thou canst believe, all things are possible to him that believeth.—Mark ix, 23.

17. Speak not evil one of another.—James iv, 11.
18. As we have therefore opportunity, let us do good unto all men.—Gal. vi, 10.
19. Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.—I John iv, 7.
20. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Ps. xxxvii, 3.
21. The things which are impossible with men are possible with God.—Luke xviii, 27.
22. The coming of the Lord draweth nigh.—James v, 8.
23. God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.—II Tim. i, 7.
24. The angel of the Lord encampeth round about them that fear Him, and delivereth them.—Ps. xxxiv, 7.
25. The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. iv, 7.
26. 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.—Ps. cxxxix, 10.
27. He that is faithful in that which is least is faithful also in much.—Luke xvi, 10.
28. His delight is in the law of the Lord. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.—Ps. i, 2, 3.
29. Whatsoever a man soweth, that shall he also reap.—Gal. vi, 7.
30. Teach me Thy way, O Lord, and lead me in a plain path.—Pa. xxvii, 11.
31. Grace and Truth come by Jesus Christ.—John i, 12.

Life Is Worth While

Laugh trouble to scorn,
That's the one certain way;
For trouble is born
And dies in a day.
Laugh worry to fear
And laugh at despair;
Give a smile of good cheer,
And bid farewell to care.

O, keep the heart merry,
And sing a gay song;
'Tis easy to bury
The hatchet of wrong.
O, keep the mind easy,
Your lips in a smile;
Be happy, be breezy,
And life is worth while.

—*Herald, Washington, D. C.*

The lily's lips are pure and white without a touch of fire;
The rose's heart is warm and red and sweetened with desire.
In earth's broad fields of deathless bloom the gladdest lives are those
Whose thoughts are as the lily and whose love is like the rose.

—*Nixon Waterman.*

Closing Lecture

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

IN closing this series of teaching lessons I thought that I would recapitulate some of the more important features of the entire course in this morning's talk.

As I told you in the initial lecture, the whole Science is simple and could be written on a single page of a book. There is nothing intricate about it—simple, plain facts. The main thing, you might say, could be told in a sentence, and that is: Believe and trust in God. But we have to elaborate; we have to go up this avenue, and then go up another avenue. All roads lead to one central point. As the saying was in ancient times, "All roads lead to Rome." All roads in Truth lead to the omnipotent head center, Truth, God, and they never cross. There never was a truth today which will be a falsehood tomorrow. There is not a falsehood today that ever was a truth on yesterday, or ever. If the law ever existed that God did through man heal the sick that law exists today; existed the same before Jesus Christ as it did afterwards and did during his time. He was the greatest demonstrator of the Truth that ever came to man.

Without branching I must go back to my thought. I told you that the Science could be embraced and understood in three principal divisions: First, what God is, who He is, and His relations to us; secondly, what man is, his God-given rights, his relations to God, and his power and his dominion; and third, the lan-

guage between the Father and the child. In other words, if we understand who God is, and we understand what our privileges are, and know how to pray with the understanding and in the Spirit, then we are good Scientists and can demonstrate.

This latter day, God-healing Science, I elaborated to somewhat upon in the lecture given on last Sunday night, which is published in the *Herald* of this morning, has its soundings in error. It eliminates God from the equation entirely, that God has nothing to do with it. In other words, it is a combine between so-called religion and so-called materia medica, the controlling hedging head of what is termed the New Thought God-healing. They claim that all healing is mind upon mind. Well that is not true. I will not discuss that further here, but I will say that all healing is in answer to prayer to God Almighty. Now I do not say that any person has not got the power to pray for another, or to affect that through his mind. I think a person can sit down and give another a mental conversation, not speak a word to him, and have more effect oftentimes, infinitely so, than if he spoke out loud. That is a Science that is being fast developed. If you have a patient who is antagonistic naturally to the Truth because of former prejudices, you can destroy that prejudice by what we call the sub-conscious treatment of the mind.

*This is the thirteenth of a series of Lectures by Bishop Sabin, teaching How to Heal.

These New Thought people of the latter interpretation claim that is all there is of it, which of course is not true. If a law ever existed that God did through man heal the sick, as I said before, it exists now, because there never was a change in Truth. We have to interpret everything along the lines of common sense, of philosophy, of logic, and if you fail in either you fail in all. It is utterly impossible for you to throw a stone into the air and not have it come back, because the law of gravitation compels it to come to earth. It is utterly impossible for you to release water which does not seek its level in the sea, because it is impelled by an irresistible, unchanging law. The same rule applies to every true Science and every true thought; and that thought that is true today never was a false thought. There never was a time when water would run up hill; there never was a time when man through God Almighty could not heal the sick. One and the same truth exists forever. There never was a change and can be none.

How they ever got out of it, of course history tells us. They made a political machine of the church. Constantine nearly four hundred years after the birth of Christ made a political machine out of it. Well, of course, it soon lost its vitality. In order to make the mob so-called appreciate it as a religion, they brought their worship of idols, robes, etc., to make the pill all the sweeter to swallow. Anybody that wanted office had to be a member of the church. The fact is if you wanted to keep from being burned at the stake, decapitated, or thrown to the wild beasts, you had to belong to the church, but the church lost its power to heal.

Now there never has been a time but that the Catholic Church has had healers, never a time. Take history and read

it closely, and you will find somewhere healers. There have always been people who could heal the sick. There are such today. Only a few years ago there was a notable example in Pittsburg of a priest who healed everybody that went to him. They are the only ones of the so-called Christian churches that I know of that have not abandoned the idea that God heals the sick in answer to prayer. They do not more than half believe in it, but they believe in it to a certain degree. The others pray to heal the sick. I remember one of the last times I ever was in the Methodist Church they were praying for some woman, Samantha Somebody, who was sick. The preacher said, "Brother Jones, pray for her." Then Brother John Doe on the side was asked to pray, and then after they all got through, the preacher rounded it up, "Nevertheless, not my will but Thine be done." It shows that they do not understand what God is.

The main trouble with the whole Christian Church is they have lost the understanding of God. God could not be a person that could be measured around by metes and bounds and be omnipresent, could he? Omnipresence means all presence, presence everywhere, not only present here in this city, or in this world, but in the entire endless worlds on worlds, God is there.

Another idea that has always been misunderstood is that God is a living person like us, for instance, and He has life the same as we have. Do you not see how absurd, how illogical, how false upon its face such a thought as that can be? God is life, not that He has Life. If God had Life like you and I, was dependent upon Life for His existence, would not Life be greater than He? But God is in all and through all. He is the Essence, Life, IT, and wherever you see

Life, either in your own body, or any other place, it is God Life manifest. Now instead of praying to some Being that is dependent upon Life for existence, the Christian Scientist, as we have taught you, realizes that this Life, God Life within you is your life, the life from God Almighty.

Now upon the realization of what God is depends very, very much of your power to heal and demonstrate the Truth. You are God's child. This life within you is God manifest, and it is through and through you, you live in it, it covers you, surrounds you everywhere you go. You walk and live in God Almighty Life.

It used to be a sort of enigma to me when I would read that we live, move and have our beings in God. Paul was at Athens, the Athenians had a god for everything they could imagine, and when they got where they could not do any better they put up an altar to the unknown god. Paul was around there teaching the doctrine of Jesus Christ. They took him to the Areopagus to know more of his doctrine, and he said, "I found an altar with this inscription, TO THE UNKNOWN GOD, whom ye ignorantly worship," and he told them that in this unknown God "we live, and move, and have our beings." You can see we do. We live in it; this Life is in us.

God created man, first gave him eternal life, but He gave him the power to choose. They chose pretty well, according to history, for quite a good while. Methuselah lived over nine hundred years, some of the others of them lived a long time; but this power to choose, this seductive power of temptation and the desire to get into the secret, the mysteries of this or that, brought them into sin, somewhat like the fable. A very poor woman was told

by a philosopher that, if she would do as he told her to do, he would supply her with all the comforts of life, and all he would ask of her would be not to touch a little something that he would leave under the floor, that he would attend to that himself. Under this little house he placed a mouse. The woman went into the mansion and lived fine, lived high. He furnished her everything, she had everything heart could desire, but one morning when he came to feed his mouse it was gone. She had looked in to see the mouse and the mouse slipped out. It is that same desire in the allegory in the garden of Eden story. It is illustrated by the eating of the fruit of a certain tree. Of course that is not a literal story, nobody understands it to be a literally true story; but it is illustrative. You can have everything, do everything, eat everything, enjoy yourself, but do not eat of this fruit of the tree of knowledge of good and evil. Let that alone. Well the devil in the shape of a serpent, came around, according to the story, and told this lady, this mother of ours, that it was not true, you will not die when you commence to eat of it. The fact is, he is the only one that did tell the truth in the whole business. He told her, It will make you know as God knows, and you won't die either. This desire for something you can't get and have not got induced her to eat of the fruit of the tree, and that chivalric father of ours, grandfather, when he was taken to task, laid it upon the woman. He said the woman that thou gavest me was the cause of my downfall; and poor woman has been the kickee, if you will permit that legal expression, of all the so-called Bible reading world from that day to this, because she was wicked enough to lead that good man astray.

But it illustrates this point. That is about all the point I am trying to make.

There has been a desire to get what you have not got. Methuselah and those fellows lived a long time, but this desire to go outside finally downed them and they committed sin, which made them die. Sin is death, and all kinds of sin led in that direction. Man had become so wicked in his years of sinning that there had to be a redemption, or the whole race would have killed itself. Hence Jesus Christ came to redeem us from our sins and reinstate us back with God Almighty, our Father in Heaven. That is His mission, and His mission is to be accomplished only by and through love, which is another characteristic, I might use the phrase, of God. God does not love like you and me. But God is Love; He is IT; He is the Essence, Love; and the power that we have in the healing of diseases, or in the manifestation of any of God's powers is through Love.

One other point I want to illustrate a moment and that is a kind of blanket over the whole business. This Science makes you a master. You are no longer a slave. It is the knowledge of the truth, so our Savior said, which makes us free. If it was but a system of healing diseases and that is all there was to it, I say to you frankly this would be the last time ever I would appear before a public audience lecturing upon Christian Science, because life in the old regime in which I lived for a great many years is not worth the living. Where we are surrounded by poverty, by want, by sorrow, by suffering, sickness, and all kinds of inharmonious conditions as are brought forth through the world of so-called carnal mind, the life is not worth the living, and there is nothing to it. Where it is a piling up for a future judg-

ment. You take the ordinary Christian's life as known in the churches and it is a struggle from the cradle to the grave to keep out of hell. It is not a struggle for anything else. It is to save, to be saved. God Almighty brings you on to the earth, and you have to work night and day by the skin of your teeth to keep out of hell when you die. That is theology.

I was talking to a preacher one time; we do not believe in hell. Said he, "I do not know how you can fill your churches." We do not seem to be filling them very fast, but it is coming. But of we never fill them until we fill them through the fear of hell I want people to stay out, because the more of that kind of religion you have the deeper it sinks you.

Freedom is the shibboleth of Evangelical Christian Science; freedom from fear; freedom from the inharmonies of life; recognition of the power and dominion that God Almighty gave you. That is our birthright; that is what we live for; that is what we are rejoicing in. In other words, it makes you the master, and instead of being a slave to fear, to disease, to want, to suffering, to sorrow, you wash your hands of the whole business and stand up, in the bright sunlight of God Almighty Love and rejoice that you are free, free in the Universal Life. That is what belongs to us as the children of God. That is our religion. You are no longer to be trampled down by circumstances; you can control circumstances, and you can control everything.

A very singular case came to me the other day, the first I ever heard of the kind. A lady up in New Jersey wrote me that she had a cellar that had been drained and sub-drained all around, and for all they could do they could not get it

to be dry, and she wanted me to treat it. Well, I am a believer in dryness if you bring it down to prohibition. I never had treated a cellar. I wrote her a letter, and told her that she ought to treat such cases herself, and sent her a book, but said, "I will give your cellar a treatment." I did not care to be facetious about it. I treated that the cellar had to be dry, commanded it to be dry, using my power and dominion. I threw it out of my mind; I did not expect to hear anything about it, and did not hear until last Friday morning, when I got a letter stating that the cellar had dried up. Well, it proves this, that you have absolute power over everything. I have seen tremendous clouds, looking as though they would blow the whole town off, wither and go away before the power and dominion thrown on them. I have seen the waves on the sea go down. I have never known a case where they did not obey the commands. You can control a cellar as well as anything else. We have power and dominion and we have the right to exercise it.

Why I have noticed this is because it makes you master of everything. Man does not have to go around fearing anybody or anything. I could give you illustrations along this point, but I do not think it would be judicious. All you have to do is to trust God Almighty, and in that trust, command, as you have a right to do, through your power and dominion, and you will be the master spirit. Nothing can control you; noth-

ing can harm you; and all must be and will be possible harmony and success.

The poor fellow that goes around scratching his rags does it because of his utter submissiveness to error. A true Scientist always is well to do. When I say well to do I do not mean the fellow that piles up money, hoards it. Personally, I do not believe in that. I am not quarreling with anybody that does. I like to spend money, I like to see it go. There are ways enough open to get out all the money I have. It goes here and there, and wherever I can circulate the Truth with what money God Almighty gives me it is the happiest work I can do, or ever expect to do. I never expect to hoard; I never expect to be poor; I never expect to want a dollar; and I never expect to ask any man on God Almighty's earth for a cent. That is another thing, if ever I want any money I will go to headquarters, I will give my check on the Universal Bank, which never fails. Go where you can get it, as did this German that went over to Bristol, England, and carried on orphan asylums, built four or five, carried on public schools there, and never asked a cent from anybody on the face of the earth. He prayed God Almighty for money. It was a demonstration right along.

God Almighty will sustain you if you trust. "Whatsoever ye shall ask the Father in my name, He will give it you." That is Christian Science per se.

I find old earth not gray, but rosy;
 The heavens, not grim, but deepest
 blue,
 Do I stoop? I pluck a posy,
 I gaze: all things have fairest hue.

There is no nobler monument
 Than rises from a life well spent;
 And blest is he of whom they tell
 "He did his work and did it well!"
 —*Cleveland Plain Dealer.*

Is Christian Science From God?

THE great Teacher, who came from Heaven to instruct the human family, gave us this short, unerring rule by which to test the good and the bad: "By their fruits ye shall know them." "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Now, what is the known, visible fruit of Christian Science? One of the most remarkable blessings conferred upon mankind, is healing the sick without medicine.

This is what Jesus himself did, and considered it a part of his mission. This he commanded the twelve apostles and the seventy disciples to do, as well as preach the gospel.

Now, it certainly is Christ-like to go about doing good and healing all that are "oppressed of the devil."

When the Jews said of the Saviour "He hath a devil, and is mad; why hear ye him?" Others said, "These are not the works of him that hath a devil. Can a devil open the eyes of the blind?"

When the man who was born blind had received his sight he said, "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. * * * If this man were not of God, he could do nothing." So we may justly conclude that if Christian Scientists were not of God they could not heal the sick.

The devil or his agents never heal the sick. But God proclaims Himself as the healer. "I am the Lord that healeth thee." He heals through human instrumentality, and if Christian Scientists were not His children he would not honor them by working through them.

Again: Another proof that Christian Science is from God is: That it gives us enlarged and more spiritual conceptions of God.

The Christian Scientist realizes that God is an omnipresent reality. Not a God in a far-off Heaven, but that He dwells among men now and is their ever-present help in every time of need. This realization of His presence is a constant source of joy, and comfort, and power to them.

They demonstrate God's power and love to a certainty, whilst others hold it only by faith. There is a marked difference between believing and knowing.

Another proof that Christian Science is from God is: That it gives us a correct and spiritual conception of man.

The Bible says that man was created "in the image and likeness of God." Our material bodies can not be a likeness or image of God. The real man is spiritual, and with this conviction of our real nature we are prepared for real, true communion with God. The material man can not commune with a spiritual and immaterial God. The vine and the branches must have a similar nature to have a living union, so the spiritual man alone can be one with God.

Christian Scientists know much about silent communion with God, and they have the witness of the spirit that they are truly the children of God. This gives them grace to bear up under the reproaches of their fellow men, and only moves them with pity towards those who ignorantly and maliciously misrepresent and malign them.

Man's Dominion, Its Proper Uses

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

AND God said, *Let us make man in our image and 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."*

God did make man, He said so. He said, We have made man, and we have given him power and we have given him dominion. Now that does not mean that God said, Let us make Adam and give him power and dominion, but it means the creature, creation, man, the last, the finishing touch, of God's creation, was created; and the evening and the morning were the sixth day, and after that He rested.

Well, now, whether the book of Moses gives the direct chronological history of creation or not is a matter that you do not know, and I do not know; but it does not make any difference whether we understand it exactly as it is written there, or whether in general terms that was the line of creation. Of course I have my views on these things. I do not believe there ever was a time when anything was ever created. I do not believe there ever was a time when there was one scruple less in weight and substance of this earth than there is now. I do not believe there ever was a time when God Almighty life did not exist, and I believe that He works through inexorable, unchangeable law. All truths run in parallel lines. If there ever was a truth that existed that God gave to man pow-

er and dominion that truth exists today. It exists not only today, but it has existed forever, and it was always true and it always will exist, because it can't go wrong. If there ever was a time when God through man did heal the sick, either before or after the days of Jesus Christ, that law exists today, and is today applicable to the conditions of mankind the same as it ever was. The only reason why these developments become more manifest at certain periods of the world's history is because of the conditions of man's intelligence, man's mentality; man gets in line of the Truth, and the Truth comes down on him.

There is a great deal of misapprehension along this line, which I of course have not time to discuss today, but God is changeless. God's laws are perpetual and always perfect, and that same law exists today.

When I first commenced the study of Divine Love I would read of this power and dominion, I knew the narrative was true. Whether it was true chronologically or not, it mattered not; but I knew it was true. And yet how to exercise it, how to get hold of it was a source of constant prayer to me for more than a year, prayer for God to give me the key to unlock this power and dominion so that I could exercise it as the perfect child of God. The answer came to me one night as I have on two or three other occasions had answered—seemingly a voice yet no voice. I heard nothing, yet if it had been shot from a cannon's mouth it

would not have been plainer. The words in substance were these: "The key that unlocks your power and dominion is love; exercise love, and your power is perfect." That was the thought, and that was the message in substance. I commenced to practice, to exercise love. You can see at once that the answer is correct, because God is Love. It is not that God has love, as you or I; that Love is something that fills God and enables Him to come out and take any of the children of men into his heart. That is not the thought at all. God is Love. He is the Essence, Love. If you know what Love is that is God manifest, and every development of pure, holy God Love is a manifestation of God Almighty.

So it is with Life. It is not that God has Life. You can see the absurdity of such a thought. If God had life as you and I, God would be dependent upon life, would not He; and would not Life be greater than God because he would be dependent on Life for His existence if He had Life?

There is so much ignorance. I was reading a book away in the small hours of the night last night, a book written by a minister, ridiculing this very idea that God has Life and that God is Life; but the writer insisted that God has Life. How absurd! God is Life, the Essence, and wherever we see Life manifested, it matters not where or under what form, that is God manifest.

God breathed into the nostrils the breath of Life and the child became a living soul. God has breathed into the nostrils of every child that ever has been born from that day to this, and they became living souls; and wherever man has lost his power and his dominion or his rights or his privileges, they have been lost by virtue of man's own laches, his own lack of appreciation, his own denials

of his own power. How often persons come to me, who, in talking about this Science, say, "Oh, well, yes, I know you can do it, but I can't." Now, such a person as that is committing mental suicide with as unerring exactness as the person who would tie a rope around his neck and tie it to a bed post and jump out of a tenth story window. He is destroying, denying the God-given power given to him. The man who had the one talent, said, in substance, "I knew you were a hard master, and I took your money and hid it, so that when you came I could get it for you. Here is your money." He refused to use the talent that God Almighty had given him, and the person who denies his own rights, his own power, is self-destructive, and has no power and has no dominion. Such creatures are chained, so to speak, on to this car of carnal mind that goes along this pathway that is broad, and they fall over the dam of death, destruction, sorrow, sickness, the grave. They are the ones that fill the highways and the byways, that are rushing on pellmell to destruction. But those who recognize that they have the power and dominion which gives freedom, and who recognize this God-given power and dominion and exercise it and use it are the masters of the world, the world of good. They are the masters of surrounding circumstances and nothing can waylay them, make them afraid or destroy their capability to do. This power and dominion, if we recognize that we have it, gives us perfect control of every department of life.

You can control the beasts of the field. I am tempted to give an incident of that kind, I have given it before, but it illustrates the point. There are a great many others but this was a very pronounced case. My wife and I had gone down to Virginia Beach on a little trip. I was walk-

ing along and saw a man whipping a very beautiful horse. He had her hitched up in a wagon,—they call them skeleton wagons. The horse would kick over the wagon and not hit it. He had a great big rope beating her. In his carelessness he came very near having his brains kicked out by the mare's feet. He turned as white as a sheet. He did not whip her for a minute. Both were standing still, the horse was looking back at him, he as pale as a sheet. I was standing off twenty or thirty feet perhaps from them. I asked him to let me try an experiment on that mare. He said, "All right." I asked him what her name was, and he told me. I gave this mare a treatment along this line. "The Love in you is all God Almighty Love, the Love in you is God manifest, God's Love. Hence you are filled with Love, and you are nothing but Love; and your master loves you and you love him." I treated her along that line for perhaps a minute or two, and then I gave the man a touch that he would not abuse his mare, and that he loved her. After I got through I told him this: "If you never whip this mare again, touch her with a whip, she will do precisely what you want her to do, but if you ever touch her again she is ruined." I do not know how the last prediction came out, but the first one I know. When he spoke to her kindly she went right off. That afternoon I saw him driving her double. She never would drive double before, always was balky. There was Love. You can control anything with Love.

A student of mine in California had plums and other kind of fruit, and the trees were being killed by what they call scaly bugs. She treated these scaly bugs with Love, told them to stay away, that was not their home. They never touched her orchard, and the or-

chards around her were substantially destroyed.

Another one down in Texas. You southern people will understand that the army worm means something to the people who raise cotton; they come in untold millions and they eat the cotton crop, stalk and all right up. She treated the army worm that was taking her fields with Love; and they left her; she had a good crop of cotton, and the neighbors' crops were all eaten up. She treated through Love, exercised her power and dominion.

I have time and again destroyed manifestations of storms, both on the sea and on the land. Anybody can do it that does not say, "Oh, it is not for me." God Almighty does not love me any better than He loves every one of you. I have no more power and dominion given me than any one of you. One time a storm came up as black—one of those red, black fellows,—it looked as though it would tear the roofs off the whole town. Somebody said, "Oh, that is an awful storm." I got up and went to the window, I looked at it, and I denounced it, "You have no power, you can't hurt anybody in this town, you can't do any injury, and God Almighty destroys you, and I ask it in the name of Jesus Christ; I command you, Peace, be still," and it was not ten minutes until that cloud commenced to change color, and when it came to town it was a gentle, little shower. I have been awakened on steamships on the ocean in the night, and the officers have afterwards told me how severe the storm was. Especially was this so on my last trip to Norfolk. I treated the storm, it was not five minutes until our ship was on tranquil seas, and the wind blew all night on the bay.

Now, mark you, I am telling you these things not to show you that I have done

it, for I did not do it, only in the exercise of the power and dominion that God Almighty gave me. He gave to each one of you the same thing, if you exercise it.

The world's thought is that somebody is a great big "I." That is all nonsense. Any religion that has to be bolstered up by any human personality as a personal I, belongs to the systems of errors that have cursed the world since the earliest history. But the true religion is as broad, as wide as the humanity of man, as the Love of God, as Infinity, and takes in all; all have the same rights and the same privileges. It depends on you, each of you individually, whether you will or whether you will not. If you say, "Oh, well, it is not for me," it is not for you. You are destroying yourself, but if you demand and command and claim your rights, they belong to you, and all the world can't take them from you. If you have God Almighty on your side you have everything. He controls all your business affairs and everything else.

It is an awfully nice thing to be in condition where you are in partnership, as you might say with a banker, who always has a large deposit there for your benefit, and all you have to do is to check on the bank and your checks are honored. That is the way with the true Scientist. You never saw a true Scientist in your life that was not financially independent. I do not say that all of our babies get there at once, because they do not, because of this intolerable cowardice that holds them back. It is because they have not the grit and the nerve to command, claim and accept them. Their denial is destruction. They say "Can't," and it beats them. If I did not have a cent in the world there is not a human being on the face of the earth that I would ever think of asking for a cent. Why? Not because I have not lots of friends.

I have friends who, according to the world, probably would be glad to give me something if I needed it, but I have so much better source to go to. I have an inexhaustible source where I can get what I want by going to it. Then go. Do not be afraid. Suppose that you had fifty millions of dollars in the treasury of the United States subject to your check, and you wanted a twenty-five dollar hat, one of you beautiful women, would you go round and pinch the merchant and try to get it for \$24.98? Would you go round and sample the groceries and taste of this, that and the other? No. Why? Because you would be independent. Your income is inexhaustible. Does the hat suit you? "Yes. I will take it." "Does it make me beautiful? Yes, the prettier I can be the more Godlike I am. I will take it." That is just so with me. I never count how much it is. I have an inexhaustible supply to check on, and when I want anything I check. I do not wait to count my pockets to see whether I have anything there left when the bank breaks, because I know it is not going to break.

The fellow that hoards—well, our Savior told us of the man who hoarded. His barns got full and he tore them down and built bigger ones, filled them full. "Now," said He, "Soul, enjoy yourself," the substance of what he said was, "I am supplied now with everything that I want, and God Almighty can't go back on us, we are going to have a good time." That night his soul was required of him, he passed out. The fellow that hoards is in like condition. Do I hoard? No. Why? I do not want my pockets filled with money all the time. It is a nuisance to carry it around. I pay my bills twice a month. We paid our bills yesterday, and we had the munificent sum of \$98 over, and yet, with an outgo

of nearly seventy-five dollars a day, it does look as though it was a very slim bank if I depended on that. But when the next pay day comes along God Almighty bank is right there and everybody has his money. I do not pinch a dollar. When I want anything I buy it; and if I was a woman and wanted a twenty-five dollar hat, I think they have them up to forty-five dollars, I would not hesitate a minute to buy it. Buy anything you want, and do not be mean, for as you sow you reap. It is the fellow that pinches that is pinched.

I am talking to you square Science that demonstrates itself every day of the world, and is true as God himself. Now exercise your power and dominion and do not be a coward. Some time ago—I do not know whether it was a year or two years—I found to my delight that I had but ten cents in the world, and I struck right out and bought something, because I wanted to have it to say that for once in my life I was broke. That did not affect my income; it did not affect my ability to pay my debts. God Almighty's bank was not broken, but I felt as though it was a nice thing not to have a cent on earth. It was a sort of pleasing sensation. I think it is the only time in my life I was in that shape. I did not feel poor after I had spent the ten cents, for I knew God Almighty's bank was there paying one hundred cents on the dollar, and all the rich men's panics in the world could not make a run on it to hurt it.

It is so in the world of health.. It is the coward, it is the fellow who dares not, that is sick. You never saw a real, firmly-settled Scientist sick. They will attack him, but he will stand forth like a rock that the waves of the sea are buffeting against, but they break on him and go over, and he stands there the stalwart picture of health. Why? Because he knows whence he came; he knows the power and the dominion that God Almighty has given to him, and he denounces and destroys these so-called manifestations of evil, and he stands up a stalwart picture. He is tempted, but as Jesus was tempted on the mountain when the old fellow came along and presented his beautiful thoughts and showed him the world that he could have simply by falling down and worshipping, he says, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." That is the doctrine that gives you harmony and gives you perfection.

Seek ye first the kingdom of God and its rightness, and all shall be added unto you. Do right and do good; let that be the earnest effort of your entire life. Make yourself a blessing to the world; let sunshine radiate from you; let God Almighty Love go from you; and let it go wider and wider. Do good and do right, and as the blessings of God Almighty, your Father in Heaven, come down upon you, you will be in the perfect exercise of your power and dominion, and the world and the fulness thereof will be yours.

Everybody should succeed; it is not only the privilege of everybody to succeed, but every person, to be just to him-

self, must succeed. The fear of failure, however, is the greatest obstacle. You can remove it by talking success.

How to Love Your Brother

MISS MARTHA E. VAN VOAST

Before the Evangelical Christian Science Church

WE HAVE talked a great deal upon the topic, "Love Your Brother as Yourself." Every one who needs our help we believe to be our brother, and we believe that we are to have love for him.

I have contended that I never knew how to love my brother until I first learned who and what I was. When I found that I was a child of God, that I was a son of the King—we are all sons—for God made man male and female; so I am a son of the King—when I learned that, I became capable of loving my brother. If I was a son of the King, so was he. If I could respect and know my possessions I was capable of understanding his. If I could look at myself and think of myself with the respect that belonged to me as the son of God I could begin to understand his position, which I never was able to do before.

Then the first lesson in loving our brother is to be able to look to ourselves, and to think of ourselves in our true position. It becomes an easy matter, then, for anything that we respect we are very likely to love. There is only one step between. As we have respect for the whole family, sons of God, and see them as such in spite of appearances. Sometimes we see these brothers of ours, these sons, these kings, in a position that would indicate that they do not understand what they are, and the greatest help we can give them is to give them our thought, the recognition of the divine capabilities that are theirs. So much for the thought of loving your neighbor as yourself.

My thought this evening is to direct your attention to one other side of the question. You are taught to love your neighbor as yourself, but you are never taught to love him better than yourself. You never find that any place, but you are to love him as well as yourself.

There is a class of people that come in my life, with whom sometimes I think I have less patience than with any other, because I graduated from that place, that of morbid conscientiousness. They always love their neighbor better than they love themselves. That is a wrong position, and brings inharmony, always. I saw recently this definition of selfishness, which is very good: "Selfishness is stealing from others to give to one's self." "Sacrifice is stealing from self to give to others." Equally wrong, selfishness and sacrifice. "He who neglects himself becomes worthless, both to himself and to the world." Since I have come into the Truth I have learned that self-sacrifice is one of the wrong things that I had been taught to idolize, and false sentiment today requires that we should make a sacrifice of self; give our lives to somebody else; do without everything that we love and naturally are drawn to for the sake of somebody else. I ask you if ever in your life you saw it reap good? I never did. I have seen misery as the result of this evil. I was always puzzled by it until I came to this law. The first law is that we should build ourselves up into the likeness and the image, using every power He has given us, cultivating every bit of intellectuality and spirit-

uality, every talent we have, to the utmost. Then we become a power in the world for good. We raise the world by having raised ourselves first. When you give of that which belongs to you to another, the other can't use it; you have thrown yourself away, and the reaping is always inharmony and misery.

Remember, you are to love your brother as well as you do yourself, but you have to learn to love aright, you have to cultivate yourself; and as you do it you can help other people to the highest and best that is possible for them by your own right thinking. By your being able to do the right, you have raised them. You can't take a human being and by your own effort, by your giving of your life, bring him to any good. It has to come from his own individual effort in developing himself. If you want to help anybody, go to work and develop yourself to the highest. Every talent, the energy that you have, develop to the highest, and leave them alone, and the first thing you know those whom you would help are right by the side of you. But try the other way, give up everything that you like in order to help them, and what is the consequence? Now look at it. In the first place, you are doing something you do not love to do; you are sinning against your highest and best; you are sinning against the divine in you; you are pushing it down, crowding it back. Then comes the vibration, and you get irritable and cross. One thing follows another until you become an unlovely person, because you have pushed back the divine, the God in you that you should have developed to the very highest.

I see this thing every day of my life, and I have worked on it ever since I have been in the Science. I did it for twenty-eight years of my own life, and

I know all about it, every step and phase of it, and I tell you there is nothing right in it; it is all wrong. I became an invalid, became everything that I should not have been, and just as soon as I got out I had another chance to love my neighbor better than myself. I said, "No; I have a right to my existence that God gave me, my life; I will live it to the best I know." God has helped me wonderfully; and in that case that brother of mine within a year, was all right. If I had deliberately given him my life, we both would have been there forever, and we both would have gone down.

Do not forget that, if you want to lift anybody else, the best way is to make the very most of yourself, build yourself up on every line; and the best way to do it is to begin by thinking right, knowing that everything in this world is perfect good, everything. Even if it appears to be unlovely, remember that is the appearance. The real thing back of it is good, perfect; and that is the thing you are to fix your eyes on, see, and hold until it manifests.

If you are doing any work and you hate it, and you go at that work with the feeling, "Oh, I have to work at this hateful thing, I hate it;" you come home tired, cross, irritable. Everybody that comes in contact with you thinks what a frightful life you have. Now the natural condition of a human being is work, and the only time he is really happy is when he is at work that he loves. That is the law. There is no happiness in idleness. The natural condition of man is work, and to do it in the right way, with the right thought back of it, is to love it, thanking and praising God that you have it and that you can do it; seeking to do it in the very best way it can be done, knowing that what you do the

world wants, and wants it done in the way you do it. You are a part of the divine plan, and your work is just as necessary as any other human being's; you are a part, and you are standing up and doing it in the very best way that it can be done, praising and thanking God every minute of the time that you can do it and do it so well.

In that way you never can be tired. I know, I have tried it. But if I go at it in the other way, with a feeling of irritation, everything gets into snarls, but when I get back to thanking and praising God that He has given me another day in which I can work for Him, and I esteem it the happiest day in my life, things just go, and I come out at night happy and strong and well, and wish there was another twenty-four hours. I can do it. You can all do it, if you once do it right. But mind this: be positive. Do not be negative. Do not allow anybody else to come in and tell you how to do it, how to think. Go to your own divine, God-given. He gives it to every one if we ask for it and listen. He gives it to us and tells us how and all about it; and if you listen for that voice you may be sure your work will be good, and you will not be a machine under the suggestion of somebody else. Judge righteously. Listen to every side always, but remember that you have your own to look at. Consider, take it in a broad, wide view; as you make the most of yourself, and think right, never looking at the inharmonies, always seeing the divine, the good, the good intent, the kindness back of the superficial, hunting for kind things, not unkind. It is not wise to look for the unkind thing. That is not looking for good. Look at the kind things, at the good, the spiritual life; and if the other thing comes into your consciousness, just say, "Get back here,

Mr. Satan. I do not want you; you can't get in. I will see nothing but good, I want nothing but good, I will not allow you in my consciousness."

The only thing that has power with you is the thing you let into your thought. Now remember thought is creative. Everything you think is going to register; it has to manifest in the physical. That is the law. You create what you think. You want good. Well, then, hold on to good, and don't let anything else into your consciousness. If you want inharmony, go on and see all the faults you can; you will have inharmony to suit you; but, if you want good, you have to think good; you have to hold it in spite of anything that comes up to the contrary. Shut your eyes firmly against the opposite of good and demand good, and nothing shall come but good. If you do not let it in, it can't affect you. You may be walking in inharmony, inharmony as thick as it can be, but if you shut your mind off from everything but good, the inharmony will not affect you. If you do not see inharmonies they will soon pass you by; they have no power whatever to pull you down; you can go through the day happy and smiling and at your very best, as God intended you. By so doing you pull every person up. You have lifted, in fact, the whole world. If you can send out the vibrations of all good, can hold that poise for the twenty-four hours you have been a blessing to everybody that comes in your environment.

Go on the street car and you can tell the man or the woman that is looking for good. You can see the men or the women that have the growl on, and are going to growl all day long. You can tell their intent, the motive in which they have started their day by every little act. If they are striving for good, looking for

it, bound to do the best and the highest, you will see that, too.

Now to love our brother as ourselves you see is not altogether an easy thing unless we have done some thinking. It begins with ourselves. Then, after we have lifted ourselves, our brother comes up to our standpoint, drawn by the attractive power of good, a tremendous attraction. You might talk and preach from now till kingdom come to your immediate family and they will not listen. But go to work and live it and they will recognize that; you will get results, because the vibrations go out with power. It is something they can see, and what they see appeals to them more than all the talk in the world. Lift them up by putting yourself in the highest place that you can. If you aim to the very highest, pattern your life on that of the Great Teacher. It is a hard thing to follow that example, but it is worth trying. Have the divine, the perfect Christ, as your ideal. If our ideal is high, we are going to get as high up as we can. By placing it as high as you can, holding it, and if you get knocked down, jump up, placing your ideal a little bit higher the next time, strain your imagination to get it to the very highest that you can. It will do you good, it will lift you higher, as you practice.

But remember always you never can raise yourself up in His likeness, but that you pull all around you up—a true uplifting.

I feel sometimes that I want to say something that will make people see that it is not necessary to give up life, give up the thing that you know is high and good, give up the thing that your soul is reaching for, because of any human being; that, if you do, you allow that person to pull you down, and as you go down you take him down. It is all down.

Now if I have made that point clear I shall be thankful, because I know on that depend the lives of very many women. We are prone to do so much and believe it our duty, this self-sacrifice. It is wrong from the very start. Do not do it. If you want to help any of your friends, your brothers, your sisters, your mothers, or husbands, go to work and build yourself up to the very highest that you can, and, just as you do, you will lift them and bring them into a place you never would have dreamed of. I know it is true. I could tell of half a dozen instances in which I have proven it since I came into this Truth, and one, the very last one, I am going to tell.

A member of my family was antagonistic to this thought; she was very antagonistic. She pooh-poohed at it, said all sorts of things, and made life uncomfortable.

I wanted to be kind and good. I said, "Now look here, we are going to end this. It is not good for you and it is not good for me. You go to the thing you love; you go to your ideal; live that life. This appeals to me; is my life; I am not going to have any other."

She said, "But you are alone in the world and people will talk."

I said, "Just let the people talk; I do not care; what do you care for people's talk? There is nothing else for us. It is right for both of us to live our ideals."

After a little talking she obeyed. The first month she was away she wrote back: "I have a sensible aunty;" the second month she wrote, "You would be surprised to hear me talk Science, I must have absorbed it."

She asked for treatment, and when we met, "We will be better friends than ever, for we will be in sympathy." Now if I had given up to her and let her pull me down we would have gone down to-

gether and remained there forever. But by standing up for the right, and the highest and happiest and the best thing we have both come up.

That is the way it works. Always live to your highest, and as you do that you raise everybody else. I have said it three times, and I may say it again. I want to impress it. I never want to hear of another woman giving up, believing that as she allows people to pull her from her right, from the things she loves, that she is doing them any good. She will never do it; it can't be done that way. What

you give of yours is lost; no one can use it. It is a waste. No more than you can take that which belongs to somebody else and try to engraft it upon yourself. Then live to your own and allow other people to live to theirs. That is the law; that is the law of growth; the law of progress; there is no other.

I have learned that to love my neighbor as myself is a wonderful thing, and that it takes thinking as well as living, for there is always the other side, half a dozen sides. The last one that comes to me is this, that I must love them as well as myself, but no better.

The Power of Words

HAVE you ever realized the influence of your daily conversation upon your body?

Here are a few statements that will emphasize the need of speaking true words at all times:

Death and life are in the power of the tongue.—Prov. 18:21.

He that keepeth his mouth, keepeth his life.—Prov. 13:3.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.—Prov. 21:23.

Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.—Prov. 16:24.

Shun profane and vain babblings, for they will increase unto more ungodliness,

and their word will eat as doth a canker.—II Timothy 2:16-17.

The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature.—James 3:6.

He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.—I Peter 3:10.

Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matt. 12:36, 37.

To him that ordereth his conversation aright, will I show the salvation of God.—Psalms 50:23.

Strength lies in the exercise of strength. "As a man thinketh in his heart, so is he." We consciously be-

come that which we consciously practice. If we desire a power we must, in order to manifest, exercise that power.

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Unchain the Truth

I WISH to impress upon our readers the gravity of the coming situation to what is termed the New Thought.

There is a most wonderful combination in this country of physicians and ministers, who are arrayed against this so-called New Truth; against what we term the New Thought, and this oppo-

sition menaces every phase of the New Thought propaganda.

Physicians have their societies organized in every county, state and territory in the union; also have a national organization; and they are determined so far as they can, in accordance with law, to fight and destroy this new system of healing. They openly complain that it is destroying their business, and they are going to fight; and that is the reason of their fighting. And the ministers can not believe in this healing, because they can't do it. They believe that if it was a healing by God, in answer to prayer, that their prayers would be answered and they could heal. From their standpoint their argument would seem to be conclusive. But the truth is the prayer of petition and the prayer of the realization are as different as the sunshine is brighter than the night. The prayer of the realization heals the sick; the prayer of petition rarely ever, sometimes it does, but rarely ever, because of the lack of faith in the petitioner.

There is another danger, and that comes from an entirely different source, and it is wholly unworthy of our respect. I received a book for review, during this past month. In its title, it claimed to teach SOCIALISM, ANARCHY and the NEW THOUGHT. I looked into it half a page perhaps, and found it filled with the demon of anarchy. The trouble is this, and I speak from my former experience, that the world does not know what this New Thought in its purity stands for. It stands for Love; it stands for righteous-

ness ; it stands for Good. But to the uninitiated here comes along a Book that is filled with the demon of anarchy, and how is the world to discriminate when they know nothing about either? There is no person on the face of the earth that has a greater abhorrence of any system of law breaking than has the editor of the NEWS LETTER ; any system of law breaking. We are commanded to be obedient unto the laws of our country. It is a command that we not only should obey, but is one that we should love to obey. Be obedient unto the laws of your country.

While in the political world there may be honest differences of sentiment along the lines of state policies, where all can have an honest conviction although they have different opinions, that is all right, but when the law is enacted and becomes a part of our statutes every good and loyal Evangelical Christian Scientist bows his head in acknowledgment to that law.

We are commanded by our Savior to be obedient unto the laws of our country, and that is what we are, and that is what we love to do ; and we hope and trust that none may be misled into the thought that this Truth, or this so-called New Thought, is allied with any kind of evil which has for its purpose the disruption of any legally organized society.

We ask of our unbelieving friends, the doctors, ministers and Christian people, who do not believe, that if they will look at the facts, investigate, they will find that this New Thought is true ; and in-

stead of being an enemy to this Truth, the physicians ought to be its greatest friends. They can take it into their practice, and use it in connection with medicine, and it is a very great help. God's power is omnipotent and must and will prevail.

I will close this article with a letter that I received from Bishop Fallows, of Chicago, during the month, from which it will be seen that he takes substantially the same ground that the editor of the NEWS LETTER does, and he is at the head of a great reform movement in Chicago ; and is right, absolutely and perfectly right.

"Office of Rt. Rev. Samuel Fallows,
LL.D., St. Paul's Church Rectory,
967 W. Munroe St.

"Chicago, Ill., April 11, 1908.

"My Dear Sir and Brother—

"I have been so overwhelmed with work that I have not been able to look over your answer to Dr. Worcester's lecture up to the present time. I hope to do so before long.

"However, let me say that I put the eminent God as the foundation of my teachings. In Him we live, move and have our beings. Whatever good there is in food or medicine or medical skill comes from Him, just as directly as all the good that may accrue to us from psychological or spiritual treatment. He is therefore All in All. From my point of view it is exclusion of the thought of God from all the world to suppose that He can not heal through material reme-

dies and is narrowing the conception of His Almighty power if we say that He is not present in the surgeons' and physicians' skillful acts.

"So you see where I stand in the matter.

"Very sincerely yours,

"SAMUEL FALLOWS."

"Bishop Sabin,

"1329 M St., N. W.,

"Washington, D. C."

Lovingly yours,

Oliver C. Sabin

BISHOP.

Popham Beach Chautauqua

IN order that our friends may have time to reach the Chautauqua, to be held at Popham Beach, Maine, during the month of July, next, we give this early notice.

Permanent arrangements have been effected for the holding of a Chautauqua teaching course each year during the month of July at Popham Beach, Maine.

THESE LECTURES ARE ABSOLUTELY FREE TO ALL WHO MAY DESIRE TO ATTEND THEM.

Popham Beach is located at the mouth of the Kennebec River, twelve miles below Bath, on a promontory running out into the sea. The air is always cool, the scenery rough. Rugged island rocks, covered with pine, are in abundance, and, taken altogether, is to me one of the prettiest salt water scenes I ever saw.

The hotel accommodations are good for inexpensive surroundings. Chautauqua students can find board ranging from \$8 to \$10 a week. Usually a number of cottages can be rented, and if any of our readers desire cottages they should write at once before they are all taken. The board at the hotel is clean, nice and neat, but the hotel is not what might be termed a fashionable resort where ladies are expected to give as much attention to dress as they are at the more fashionable resorts. It is more of a home place, where each one has the privilege of doing as he chooses and being at his ease and comfort. The Scientist who goes there will be surrounded by his own class of people from all parts of the country. Hundreds of families go there from Boston and other places and occu-

py beautiful cottages, of which there are a great many.

Boating, fishing, rowing and bathing facilities are of the very best. The beach is, perhaps, five miles long and at some places quite wide, and I am told it is the best on the coast of Maine, affording a place for enjoyable promenading by the water. The surf is said to be the most boisterous and vigorous on the coast, giving to all the benefit of beautiful ocean scenery in its most picturesque conditions.

The member of our Chautauqua who resides at Popham Beach is Mr. John H. Stacey, who has been a resident of that place known to the editor of the NEWS LETTER since 1880. He is a man of perfect integrity, conscientious, of good judgment and reliability. Write to him what you want, whether it be cottage or hotel accommodations, and he will make

arrangements for you. He is one of a company that owns the hotel at which myself and our Washington people stop and we have stopped with him for years, and recommend him as absolutely reliable, a man who will not wrong you out of one cent.

Our New England friends ought to go there by the hundreds. People who desire this teaching will obtain a month's lessons free, which will save them the tuition, \$50 each, that they would have to pay if they came to Washington.

Write to Mr. Stacey as soon as you know that you can go, so that he may make the selection of your rooms at the hotel or cottages or outside boarding houses; also write me that you expect to go. The lectures are held in a beautiful church, the use of which is donated to our society by the citizens of Popham Beach.

On the thought ideas of the present generation in America, the future of America is to be built. There is no reason why there should not be a whole nation here of the heroes of humanity.—*Anna Besant.*

Every one must have felt that a cheerful friend is like a sunny day.—*Sir John Lubbock.*

God is my life;
He's with me quick—
I can't be hurt,
I can't be sick.

No man is poor if he believes that God created him. God's creations are not beggars; they are heirs of the universal good. The man that knows himself to be an individual in God knows also that all God has is to be used by those who claim their individual rights.

"No man is born into the world whose
work
Is not born with him. There is always
work,
And tools to work withal, for those who
will;
And blessed are the horny hands of toil."
—*Lowell.*



MRS. MARY C. SABIN



DEAR CHILDREN:

Our study of the month, on Life, will help us on Memorial Day. While we may feel grateful to those brave men who gave their lives that we might have happy homes we know that by their act of love they are living the higher life now.

Many little people have been asking

for bear stories. I should like to hear from them personally, if this one proves interesting. For you know bear stories come pretty hard, as the bears are becoming less and less in our woods each year. I can not visit them often, so when you want more please write.

EDITOR.

1412 Chapin Street.

May 4---God Is Life

Monday.—He that hath the Son hath Life.—1 John 5:12.

Tuesday.—In him was Life, and the Life was the light of man.—John 1:4.

Wednesday.—For whoso findeth me findeth Life.—Prov. 8:35.

Thursday.—Ye will not come to me that ye might have Life.—John 5:40.

Friday.—I am the way and the Truth and the Life.—John 4:6.

Saturday.—I am come that they might have Life and have it more abundantly.—John 10:10.

Sunday.—To be spiritually minded is Life.—Rom. 8:2.

What is Life? It is another one of those things that we can tell where it is not, but not what it is, other than that it is God manifest. You see the leaves on the trees, the flowers, the grass, life: the little ants, the flies, kittens and dogs, all animals, this same God Life. And here are your fingers: you open and shut your hand; lift your feet, walk and run about. All through this God Life. We could not fill our lungs with breath

but for the God Life in us. "God is Life. That life surrounds me. In that Life I safely dwell. 'Tis above, beneath, with-

in me. Life is mine and all is well. God is Life, pure life; God is Life, sweet life. That life is mine—mine—and all is well."

May 11---God Life Everywhere

Monday,—All things were made by him. That which hath been made was Life in him.—John 1:3.

Tuesday.—In whose hand is the Life of every living thing and all flesh of man.—Job. 12:20.

Wednesday.—Where there are two, they are not without God, and wherever there is one alone, I say I am with him.—Logion 5.

Thursday.—For with thee is the fountain of life.—Ps. 86:9.

Friday.—When Christ who is our life shall be manifested then shall you also with him be manifested in glory.—Col. 3:4.

Saturday.—Where wast thou when I laid the foundation of the earth.—Job. 38:4.

Sunday.—Raise the stone, and there thou shalt find me; cleave the wood, and there am I.—Logion 5.

God Life everywhere. Everywhere life is, God is there. God is life; every moving thing is a manifestation of God life, from the tiniest plant or insect to the planets in the heavens. We can not see life itself any more than we can see God or love or air or electricity, but we see the manifestations of all these things every instant of the day. We live in them.

Once there lived on a large farm a most unhappy family. The father was always cross, and too busy to talk to the children; the mother always too tired to tell them stories and they (two little

ones) were always quarreling and trying to see who could get the biggest apple, or have the most candy or the best seat.

Life; Oh, yes; the whole place was full of life. The dear little brook that flowed through the meadow, the flowers and trees that grew on its banks, the fish that played in the water, the stones on the hillside, the grass and vegetables; all of the animals in the barn yard; however there was always trouble everywhere about that place. The horses would balk, the cows kick over the milk, or chase the children. The sheep never did know their masters' voice and would stray off; the pigs wouldn't stay in their pen, but would get out and root around the garden. Why, even the house was full of ants that ought to have been out of doors. Yes, there was life, but no Love, in that home.

One happy day the youngest child let God love come into her life. Little by little, she filled the house with that love. Sister could have the biggest apple and the most candy until she was ashamed to take it always. When the little girl saw an ant in the sugar she would say: "Go away, you dear little ant, I love you too much to have you killed, but you don't belong here. You run away and tell all of your little playmates to go and live where they belong."

One day the mother said: "I have tried every way to get rid of ants and could not, now they have all gone; I

reckon they just took a notion to go." You see she didn't know much of God love.

Next it was the horses. When they balked she would say to them God love comes to my papa and teaches him how to use the life in the horse. And so on until after a time the mother, father and

both children knew that God life was controlled and made useful by God love.

After that there wasn't a home for miles around so happy, so prosperous or so beautiful.

When the white winged angel love enters life, all is well.

May 18---Life Everlasting

Monday.—The eternal Life which was the Father, and was manifested unto us.—1 John 1:2.

Tuesday.—The gift of God is eternal Life through Jesus Christ our Lord.—Rom. 6:23.

Wednesday.—The witness is this, that God gave us eternal Life and this Life is in his Son.—1 John 5:11.

Thursday.—I am the Resurrection and the Life. He that believeth on me though he die, yet shall he live.—John 11:25.

Friday.—If any eat of this bread he shall live forever.—John 6:51.

Saturday.—Believeth on Son hath everlasting Life.—John 6:40.

Sunday.—I have set before thee this day Life and Good.—Deut. 30-15.

Jesus came to teach, to prove there is no death. No one really dies. We may pass out of these bodies, but the body is not the real you, any more than the house

you live in is you. You move out of one house into another; you lay aside this body and take another; we can do that without passing through death, when we obey his commands. Do not sin. Sin is ignorance of his laws. So to avoid death we learn his laws, every one of us, great and small, big and little.

Do you fear death? Then learn what God is, and let it be your joy to become like Him, grow into his likeness. We have learned that He is Love and through his great love we are like him, Life; deathless life.

He gave us freedom. We can choose to grow like him or choose the life of the senses and have death. You say everybody dies. Yes; because they did not know the law or knowing the law did not obey it. Some learned so late in life that they reap those early years of sowing, but you little people have the chance to know the real truth that sets you free from the law of sin and death.

May 25---God Life In Us

Monday.—For in him we live and move and are.—Acts 17:28.

Tuesday.—He is thy Life and the length of thy days.—Deut. 30:20.

Wednesday.—Reckon yourselves to be dead unto sin, but alive unto God through Jesus Christ, our Lord.—Rom. 6-11.

Thursday.—Nevertheless I live, yet not I, but Christ liveth in me.—Gal. 2:20.

Friday.—The water that I shall give him shall be in him a well of water, springing up into everlasting Life.—John 4:14.

Saturday.—In that day ye shall know that I am in the Father, ye in me, and I in you.—John 14:20.

Sunday.—Your Life is hid with Christ in God.—Col. 3:3.

The life in us is the same life that makes the plants grow, the rivers flow on to the sea, the birds fly in the air and the earth whirl around on its axis; only man has the power to make of his life what he will. By taking love into our lives we become God's agent, His little workmen. He works through us and we make His "Kingdom come on earth as it is in Heaven." But when we do not have love in our lives we can not do anything for ourselves or others.

Once upon a time a rich and very powerful king built street car lines in two towns of his kingdom at the same time. These towns were of the same size and importance.

After the tracks were laid, the wires connected and the power plants started he told the citizens of each town that they should each build their own car barn and

tend to the running of the roads themselves. The first town said, "If he wants us to have a street car why doesn't he send men to run these cars and build a place to keep them? We have always walked. What do we need of cars? We haven't time to tend to any new fangled notions." So nothing more was done. The cars stood on the track, the rain washed the paint off, the sun blistered what was left. Boys threw stones and broke the windows, the machinery all rusted and before two years had passed the cars were perfectly useless. Most of the track had been torn up little by little, and the power house was a roosting place for pigeons and tramps. When the king visited that town there was nothing but waste and decay to show for all he had spent.

The other town said, "Isn't it fine to have street cars. Let's see how well we can keep up this fine road." They built a small barn for the cars and hired men to run them. The road began operations at once. The cars were cleaned and cared for, but used all the time. Many many people took long rides and gained strength and happiness from them. The men found they had more time for business and more business to do. When the king came he found a thriving, busy, happy little town. He was so pleased that he chose that town for some large factories. It soon became one of the leading cities in the kingdom.

Netty Bear

I AM going to take you with me, away out to the Rocky Mountains. We will climb up this one so high, that we will be above the trees. As far as we

can see in every direction, there is nothing but great mountain tops covered with stone. To you it looks lonely, but not so to Netty Bear. This is her home, and

she was only really quiet and happy when up there, for she carried with her a picture of Mother and Netty falling down amid such a noise. When she could not see a long distance she was restless and nervous.

This day that I am going to tell you about, she was so hungry for something to eat besides berries and ants, which she found in the woods below—that she overcame her fears and began searching for something good. She tried to catch fish but the snow water of mountain streams is so clear that the fish could see her, and they enjoyed teasing her, coming up close to her, then darting away. Netty Bear would plunge after them, but no use; she caught but one fish who was a little too daring. That taste only made her more hungry and impatient.

She gave up fishing and began hunting in earnest. The next she saw was a big jack rabbit, who was taking a quiet nap. Netty stole up as quietly as she could, but his big ears were for use.

He heard the crushing of the leaves—and darted off before he opened his eyes even. Rabbits know that they must keep watch all the time. Netty was thinking how and where to get something really good to eat. A little voice whispered "There are the farmers' sheep," and as she thought of the little lambs, my how her mouth watered. She surely was hungry. Then she remembered that awful noise. No; she would starve first.

Just then she saw a mother partridge coming with her mouth full of dainties for her family of six babies. Netty crawled very slowly toward the nest, saying if they were small they were larger than ants. Mother partridges have good eyes. She gave the danger signal. Quicker than you could think

there was nothing but a deserted nest. All was still.

Netty lay down and growled with rage. Not even a morsel to eat. After a nap she was more hungry than ever; she really could not help thinking about those lambs. Her feet seemed to take her in that direction without her intending they should. She was too much afraid to get near the farm till it was quite dark, but after the moon came up she came cautiously up to the sheep pen. In looking for the lambs, she did not notice that she stepped on a queer looking piece of wood. There was a click; she felt a pain in her foot, and could not lift it. She pulled and jerked, but it only made matters worse. She was caught in the trap the farmer had set to save his sheep from bears, and mountain lions. She tried again and again to get her foot loose. My, but she wished she had stayed on the top of the mountain all her life. After awhile she lay down tired out and really tears trickled from her eyes.

After daylight, the farmer came to feed his sheep. When he saw the bear in the trap, he was glad his sheep were safe. He went away and soon came back with a lot of men and ropes. First they put a rope muzzle over her nose, then tied her front feet together, then very gently freed her foot from the trap, and tied her hind feet together, put her on a drag and when they reached a log pen they put her in it and untied her, and gave her food. After a few weeks they made her quite comfortable in a box and shipped her to the zoological park, and when you see her pacing back and forth in her cage you know she is trying to find that lonely mountain top and freedom.

V. V.

If I Knew

If I knew the box where the smiles are
 kept,
 No matter how large the key,
Or strong the bolt, I would try so hard—
 'Twould open, I know, for me.

Then over the land and sea broadcast
 I'd scatter the smiles to play,
That the children's faces might hold
 them fast
 For many and many a day.

If I knew a box was large enough
 To hold all the frowns I meet,
I would try to gather them, every one,
 From nursery, school, and street.

Then folding, and holding, I'd pack them
 in,
 And turn the monster key;
I'd hire a giant to drop the box
 To the depths of the deep, deep sea.
 —*The New World.*

For You

IDA GATLING PENTECOST

IN God's storehouse of Love lies the fulfillment of your least and greatest desire. You need not struggle nor toil—you only need to know. Close your eyes to limitation and be assured that, according to your word and demands, be it unto you. How long is it going to take you to live aware of your divine inheritance? Calmly, closely look at your degree of consciousness. If there is meagreness in the outward expression of your life, it is but a scant consciousness you possess. What you have thought in all your past incarnations, you now are.

Your thoughts have made both you and your environment. If you wish to change it, change your thoughts; and the picture there registered, and held to, will by and by become externalized. What are you seeing with your inner eye? The power-house is within—work there. Mortals try first every slow mortal method, they hobnob with delusive forces, they enter every sense jungle and sidetrack,

thus delaying their salvation. They do not know enough to at first connect themselves consciously with their source. Minds are so tangled up by messages coming through the five senses that mastery and control of these become imperative, if one would faster evolve. Listen no longer to these false words; from the chaos and whirlwind, nightmare and confusion emerge. Unchain your real self and Phoenix-like bid it arise.

Light for your path, guidance for perfect deeds—can not emanate from the senses, or sense plane. Our intellect looks at our mind thus entangled, and if intellect had eyes it would weep.

We must cease to listen to ignorance, and look to Supreme Being. This so-called "mortal-mind" of ours never is sure when it is right, and never knows when it is wrong. It brings all sorts of confusion upon us, till we use our "divine," and through its truth reach freedom—from slavery, deception, and dis-

ease. We can be transformed from bondage to freedom, from oppression to dominion.

Let the Spirit work within you! I am calling your attention to a marvelous doctrine. . . .

Praise God, from whom all blessings flow! For Truth (God's name), is now rushing through the earth, and the earth is ready, and receiving it. Nothing is miraculous but the power of Truth. I tell you to live by the Spirit. Such wretchedness it is, to live by the law.

I call a halt to you who are living by limitation. In omnipotence poise yourself once and for all! Weed out pride forever, plant mercy and grace in your Soul's Garden.

Jesus said, "O fools and slow of heart to believe." So do I. Mortals are ever ready to think and doubt according to the evidence of the senses, and thus rudderless run themselves into crags, instead of harbors of safety and bliss. . . . We shall be fooled by our senses just as long as we do not keep our eyes single. Our ascension begins the moment we transcend this sense plane. We are individual egos awaiting to pierce this mist of illusion. "Vision" is in embryo. Our only heredity is a divine one. Truth sets us free from the notion of racial heredity. Do not permit the ignorance of your associates to reflect in your mind. Foolishness has no power. Intelligence alone has power. Be wise with the Spirit, and

understand yourself. Deny the unreal, and acknowledge the real.

Does a voice seem to tell you there is a lack? There is no lack in vitality, or abundance. Mount to your Spiritual Spaces and partake of all and anything you want from Infinite Love. It is inexhaustible. Your every yearning can be supplied. Take from this limitless Source what you will. The more it gives, the more it has to give. All that is required is that you believe. Hold to this in confidence. Ask for what you want, and believe it is yours. Give it time to pass from invisibility to visibility. Asking, believing, and waiting will bring anything to you. If you do not reach out and take your own, you will have to go without it.

Have you yet to take your first look at your spiritual environment? If you have, I now take your hand and walk with you to the "Door" of this Great Storehouse. But you must knock.

In my Father's house are many mansions. They are for you. They are filled with the bread and the water of life, they are filled with gold and fine raiment. They are for you! All good things are for you. Partake of the feast laid before you. Fill your hungry heart with Love—your breast with Joy—your soul with sweetest peace and rest. All, all is for you.

Nothing but God is my creed.—*New Thought*.

Talk happiness, and your health will be better, your mind will be brighter and your personality far more attractive. But the qualities that happiness will give to you will also be given to those who have the pleasure to listen to you when you talk happiness.

Talk success, and you will inspire everybody with the spirit of success; you will turn all the energies of mankind upon the goal of success, and all minds will move towards success. Never say that this is impossible; he who talks success helps to make it possible.

Testimonial Meeting

Before the Evangelical Christian Science Church

MISS MARTHA E. VAN VOAST: To-night is our testimonial meeting, and it is always a pleasure to me to say some word for or to testify for the truth. There is no truer thing than that as you give out so do you receive. I know it is so with me, for my growth has come from my giving. When I come to this Truth I went into it, as I go into everything, with all there is in me. I recognized when I came to it that it was the Truth that I had been searching for all my life, and I was happy and glad that I had found it; and like others that have found the pearl of great price, I wanted my friends to admire it and love it. I wanted to show it to everybody.

In talking to others sometimes I receive rebuffs, but it does not make any difference, I have done my part, if I have taken the Truth to them and given it to them in that brightest, most beautiful light in which it comes to me. Whether they receive it or not is nothing to me, I have done my part. That is what we all have to do, I believe, if we want to grow—if we want to receive the blessing.

I think those that fight the hardest are the people we always get. I am watching a man now that has said more bitter things about me than I would like to tell you, and I am sure that he is going to be a Scientist. I never saw anybody that fought that did not come into it. The person that takes no stand either way does not do anything, but when a person antagonizes thoroughly, I know he is coming into the Truth some time.

When I came to this Truth I had some friends that needed it. I said to them

a year ago, perhaps, "I wish you would take this Truth, for it means life to you and your husband." She showed very plainly that she was not going to do it—that she was only trying to be polite to me. I heard of her remarks later, but I saw them coming to the lecture Sunday night. That is the first step. I expect to hear of their being good Scientists within six months.

I know one thing, which is that I never send a prayer after people that God does not answer it. I know He hears and answers prayer. He does not have to answer it in a minute—I do not expect that always—but I can wait. I know that it will be answered. When I was a church healer first, people would come to me and say, "Well, have you had such and such result?" I would say, "I do not know, I have done my part, I will wait," and I have heard of more healings from that than any other. God answers prayer. I know it can and I can wait His time and his way.

MRS. SUSAN MORRIS: As the speaker has just said, I do not think there is anything in our lives that gives us so much pleasure and satisfaction as to give out this Truth to every person that will listen to it. Yesterday it was my privilege to visit one of the homes here in Washington, and while I was there I met four or five ladies that did not belong to the home at all. I know that a lady in one room in particular that I visited has been so much helped through this Science and has been giving it out to other people. So you see it comes back to us, whatever we give out. She has been telling people

who visit her there of the wonderful way in which she has been healed through this Science.

You remember that I told you about a woman who was one of the most afflicted cripples that I ever saw in my life. She could not move the muscles of her feet or arms or move her head. You had to get right in front of her if you wanted to speak to her. Now she can feed herself, and she has been taken out on the porch in her chair, and has been out riding in an automobile. She is the most wonderfully healed person I ever saw in my life, and she wants to give it out to everybody. So you see it is coming back to us.

Yesterday morning a lady called to see this lady, who told her visitor about this Truth. The visitor did not know anything about this Truth, but wanted to know about it. I met two other ladies that had never heard very much about it. One was a doctor's daughter, and I thought I would give her a treatment so they could hear it, and I think I never saw people more impressed in my life. I said we extend an invitation to our church Sunday morning and evening and Wednesday evening and "We would be glad to have you come, the lessons are free, and you can learn, if you will." The more we give the more we receive.

MISS BERTHA TELLYER: Speaking of cases of antagonism, I would like to relate one. There is a minister in a western State who is very dear to his people, but he is not at all in harmony or in sympathy with Christian Science, or anything that leans that way in any so-called New Thought. A friend of his sent him the NEWS LETTER for several months, but he was silent. His people could not detect that he had taken any of it into his consciousness until one

Sunday he got up and denounced Christian Science and everything relating to it. He made his congregation to understand his attitude toward it, and that he would have none of it. His friend was not discouraged and sent him another NEWS LETTER and followed that with several more, and about two months ago the minister got from his pulpit one morning and said: "There are wonderful laws in this universe. There are laws the application of which will transform lives, not only spiritually but temporally. God has encompassed us with laws which, if we will understand, will make our environment just as we choose; we can be what we wish and have what we wish to have. But," he said, "there are few people who understand them, and it behooves us all to get in harmony with these laws and make our environment what we will and make our lives better and get into tune with God." Then he went on to say that we do not dream of the things that God has for His children, things of which we are ignorant lying all about us. It was a most beautiful Christian Science lecture.

MRS. MARGARET COWSILL: I used to worry a great deal about consumption. My father and mother died with it. I used to worry about it and thought when I got to the age to which they got I would pass out with it. But all that has vanished. I look back in my life and see how I scattered here and there, and how, finally, I came into the Evangelical Christian Science church and I realize that here I find everything to live for, and it is a beautiful thing to those who study it.

MRS. O. E. THORNLEY: I find Evangelical Christian Science good not only for myself but for everybody else so far

as they will accept of it. I was with Mrs. Morris yesterday, and I will mention another case of a lady. I have mentioned it once or twice before, but for the sake of the strangers here I will tell it again. This lady was so afflicted that she could not stand at all. Her hands were drawn up in such a way that none of her fingers were of any use to her. She had to be lifted out of bed and fed by her nurse every meal when we first went there. The second time I went there she was able to use her spoon herself, and she was able to sit erect, which she had not been able to do before for several years. The third time I went she informed me that she was getting ready to walk, and was having her shoes made with high heels in such a way that she could stand up. Yesterday she told Mrs. Morris and myself—she was sitting up on the bed—that she had sent her shoes out to have them fixed a little more, and that she had been promised to be walked about a while. Her hands are now almost straight, and she writes very well. She sent each one of us a card on Christmas day, written most beautifully. She is now so happy, and she does nothing but read her books whenever she can. They try to keep them away from her, but she will read them in spite of them.

That shows what this Evangelical Christian Science is doing, and it is being done by those that are willing to carry the Truth and give it out, and I do thank God that I can carry it and give it to those that need it.

There was another dear one there, who, a few mornings ago, woke up to find that the muscles of one of her limbs were drawn up so that it seemed she could not put her foot to the floor. The nurse came into the room and said, "No; you are fixed; you will never be able to

walk any more." She said, "I rose up and said, 'Now I am going to walk,' and I put my foot to the floor and I did walk, and I went out in the hall and showed the people how I could walk." That woman has Christian Science imbedded in her mind, and it will be but a few days until she will come out.

MRS. WEIR: Consumption is indeed a dread disease when we think of curing it by materia medica, but when God is the healer He can cure consumption as easily as He can cure anything else. I have had many beautiful demonstrations, but I think that for which I was the most thankful to God was one that I met some time last fall. It was the case of a small boy of thirteen. The doctors had given him up, and each said that his lungs were almost gone. He had been having hemorrhages for about six months. The family physician told the mother that it was useless to deceive her, he could not do anything more for the boy. She took him to a specialist for examination. He said he could do nothing but endeavor to make the boy a little more comfortable. He asked her to bring the boy every week and let him examine his lungs, as he wanted to watch the case very closely. She became desperate about that time and asked me to treat her son. That was on Monday, and on Saturday when she took him for his examination the doctor examined the boy's lungs and sat back and did not say anything. Pretty soon he examined them again. Then he got up and walked the floor and pondered and went to the window and looked out and studied a long time. She waws beginning to be anxious; she thought the boy was so much worse. Finally the doctor examined the boy's lungs a third time. Then he laughed

and said, "Well, in all my long practice I never saw anything like this. That boy's lungs were almost gone last week. I thought he was going to live but two or three weeks. Now I can't find a trace of any disease about his lungs." He could not understand it, but the mother knew what had helped the boy. She went home and locked herself in her room and thanked God for restoring her boy to perfect health. When I see such wonderful healings I wonder why any of us ever doubted; I wonder why I ever doubted that God did heal the sick.

COL. ELLISON: I received a letter day before yesterday from my daughter who has been suffering from varicose veins, and was really very miserable for a year or two. About two months ago I gave her case to our society for treatment, and she writes me a very encouraging letter. She says that she never felt so well, and she wants to thank these good people for the great effort they have made to relieve her from this distress and send this great power to her, which she knows must have come through us and she believes we will transform her. She feels sure that in time she will be well. When I was there during the holidays she was in a very distressed condition, but just as happy and as cheery and as Christlike as any woman you ever saw. She bore it splendidly and now feels more and more encouraged. She feels that the power is coming by the way of our good people here.

I had handed me last evening as I was coming out of the office a little newspaper item, very much blurred, and soiled and burnt, possibly with a cigar. It was taken from one of our local papers. I have not had the time to run

through it, but it seems to be running right in the line of the kind of Science that relates to healing. In one portion of this they speak of the great success in Boston in one or two of the churches there. They say it will not interfere with Evangelical Christian Science work. I am very thankful to know that they feel that way. I hope they will all feel that way. It smacks right along, as did all these other publications that I mentioned a week or two ago of the great success that is being made of this character of Christian treatments. Well, if it is only awakening the dead thought of Christianity that has been existing for a long time in our Christian people, that would be a good thing, if nothing more. If it rejuvenates them and sets them going and gives them additional life, causing them to reach out and understand their true position with God Almighty, it will all help along.

The title of this article I think was "Mental Healing Philosophy;" the Rev. Dr. Worcester, of Boston, tells of the new Science. So you see they apparently avoid calling this precisely what it should be, Evangelical Christian Science. But it amounts to the same thing. I think they will come after a time. It seems to me the thing is moving in that direction. My understanding is that the two large churches that have been successfully receiving patients, received patients by the sanction of some physician. Well, I do not care whether they have the sanction of a physician or of a horse doctor or of a blacksmith, if they come in and have faith and get their education and learning as we get ours, and then do their work as we do ours, of course they will all be helped. That seems to be where this whole thing is moving; it is going to

be successful; it is deep seated. It has the power of the Almighty in it, and it can't fail to go on; and it will practically redeem the world and lift up the people that have not been lifted up. That is the great movement and the great work.

JAS. H. SHOUSE: I have been made to exclaim at different times during the last two or three months, "How wonderful are the works of my Master?" I remember when I was a boy attending Sunday school, they would give us a certain number of verses or chapters to commit to memory in the New Testament. I could read over a chapter in the Testament three or four times and get up and recite it. I did this until I had almost got through the New Testament, and after I had gotten through I knew no more of the Scriptures than I did when I began. Before I began to study Christian Science I had many times read the last verses of Mark where the Savior told the disciples how they would know the believers, that the believers should do certain things; but, strange to say, I, with no doubt thousands of others, had read

those verses at different times, but could never see anything in them that meant *us*. How different the reading of that Scripture sounds to me today when I see that it means *you* and *me*. Our idea, if we had any on the subject before was that this was only for the disciples. But since the scales have fallen from my eyes I have seen many beautiful things in the Scriptures that I never saw before, and I am praying daily that I may go on in this study until I see more of the beauties than I have ever seen; until I understand the Scriptures—not only understand them myself, but understand how to apply their truths for the benefit of those around me. I thank God tonight that my eyes have been opened so that I have seen these beautiful things in the Scriptures, and I know there are many more that I have never seen.

I have not had the experience in healing that some of the healers have had, but I know of some of these healings myself, and I am thoroughly imbued with the idea that some day God will hear my prayers in behalf of those around me.

A Prayer

(Copied from Lord Coleridge, 1737.)

Almighty God, by Thy eternal word, my Creator, my Redeemer and Preserver, who hast in Thy free goodness glorified me with the capability of knowing Thee, the One and only absolute Good, the eternal I Am, as the author of my being. With inward prostration of my will and affection, I adore Thy Infinite Majesty.

To Thee, great omnipresent Spirit, whose mercy is over all Thy works, who now beholdest me, who hearest me, who hast formed my heart to seek and to trust in Thee; in the name of my Lord and Savior, I humbly commend and commit my body, soul and spirit.

It Is the Truth That Heals

BISHOP OLIVER C. SABIN

MANY persons write to this especial healer or that one, believing if they can obtain the services of such and such a one they can be healed of all their difficulties. I wish to emphasize the fact now and here, that is the Truth (God) which heals. The personality of the healer has nothing whatever to do with it, excepting that such a healer must be a person of pure character, whose love of God and righteousness abounds in the heart, and there must be a freedom from hatred, malice and revenge. I have noticed a material difference in the work of some of the so-called Eddy Scientists since the NEWS LETTER went forth upon its mission of Unchaining the Truth, because they have allowed hatred to dominate in their minds. The healer must be free from hatred, from malice and from self importance, must be a pure and upright Christian character; then such a person is fitted to go into the presence of God and petition for the healing of the sick and God will hear and grant his request. The healing of the sick is accomplished by Truth. Take any error and confront it with the Truth and the error is gone, dissipated and lost. It did not go anywhere, yet it is gone. It is like taking a lighted candle into a dark room. The darkness is dissipated; it did not go anywhere; it was not anything, but the Light and Truth destroy the belief of darkness, or the belief of error. Confront any lie with the Truth and the lie is instantly destroyed; it never was and it had existence only in a false belief, therefore in the curing of disease, so called, by Truth, the Truth must be administered to the error, for all disease is

error. All sin, all sickness and all death are error, and all that is needed for the destruction of the whole is to confront them with the Truth and they are destroyed.

As I remarked, it matters not who administers this Truth as to the personality. The personality has nothing to do with the healing, but it is the Truth that is triumphant; Truth it is which destroys error; Truth it is which restores Harmony. I have received a number of letters from different parts of the country regarding the healing qualities of the little book, "Christian Science; What it is, and What it Does," written by myself, and that it cures the sick, and in some cases has performed some of the most miraculous and wonderful cures according to the old thought, yet it is not the paper of the book that has any influence, neither is the fact that I wrote the book which causes the healing, but it is the Truth contained in that book, which when confronted with error destroys error and restores Harmony and health. Truth is God and God is Omnipotent, therefore nothing can stay its hand, for God is All in All. I have had letters that certain articles which have been in the NEWS LETTER from time to time have healed the sick, and in some cases wonderful to conceive of, but it was not The NEWS LETTER or the paper, but it was the Truth contained in those articles. The little child who has but mind enough to look up to God and realize that God is his Father, and lisp out upon its lips, "please Father do this for me," is more potent toward the healing of disease and destroying error than the most lengthy

prayer of the learned Pharisee. He who comes to God must come as a little child, whether he comes as the petitioner for the sick or not: "Except you become as a little child you can not enter into the Kingdom of Heaven." God expects of us humility, honesty and uprightness of character, and that we be filled with the fountain of Love, which not only includes the Great Father, but is wide enough and broad enough to take into its protection the whole family of man. Such a Love as soars high in the spiritual world and shows us that we are brothers and sisters, all belong to one family, living in the same Life, basking in the same Light and acknowledging the same Love; such Love comes from God and lasts for all eternity, for it is God.

You, dear sister or brother, are just as competent to heal yourself, and a thousand times more so, if you come with an honest heart, than many so called healers,

because you know that you go to God with a sincere heart, a singleness of purpose, and with the Love ever reigning in you, and you know that the Father of Love and Life and God will hear you. Go trusting, know that God's word never fails, and "He that seeks shall find, and he that asks shall be given unto him." Go relying upon the promise, and ask for Divine help, Divine healing, and God will hear you sure and certain. I have, in my experience, letters which come to me from all parts of the country, that there are more failures from these so-called high Scientists than from those of humble pretensions. God has no use for pride, for malice, for hatred, or for persons who have these malicious habits, and such persons can hope for no power from God. God has no use for impure or unholy thoughts, and He will have nothing to do with those who so act.

Where Do "You Live"?

WHAT things? Things that are true, honest, just, pure, lovely, attractive, virtuous, honorable. "Upon these things," says Paul, "let your thoughts dwell."

Thoughts are things as much as brick walls and paved streets. There is such a thing as unsanitary thinking as surely as there is such a thing as unsanitary plumbing. There is a mental atmosphere conducive to health as much as sunshine and fresh air, and there is a miasma of the soul which is as deadly as the malaria of the Dismal Swamp. To select a spiritual dwelling place, where the atmosphere is heavy with hate and poisonous with passion; to pull up the shutters of despair and exclude the

sunshine of hope; to close the windows of the heart and exclude the light of faith and the warmth of love is as deadly as it would be to build one's house in a stagnant marsh, or to live in a dark, unventilated cellar.

Notice that Paul writes as if men had the power to select their own intellectual dwelling places. So they have. Physically, most men must dwell where circumstance ordains. But the poorest man may have a dwelling place for his mind more desirable than the region in which many a millionaire is content to reside, in an atmosphere of the soul filled with unclean odors. Every man has within himself the power to change his mental dwelling place. The normal

man has power to direct his thoughts as he has power to direct his hand. By the exercise of such power he may win success, character, righteousness.

The mind is master of the body. Experiment demonstrates that thought pumps the blood into the head or hands or feet, according as one directs his mind, and that emotions, controllable by the will, may refresh or poison the physical system, as they are good or bad.

Paul has given us, not only the secret of health, but the secret of happiness. Not the dwelling place of the body, but the dwelling place of the thoughts, determines whether one's life shall be filled with joy or with misery. Some of the most miserable people live in mansions, dine sumptuously, dress luxuriously. Some of the happiest people live in very humble circumstances. The difference is entirely mental. One man is miserable in spite of his fine physical circumstances; another is happy in poverty because of his mental dwelling place.

Moreover, Paul indicates here the road to success. More people fail to achieve their worthy ambitions because they cultivate wrong mental habits than for any other cause whatever. Life is full of

splendid opportunities for the man who will seize them, and all the forces of the universe help on the man whose mind dwells in faith and courage and confidence and indomitable hope; and all the forces of the universe set against the man who dwells in a mental atmosphere of doubt and despondency, suspicious of himself and his fellowman.

Finally, thought means conduct. What you do depends upon what you think. Conduct is first in the mind, afterwards in the body. Beware of wrong thinking. Beware of holding evil pictures before the imagination. Do not play with evil even in your thoughts, for what you think will register itself ultimately and inevitably in what you do. On the other hand, one can overcome all the evils with which his inner life is beset by exercising the will in the direction of right thinking. If you would do the things you ought to do, and leave undone the things you ought not to do, then look to your thought, and in "whatsoever things are true, honest, just, pure, lovely, attractive, virtuous, honorable, there let your thoughts dwell."—*Rev. Frank O. Hall in New York Herald.*

Healing the Sick

THERE are many reasons, and good ones, too, why the Evangelical Christian Science Church was organized; among them the following may be mentioned: The command of our Saviour was to go out unto all the world and preach the Gospel and heal the sick, especially to the poor, as they were not possessed of the means to give an equivalent or valuable consideration, from the

mortal mind standpoint, as pay to those who might minister to them. It is related in the ninth chapter of the Gospel according to St. Matthew, commencing with the 18th verse:

"A certain ruler came to Jesus saying, 'my daughter is even now dead, come and lay thy hand on her and she shall live,' and Jesus arose and followed him and so did His Disciples."

"When Jesus came unto the ruler's house He said, 'give place, for the maid is not dead but sleeping.' He went in and took her by the hand and the maid arose."—23d verse.

He performed several other cures as are related in this same chapter; the woman with the issue of blood, the two blind men, casting the devil out of the dumb man. After all these things had been done, He called unto Him His Disciples and gave them power against unclean spirits and in any indication of unclean spirits to cast them out, and to heal all manner of sickness and all manner of diseases. This is the commission Jesus Christ gave to His Disciples, and He instructed them in the following words:

"As ye go 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."

These instructions are explicit, clear and definite. The instructions to heal the sick and cleanse the lepers are just as emphatic, just as clear, and just as strong, as to preach the Gospel.

James evidently understood Christ's command and teachings in the light we do, and evidently though it was the duty of the Disciples to heal the sick as much as to preach the Gospel, as is recorded by him in the 5th chapter, 13th verse:

"Is any among you afflicted let him pray. Is any merry let him sing. Is any among you sick let him call for the elders of the Church and let them pray for him."

"The prayer of faith shall save the sick. The Lord shall raise him up. If he hath committed sin it shall be forgiven him. Confess your faults one to another and pray one for another that ye may be healed."

If this is not teaching that a Christian

has the right to expect God will heal the sick in answer to his prayer, then we confess our inability to understand language. Healing the sick is not only a privilege, but it is enjoined upon the followers of Christ as a duty as much as to preach the Gospel, and in fact it is a means of grace and is one of the proofs of acceptability for the Apostle who is able to heal the sick in the name of Christ.

There is no other theme dwelt upon so clearly, so fully and so frequently as that of the healing of the sick by the Apostles.

Christ healed innumerable numbers of afflicted, and every form of disease, and then as He said as recorded in John, "The things I do you shall do and even greater." When He sends His Disciples forth to preach the Gospel He couples in the very sentence of sending them forth the admonition to heal the sick, and in obedience to that admonition they go forth preaching the Gospel and healing the sick, and everywhere they go hand in hand and the healing of the sick has proven that they are His Apostles. It is the infallible sign that follows their preaching to establish the fact that what they are doing is in the name of Christ, the Son of God, and is approved by Him.

To claim that Christ's Disciples at this time have been deprived of that power is simply to claim that the evidence of Apostleship that was given by Christ while here on earth, has been withdrawn from His followers. This would be establishing partiality and robbing the followers of our Saviour of the importance of teaching His Truth. As Christ said, which is the easier to say "Thy sins be forgiven," or "Take up thy bed and walk?" No one pretends that Christ has not enjoined upon His followers the duty of preaching His Gospel, and if preach-

ing His Gospel is a duty, then why not a duty also to pray, as we are taught by James, for the healing of the sick.

It is admitted by all that God has the power to heal the body and with the same ease cast out devils. If He has this power and His children ask Him in a proper way to heal the sick in answer to prayer, who will dare to say He will not or that He takes delight in seeing them suffer. No one who believes in the goodness and love of God dare say so. If there is any one fact taught in the New Testament by Christ and His Disciples, clearly and explicitly expressed in the most earnest language, it is that the sick are healed in answer to the prayers of the followers of Christ.

This seems so evident that no one who pretends to be a Christian would fail to see it. It is sometimes alleged that Christian Scientists do not believe in the divinity of Jesus Christ. Nothing could be more foreign to the truth, so far as this Church is concerned. The Evangelical Christian Science Church takes Jesus Christ as its teacher, and the great ambition of the church is to be instrumental in spreading the truth of His teachings to accept the words of God and not to be led by the teachings of man or woman. The Church teaches the importance of living a pure and holy life,

and without a life that is acceptable to God there can be no such thing as being an instrument in His hand in preaching the Gospel and healing the sick. The Evangelical Christian Science Church lays great stress upon the importance of a holy, consecrated life. That the success in healing the sick is in proportion to the purity of life and the intensity of the love of God and the love of man the healer has. They accept the thought that is contained in the tenth and eleventh commandments as embodying qualification of a Christian Scientist, that to love God with all the mind, might and strength and your neighbor as yourself is the only qualification, and that without that their pretenses are as sounding brass and tinkling cymbals. They must for themselves determine the relation they sustain to the Father, and when that is settled they can feel and know that God writes His name on the tables of their hearts, and then in His name they can heal the sick and cast out devils. Until this glorious Truth is given to all the world, in every clime and country; to every man, woman and child, rich or poor, bond or free—the mission of the Evangelical Christian Science Church is imperative.

I am rejoiced to know that the great work is rapidly progressing.

Talk prosperity. When times are bad, man himself must make them better, and he can make them better by doing his best and having faith in prosperity. When men have faith in prosperity, they will think prosperity, live prosperity and do that which will produce prosperity. And you can give them faith in prosperity by talking prosperity.

When your associates take delight in relating minutely everything about every ill in the community, purify the muddy waters of their conversation by talking health. Insist on talking health; prove that there is more health than sickness, and that, therefore, health is the most important subject. The majority rules. Health is in the majority. Increase the majority by talking health.

The Power of Thought

OLIVER PERCY MANLOVE

It holds the world within its subtle grasp,
And reaches out a hand across the sky,
As if it were some other hand to clasp,
But plucks a distant star, and brings it nigh
Till it in all its gorgeousness appears,
That we may know the courses it has run,
Thru the great cycles of uncounted years,
Warmed in the golden waters of the sun.

It fills our lives in everything we do—
It is the arbiter of right and wrong;
It tears the old down and builds up the new,
And gives the heart its hope, and love and song.
It makes our palaces of marble walls,
With domes and turrets towering up on high
Our separate worlds, thlight ever falls,
Our separate world's, that have no stars, no sky.

It gives us strength to meet what we must meet,
And tread the dreary paths that must be trod;
It gives us faith that to the last is sweet
And rears our temples that reach up to God.
Take it away, and what were life's true worth?
And what to us the dreadful, fearful cost?
Darkness and gloom would brood upon the earth,
And hope and faith and even heaven were lost.

—*The Liberator.*

When the world complains, do not forget to remind them of the good that is even now at hand; there is so much that is good everywhere, but the complaining mind wears colored glasses; he, therefore, fails to see it. Turn his attention upon the good at hand, and he will not only see it, but he will see clearly where to find still greater good. Think of the good, and the good will multiply. Talk of it and all will think of it.

When you cease to talk failure and begin to talk success, you invariably come to the turn in the lane; a new world is before you and a better future is in store. Therefore, if you wish to meet the turn in the lane, we ourselves must make the turn, though our desire to turn will almost invariably be produced by the words of someone who knows more than we, or who knows enough to act upon what he does know.

Fear

BISHOP OLIVER C. SABIN

WEBSTER defines fear as "a painful emotion or passion existing by the expectation of evil or the apprehension of impending danger. Apprehension, anxiety, solicitude, alarm, dread."

In the practice of Metaphysical healing there is no more potent agency of evil than what we term "fear."

The above definition gives the secular idea of fear, but Fear has a more extended definition in the practice of Metaphysical healing. It is a direct denial in the mind of the patient or the practitioner that God will do as He promises. God has promised that He will heal you; if we fear He will not we doubt His word; God has promised to protect us and if we fear He will not we doubt his word. Fear is the cause of almost all the ills and inharmonies which afflict the human family from a material standpoint. We fear to sit in a draught because it will give us cold, and that fear is the father of the manifestation of that which follows, which we call cold. We fear to be surrounded with malarial conditions and that fear is followed by the manifestations of chills and fevers. We fear of coming in contact with contagious disease, and that fear is followed by the manifestation of the so-called disease.

Solomon tells us that "as a man thinketh in his heart so shall it be," and never were words uttered that were more perfectly demonstrated by facts of every day life, for if we fear any given catastrophe, almost universally that catastrophe overcomes us. If we fear poverty, want, dis-

tress of financial embarrassment, almost universally such fears are followed by the very conditions so much dreaded.

Jesus tells us that we shall know the Truth and the Truth will make us free. The Truth that gives us freedom is the knowledge that we are the perfect children of God; that He is our Father, and that we live, move and have our being in God the Father; that from Him comes every gift, every good and perfect gift, and there are no gifts but that are good. Every particle of our strength, power and sustenance, everything we have, comes from God, and without His aid we could do nothing, and those who trust in God have all and it is this knowledge of trusting in God which gives us the freedom.

The persons who would do away with fear must make the declaration in their prayer that there is no such thing as fear. Fear is nothing but a material belief of the carnal mind and is false, unreal, untrue and does not exist and is not. By this affirmation you absolutely annihilate it, and you should affirm on the other hand that God is All and that in Him you do trust, and have everything. Make this denial and affirmation along these lines, positively, and affirm them copiously, drive the nail home and clinch it, and when you do this you will be surprised at the beautiful peace and quietude which will settle down into your consciousness and give you that freedom of which our Saviour speaks.

He who trusts God for all, has all, and without God you can have nothing; therefore, if you would be happy follow the laws laid down and the lessons taught, which gives us freedom.

What Harm Our Thoughts May Do

WE should be appalled if we could see pass before us, in vivid panorama, the wrecks caused in a lifetime by cruel thought. A stab here, a thrust there, a malicious sarcasm, bitter irony, ungenerous criticism, a jealous, envious or revengeful thought, hatred and anger are all going out constantly from many a mind on deadly missions.

Servants have actually been made dishonest by other persons perpetually holding the suspicion that they were dishonest. This thought suggests dishonesty to the suspected perhaps for the first time, and being constantly held takes root and grows, and bears the fruit of theft. The old proverb, "If you have the name, you might as well have the game" is put into action many times. It is simply cruel to hold a suspicious thought of another until you have positive proof. That other person's mind is sacred; you have no right to invade it with your miserable

thoughts and pictures of suspicion.

Many people scatter fear thoughts, doubt thoughts, failure thoughts, wherever they go; and these take root in minds that might otherwise be free from them and therefore happy, confident, and successful.

Be sure that when you hold an evil, unhealthy, discordant, deadly thought toward another, something is wrong in your mind.

Learn to radiate joy, not stingily, not meanly, but generously. Fling out your gladness without reserve. Shed it in the home, on the street, on the car, in the store, everywhere, as the rose sheds odor. When we learn that love thoughts heal, that they carry balm to wounds, that thoughts of harmony, of beauty, and of truth uplift and ennoble; that the opposite carry death and destruction and blight everywhere, we shall learn the secret of right living.—*Orison Swett Marden in "Success Magazine."*

POSTAL RATE CHANGED

For many years the postal law has been that publishers were permitted to send sample copies at equal to 100 per cent the weight of the regular issue. This has been reduced to 10 per cent by a recent law of Congress, hence persons sending for sample copies of the Washington News Letter should send for each paper requested, the sum of two cents in stamps to pay the postage on the sample copies. Please bear this in mind when ordering. The sample copies are free but the postage must be paid by the one who wishes the samples sent.

When in the midst of discord, trouble and confusion, talk happiness; harmony will soon be restored. It is easy for minds to change for the better when someone takes the lead. You can take the lead by talking happiness.

You can guide the mind of man by the way you talk; that to which your words continue to point, there is where he never fails to go. Talk sin, sickness and trouble, and the many will go directly into more sin, sickness and trouble. Talk health, happiness and purity, and the many will find health, happiness and purity in greater abundance.

Give the Best You Can

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.
Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.
For life is the mirror of king and slave;
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—*Madeline S. Bridges.*

First Book of Bishop Oliver C. Sabin Republished

We have had hundreds of requests to republish our first book, entitled "CHRISTIAN SCIENCE: WHAT IT IS AND WHAT IT DOES," but thought its place had been sufficiently filled by Divine Healing and Christian Science Made Plain. But such has not proven true, and we have ordered an edition of 10,000 copies. The book had a run of 103,000 before we allowed it to go out of print. We have greatly enlarged it and send it forth in its new form as perhaps the best equipped little book published on the subject.

The book and postage to send it out costs a fraction over eight cents each in lots of 10,000. We have concluded, for the purpose of sowing the seed, and giving everyone an opportunity to help, to give this book at substantial cost and will sell them ten for \$1.00. If one

book only is wanted the price is 25 cts. For persons who will send us names to whom they wish the book sent, we will send to the addresses given and they can send as many as they want, provided they send ten or more. In order to obtain this book at first cost, persons must take ten copies.

The book is nicely bound in white paper, printed on good paper, 112 pages, with corrections and a great deal of additional matter from the original book. The original book sold at 25 cents each. One will have the opportunity now of helping to spread the gospel, and we hope that this ten thousand will be sent out during the next few months.

Address all orders to THE NEWS LETTER PUBLISHING Co., P. O. Box 324, Washington, D. C., U. S. A.

A Drooping Mouth

DON'T let your mouth droop. A drooping mouth is responsible for many a sickness. When you are not feeling well, when you are tired or discouraged, disappointed or depressed, the first indication will be the droop in the mouth. When the mouth droops, then the mental activities droop, and the whole physical organism gets out of repair, and you feel droopy and you look droopy. A droopy individual like a droopy chicken, is not a very charming or inspiring sight, and, perhaps, like the droopy barnyard fowl, should be isolated from his companions. There is nothing as doleful as the company of a person with a drooping mouth.

We are not talking to those who are facing some awful calamity or passing through some great sorrow. We do not expect them to be merry—at least not until time can soften the pain.

But to that great mass of people who

take life too seriously, who allow trifles to irritate them, petty obstacles to discourage them, little disappointments to depress them, these people who magnify their troubles and retail their woes. Those people who imagine they are to be pitied and with drooping mouth pose for sympathy. Cheer up! Get the droop out of your mouth. Make the corners of your mouth turn up instead of down. If no other way take your fingers and twist the corners up. When you are feeling irritated or depressed or discouraged or tired, watch your mouth. Don't let the corners sag. Make the corners bow upward, even if you have to use the finger exercise. Do this when you are feeling your worst and very soon the sun will shine brighter, the sky will take on a bluer tint, the weariness, the annoyance, the disappointment, and depression will have vanished, and life will be all rose-color again.—*The Liberator*.

Be Happy

PERCY W. REYNOLDS

This world is a bully old place after all,

So be happy.

Life's full of blessings in measure not small,

So be happy.

Stop grumbling and kicking and trying to curse

At luck that might be a hundred times worse;

Thank God you're alive on this great universe,

And be happy.

Forget all your sorrow, your horrible blues,

And be happy.

You'll find life worth living if only you choose

To be happy.

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"We often fail by searching far and wide
For what lies close at hand. To serve
our turn

We ask fair wind and favorable tide.

From the dead Danish sculptor let us
learn

To make Occasion, not to be denied:

Against the sheer, precipitous moun-
tain-side

Thorwaldsen carved his Lion at
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—Thomas Bailey Aldrich.

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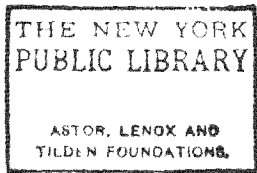
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Stillness

Miss EDITH PICKERING, Soloist.

“**B**E still, and ye shall know
That I am God indeed.”
All wisdom is in silence giv’n
For ev’ry hourly need.

All mighty works of power
Are wrought in silence deep;
The earth-sown seed in stillness grows,
E’er harvest we can reap.
The earth-sown seed in stillness grows,
E’er harvest we can reap.

All prayer most true, intense,
Communion sweet, divine,
Is aspiration, worldless praise,
Too deep for outward sign.

Be still, and ye shall know
He is your God indeed ;
And wisdom thus shall e’er be giv’n
To meet your hourly need.
And wisdom thus shall e’er be giv’n
To meet your hourly need.

Obsequies of Mrs. Mary C. Sabin

Washington, D. C., May 8, 1908

SCRIPTURAL READINGS

Let not your heart be troubled: ye believe in God, believe also in me.

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.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, show us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

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.

If ye shall ask anything in my name, I will do it.

If ye love me, keep my commandments.

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.

John xiv, 1-18.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together

with them into the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words.

I Thess. iv, 13-18.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

If so be that being clothed we shall not be found naked.

For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body we are absent from the Lord.

(For we walk by faith, not by sight:)

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Wherefore we labour, that, whether present or absent, we may be accepted of him.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

2 Cor. v, 1-10.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Eccles. xii, 13-14.

The Address by Rev. C. H. Minbigler

OF THE

First Baptist Church of Washington, D. C.

MARY CORDELIA BENT SABIN was born June 14, 1844, near Batavia, Illinois. Her spirit returned to the God that gave it May 6, 1908. The body will be interred in the family vault in the Illinois town of her birth. Her father was a native of Vermont; her mother, of New York. They were members of the Baptist Church, as was also Mrs. Sabin in her early life. Colonel Sabin and his wife journeyed together, in their married life, forty-four years. She always had a dread that he would be taken away first and that she would be left to finish the journey of life alone. She has gone on and he is left to walk alone, but with the blessed memories of love, kindness and sympathy manifested from a gentle, tender and pure life. These memories will abide as a sweet inspiration and benediction.

Mrs. Sabin was of a retiring, modest disposition, but she was endowed with remarkable intellectual ability and intuitions. She was not only interested in the work of her husband but was an invaluable co-worker with him. Her intuitions and sympathetic nature made her a great comfort to all who have known her and to many afflicted ones she was an exceptional healer. She was not a public speaker, but was a forcible writer and many of her articles have been widely read and favorably commented on.

Mrs. Sabin was sincere in all her actions and she was unpromising with anything that had the look of dishonesty in it. Her life was so genuine that the members of the Church to which she belonged looked upon her as a saint. Many will mourn her loss because of her words that have helped them and her life which has blessed them.

Many questions naturally arise under such circumstances as the present. Why was a life like this one ended, in this human relationship, so early? She was only 64 years of age. Why was she taken away when the husband, children, grand-children and friends loved her so much and prized her so highly? Such questions are always hard to answer.

There is a two-fold answer from a physical and a mental standpoint why she passed away at this time.

She had for a long time—it was discovered in her last days of suffering—a great fear of cancer. But in the face of the fear she continued to treat such cases until the mental fear and picture became an actuality in her body. The same principle, which often acts in the life of a specialist, acted in her life. A cancer specialist or one who confines his practice to heart troubles or tuberculosis, very frequently dies of the very disease which he exclusively treats. The constant study, investigation and diagnosis deepens the mental picture until the physical realization involuntarily occurs. So it was in her case. The picture of the condition of a cancer, the pain, the lingering illness, the treatment of such cases, all brought the physical depression and eventually the actual condition to which she became a victim. Silently she suffered, keeping the story of her fears and symptoms from her husband and loved ones, who would gladly have done all they could to have cured or modified the condition. When the terrible news could not be concealed any longer from them, because she seemed to be physically failing and suffering, everything that could be done, was done to make her comfortable and help her. Specialists were called in and every hopeful means were utilized, if possible, to cure her and save her from suffering. But all were in vain. Patiently she endured the pain, trusting in Him, who alone is able to charm away our sufferings by His presence and who, when He sees that we are tired and weary, bids us sleep.

This leads me to present another cause, which is mental, that explains the passing on of this friend. She saw in the world so much of disharmony, fear, sickness and misery that her mind and heart longed to be where these things do not intrude and this made her also willing to go. Her family not only loved her but almost worshipped her. Surrounded as she was with comforts and even luxuries of life, with cheerful friends, a devoted husband who looked to her for counsel and who anticipated her every wish, yet in the midst of all these things she was desirous of entering into the presence of her Lord. It is the mind which makes or unmakes our happiness in this world, and when it sees something better and higher, after years of toil and finally physical suffering, if the Master desires us to come to Himself and the loved ones who are with Him, the whole nature resigns itself to His will.

During the first days of her last illness which came with great violence, suffering and a feeling that she was dying, when she recovered in answer to prayer, she said to her husband, "Why did you bring me back?" In speaking subsequently about this to her intimate friend, Miss Van Voast, she said, "I have some beautiful experiences to relate to you concerning what I have seen on the other side." Much to the regret of the loved ones she never lived to tell the story of those experiences.

We may not understand, nor be able to explain, the mysteries of life, the perplexities of this world nor comprehend the beauties and glories of the world to come, but we believe that all who trust in God's promises shall come forth immortal as the Son of God, who tells us that "Whosoever believeth in Him shall never die." We therefore love on, wait and hope. God knows what is best and we rest in His will.

"Some time, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.

"But not today. Then be content, poor heart!
God's plans like lilies pure and white unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
Where we shall clearly see and understand,
I think that we will say, 'God knew the best!'"

No human being can steal fear from the grave and gild sad grief with words. When our loved ones quietly slip away from us we feel so lonely and sad, and human sympathy can not relieve the aching heart. He, who made the affections, alone can fill them with comfort and bring to us hope which can charm our fears to rest. Probably what we call death is a greater blessing than life. When we hear the cry of the babe we ask whence, when we hear the deep breathing of the dying we ask whither? Human knowledge can not answer either inquiry. The dear old Bible can answer both as it speaks in loving tones and says, "The spirit shall return unto God who gave it." Hence that which seems night to the soul, which falls asleep in death, shall prove to be the awakening in the dawning of a brighter day. Those who trust and love the Saviour shall live forever with Him.

Surely the life to come is better than this one, for it is the fulfilment of which this life is the prophecy:

"For still we hope,
That in a world of larger scope,
What here is faithfully begun,
Will be completed, not undone."

We shall know even as we are known and, therefore, we shall know and love again the dear ones who loved us here.

Our Father knows what is best for us all and behind the darkling shadows He stands, keeping watch over His own. He knows that our hearts are too great to be satisfied with time and temporal things. Our lives are more than bubbles cast up by the ocean of eternity to float a moment on its surface and then sink into nothingness. These mighty aspirations which leap like angels from the temples of our hearts can not be satisfied by earthly sights and loves. There must be a realm where the flowers of beauty always bloom, where the stars of splendor will never set and where the dear ones who were with us for a little while, and passed away like shadows, shall abide with us and we with them forever.

Longfellow has beautifully said,

"There is no death,
What seems so is transition;
This life of mortal breath
Is but the suburb of the life elysian
Whose portal we call death."

"Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou art with me; thy rod and thy staff
they comfort me."

Immortality is born of hope and love and when the shadows and mystery of death enwrap our loved ones we shudder, but the eye of faith can see the Saviour standing by our side and hear Him say, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

This soul that lived, and wrought and suffered has entered into
rest where God shall wipe away all tears from the eyes, where there
is "neither sorrow, nor crying, neither shall there be any more pain."

"She walks in light!
Far up the ambient steeps beyond earth's pale,
The angel convoy swept her raptured soul
To One, Bright Radiance, Centre of the Whole,
Whose 'trancing foregleams shot athwart death's vale
His beck'ning light.

"She walks in light!
With whom? With Light himself, that is, with Love;
Here now we scan the ethics of sweet Light;
God's light; God's love; Light's love in spite of sight;
The myst'ry's plain to her who's gone above,
Who walks in light.

"She walks in light!
With whom? Who'll tell? No eye hath seen.
There is a light more vast than mortal eye,
Where all God's saints keep holy company,
And God and saints know not that word *between*,
For all is light.

"She walks in light!
Not where the dawn first tinges with the gray,
And blushing into red bathes all in light;
Nor where each dawning dies at length to night,
But where all points are East, since God is Day.
Ah! Here is light!"

Will There Be Any Stars ?

I AM thinking today of that beautiful land
I shall reach when the sun goeth down ;
When thro' wonderful grace by my Saviour I stand,
Will there be any stars in my crown ?

Will there be any stars, any stars in my crown,
When at evening the sun goeth down?
When I wake with the blest
In the mansions of rest,
Will there be any stars in my crown ?

In the strength of the Lord let me labor and pray,
Let me watch as a winner of souls;
That bright stars may be mine in the glorious day,
When His praise like the sea billow rolls.

Oh, what joy will it be when his face I behold,
Living gems at His feet to lay down ;
It would sweeten my bliss in the city of gold,
Should there be any stars in my crown.

Will there be any stars, any stars in my crown,
When at evening the sun goeth down ?
When I wake with the blest
In the mansions of rest,
Will there be any stars in my crown ?

Mrs. Sabin's Interment at Batavia, Ill.

THE funeral services over Mrs. Sabin at Batavia were held promptly at 3 o'clock in the Baptist Church of that city, the services being conducted by the pastor, the Rev. Geo. M. Daniels. The floral display was beautiful, and so was the music. The services were exceedingly beautiful and impressive.

This being the birth place of Mrs. Sabin, Dr. Daniels thought it well to give a history of her life, and to a certain degree of her father and mother. The audience at the services were composed very largely of her relatives, who are numbered in that Fox river valley by the hundreds; and the pall bearers were all relatives except one; some coming from Chicago; some from Elgin; and others from Batavia, Ill.

In speaking of Mrs. Sabin's personal history and that of her family, Dr. Daniels spoke in part as follows:

"Mary Cordelia Bent Sabin was born near this village of Batavia, June 14, 1844. She was the only surviving child of William E. Bent and Lucetta Smith Bent, who came to Northern Illinois in its very early history. Mr. Bent was born in Vermont and Mrs. Bent was born in Batavia, N. Y.

"On the 5th day of January, 1864, the subject of this sketch was married to Oliver C. Sabin, who was raised near Bloomington, in the State of Illinois.

"The children born to this couple were Lucetta Sabin, who lived until she was over five years of age, then died, and is now buried in the cemetery on the east side of the river here in Batavia. After her demise, there were born to Mr. and Mrs. Sabin three children, namely, Rhoda Sabin Eaton, who is married to Alonzo B. Eaton, of Boston, Mass.; William Bent Sabin, and Oliver C. Sabin, Jr. These children are now all residents of Washington, in the District of Columbia.

"The grandchildren surviving are Alonzo Sabin Eaton, William B. Sabin, Jr., Lucetta Sabin and Elizabeth Sabin—the youngest being the daughter of the youngest son; the next two of the older son; the first the son of the daughter.

"During the early life of Mrs. Sabin she was engaged largely in art and was an artist of more than ordinary ability, but never followed it as a profession for profit.

"During the time of the minority of her children she was devoted to them as very few mothers have ever been, looking after their slightest wants with the tenderest care.

"In religion she was a member of the Baptist Church, following the footsteps of her mother and father. In later life, she, in conjunction with her husband and others, were the founders of the Evangelical Christian Science Church, which has its principal church in the City of Washington, D. C., but branch churches are more or less numerous throughout every English-speaking people in the world.

"Mrs. Sabin was a writer of much force and received favorable comments from the higher critics in almost all parts of the world.

"But the great charm of her life was the beauty, integrity and honesty of her soul. She never had a dishonest thought, and always had the mantle of charity to throw over her bitterest foes, holding malice absolutely to none and love to all. She was devoted to her children, to her husband, to her religious convictions, and to friends in society.

"Taking her character all in all, her integrity of purpose, her purity of thought, her honesty of purpose and her loyalty that absolutely was faultless, she may be considered, as she really is by thousands of her followers, as little less, if any, than the angels of light.

"Her loss is almost irreparable to her family and friends, and her husband and children are almost crushed by the blow.

"It is a pleasure to be able thus to speak of one whose parents

were so well-known, as were hers in this part of Kane County, for there was no more respected man or woman who ever lived in Batavia or Elgin than William E. Bent and Lucetta, his wife.

"Mrs. Sabin is assured of the reward of those who have done their duty, and she will receive the plaudit of Well Done, Good and Faithful Servant. Her life was a benediction to those who knew her, a blessing to her children, the salvation of her husband, and God Almighty does bless her with His infinite love forever and for aye."

Nearer, My God, to Thee

Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me.
Still all my song shall be—
Nearer, my God, to Thee!
Nearer, my God, to Thee!
Nearer to Thee!

Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone.
Yet in my dreams I'd be
Nearer, my God, to Thee!
Nearer, my God, to Thee!
Nearer to Thee!

In Memory of Mrs. Mary C. Sabin

Miss MARTHA E. VAN VOAST

Before the Evangelical Christian Science Church

IT is my privilege to talk to you of one of the sweet influences that has come into my life. We believe as the tenet principle of this church, that as we think so are we; first of all laws that a human being must pay attention to and obey is the law of thought. It is a law whether we recognize it or not, that rules our lives; we do become the thing we think. We bring to us the thing that we constantly claim, and all the prayers of the universe can not change it.

This blessed friend of mine, and a greater friend today than ever, was nurtured, reared in the thought that death was a blessing; that it took us into the realms of peace; that it brought us happiness and rest. Like myself, I believed the same thing, and it has been one of the strongest fights I have had to make against this old teaching to love death. I also have looked to it as something that would sometime deliver me from all inharmony; from all care; but I have learned to know that Life, the eternal Life, that Jesus Christ brought to us, is ours now; is ours if we believe it and take it.

Amid her busy life, with its manifold cares, pulling on her in every direction, with her conscientious thought and her selfless belief in duty, she allowed us to make claims upon her that she should not have allowed, and so the blessed

soul did not get the full strength of the spiritual truth that was hers, that all these beautiful promises for the by and by were ours today. In fulfilment of this law she drew to herself death. She had expressed it to me a great many times in the past year. She was tired. She wanted to go. I would argue with her and talk with her. "No, you do not. We need you. Your work is here." "But," she would say, "I am tired." It was only a few weeks ago that we brought her from the other side by our calls, and particularly those of her husband; and after she returned to consciousness her cry was, "Oh, why did you bring me back? Why didn't you let me go?" We believe in the prayer of the spiritual understanding; but first of all is the law that the desire of your own heart shall be granted.

The desire of her heart was to pass on, as she believed, into perfect rest and peace. That law was fulfilled. Her own desire was consummated against our prayers and understanding.

Permit me to say a word in explanation from the material point of view. Mrs. Sabin had no desire ungranted; it was her husband's delight to gratify her every wish, and the same can be said of her children. She expressed this hundreds of times; and her last words to me were of their great love for her. Per-

haps she was satiated that the desire for the spiritual became so strong.

We also believe that grief is selfishness; that the human being who has passed out of the material has passed into the spiritual. That was the desire of her heart, that she might live in the spiritual. She was tired of material things. She wanted time to read and pray and dwell in spiritual things. No one knows that any better than the little band of workers who worked so faithfully with her. She was ever loyal, ever true, ever zealous. We never had an anxiety or trouble, or the question: "What shall we do?" that Mrs. Sabin did not say, "Let us pray"; and in the prayer we all came back into the spiritual realization of Good; into the oneness that she believed in so well; and we were all lifted together.

Grief, then, is selfish. Life is eternal. She has only gone to a fuller Life, to a greater life. She has only gone to where she can be a greater help; for she loved to help us in the work of spreading the Truth; loved to spend hours in the prayer that God would open up the hearts of the people, his children, to accept the Truth, that God is All and in All.

We have had a weekly prayer meeting in connection with our Woman's Society since 1903, and I do not think she ever missed one of them. She was always there, ready with us to pray for the outpouring of the Holy Spirit of Truth. Do you think she is any less interested today? Only more so. We have gained a co-worker on the other side, one with power

and spiritual understanding, to lift us into the greatest and the highest Truth. We can lose nothing, but all is our gain as well as her gain.

We believe that in this exchange into the other world it was with her simply a matter of choice, for Life is eternal, and spiritual things are good, for there is nothing but Spirit and spiritual manifestation. All is, she has left this manifestation, and has become the thing she desired to be, Spirit.

We believe that Spirit is all; that this material life of ours is the place for us to grow out of materiality into the spiritual; and we know that by our thinking; by the perfect control of our thought; by living to the life of our Great Teacher, Jesus Christ; by following perfectly in His footsteps, that we can become spiritual beings, without passing through death. Christ proved it. He taught us the way, the truth, and the life and His words ring through the centuries: "I am the resurrection and the life. He that believes in me shall live, though he die; and he that lives and believes in me shall never die."

"Out of the narrow and cramping creeds
Into a service of loving deeds;
Out of a separate, limited plan,
Into the brotherhood of Man.

This is our resurrection.

"Out of our weakness to constant power,
Wisdom and strength for every hour;
Out of our doubt and sore dismay
Into the faith for which we pray.

This is our resurrection.

"Out of the fleeting mortal breath,
 Out of the valley and shadow of death,
 Into the life of the perfect way,
 Into the freedom of endless day.

This is our resurrection.

"Out of the finite sense of things,
 Into the joy the Infinite brings,
 Out of the limits of time and space,
 Into the boundless life of the race.

This is our resurrection."

As a Church, we have lost nothing. We have gained the greatest friend. We have gained a co-worker that will stand shoulder to shoulder with us as she has in the past. I have never made a prayer or addressed a meeting that I have not felt the support of her prayer; and I know that she will be as loyal, as faithful, as true, as zealous, as she has been in the past. It is only to grow into the greater and higher. So I feel a support that I have never known. I know it will be mine always, for Mary C. Sabin was forever loyal to her friends.

If I were to speak of her as mother, as a wife, I would only tell you the thing you all know; that there never was a more devoted wife; there never was a more loving mother; there never was a more devoted friend; and we are glad to pay this tribute to this beautiful character. She has not gone from us.

I am not a spiritualist, but I believe in spiritism. I believe in the allness of Spirit, and that there is nothing else. She was Spirit while she was with us, as we are; today she is the same thing. We can make the realization perhaps a little stronger of the allness of Spirit, but there

is absolutely no change, only in our vision.

That is the only place there can be a change. Bishop Sabin has gained a friend and a co-worker, such as he has never had. I look for greater things for him than he has ever given to the world, because he has gained a strength; he will have a zeal; he will have a co-worker, such as he has never known. I look to each member of the family to see them do greater work than ever. It was her prayer, and I believe her prayer will be answered. I know He has answered her prayers. As a healer, Mary C. Sabin will find hundreds on the other side, to whom she has been not only a blessing, but the greatest benefit. I want to say one word. I do not believe that the world at large appreciates a healer. For my part, since I have become a healer I have realized as never before the lives of these men and women. Can you imagine them spending their lives, I was going to say eighteen hours out of twenty-four, I guess that would not stretch it a particle, that they are praying, holding the realization of the oneness with God and the allness of Spirit? Can you imagine that? Don't you believe that it must separate them from the people of the world, the people who have to spend their lives in ordinary avocations? For many years Mary C. Sabin spent her life in silent prayer. No one can do that unless they are lifted into the spiritual realization, into the belief, and into the power of spiritual things that the ordinary person can not conceive of.

I thank God that she was a healer. I thank God for every good thing she did, and they were numerous. I thank God for every sweet, pleasant word she spoke. She was full of them and she spoke them to all of us, and I believe that she will go on saying them to us, if we will receive.

As we lift ourselves into the spiritual realization; into the allness of Spirit, we become one with her. She can be with us just as we come into this spiritual realization. It is so beautiful that there is no separation. You see, then, when we really and truly believe that all is Spirit, there may be a physical separation, but there can be none other; for, if Spirit is all, she is just as much our friend on the other side, with us today, as she ever was, perhaps more so, because she can understand us in a different way from what she could when next to us, so really nearer.

Then it depends on us whether we are Spirit or not on our choice of thinking. Again that old law. We can not evade it. It is forever with us, "What shall I think or choose?" If you choose to believe in the allness of God, in the allness of Good, that there is nothing but spirit and spiritual manifestation, then you have brought yourself into oneness with God; and that is where we all are, really, God's children, spiritual beings, living in Spirit now, not tomorrow, next week, or after we have passed out of the physical body; but now.

I ask that we may so receive this event that it will be to us the very highest and best good; that it will bring us into a

stronger and clearer realization of our oneness with Almighty God; that we will be better men and women; "And I, if I be lifted up, will draw all men unto me," depends again on our own thinking, whether we are lifted up or cast down.

I have known this sterling character since 1903 as a constant fellow-worker. We have never had anything in connection with our church work that we have not advised together. In all that time I can say that Mrs. Sabin and I have never had one misunderstanding, not for one instant. Now, I do not need to say anything more for her character. Working constantly, meeting almost every day in the week, in all that time, never one word of misunderstanding. Always gentleness, perfect love, seeking for the perfect and the highest good.

I know that we will receive a rich blessing; and I affirm that God will not only bless Bishop Sabin, but that He will pour out upon him the greatest and most perfect good that can come to a human being, through the continued prayers of his wife. I believe that upon the entire family, sons, daughter, and grand-children, God will vouchsafe the greatest blessings, and He will lift them each one into the place they should occupy.

God does bless them and His face does shine upon them; and He does fill them with the Holy Spirit of Truth. God does bless each co-worker, does bless each healer, and they are stronger, braver and better men and women for having known this character; and she on the other side, will labor with them, will work with

them, and they will do greater work than they ever did, because her prayers will be answered.

God does bless the church, does make it a great power for good. God does pour out His Holy Spirit of Truth upon every member of this church, and makes them giants of strength. He fills them with zeal; He fills them with Love for the work. God does answer the prayer of Mary C. Sabin, and the world is pre-

pared for the wonderful Truth, the good news that Christ brought to the world; "Love God with all your heart, and love your neighbor as yourself." We know this is fulfilled, because we know that God does hear and answer every prayer, and that has been the prayer of Mary C. Sabin for all these years. We affirm that this prayer is answered now. We ask it in the name of Jesus Christ, our Saviour. Amen.

WASHINGTON, D. C.

May 11, 1908.

Dear Friend—Accept my kind sympathy for you and your family in your recent bereavement. May God comfort and bless you, each and all.

I am led to send you the following verse:

ANGELS SING ON.

Hark! Hark! my soul—
 Angelic songs are swelling!
 How sweet the truth
 Those blessed strains are telling,
 Of that "New Life,"
 Where sin shall be no more.
 Angels! sing on—
 Your faithful watches keeping.
 Singers, sweet fragments
 Of the songs above till morning's joy
 Shall end the night of weeping,
 And life's long shadows
 Break in cloudless love.
 Angels of Jesus—Angels of Light,
 Singing to welcome
 The Pilgrims of night—
 Angels! Sing on.

Yours in friendship,

MRS. HYACINTH LOUNT.

POPHAM BEACH CHAUTAUQUA

I WISH to impress upon all of my friends everywhere that we will make no change in our plans as to the teaching of the lessons at Popham Beach during the month of July. Those lessons will commence on the evening of July Sixth and will continue five nights a week during the remainder of July, giving, as I remember, twenty lessons. They are absolutely free. While I can't say, they may be the last, yet they may not; but I hope hundreds may take the advantage of this effort to learn this Truth and become practical Evangelical Christian Scientists.

I am called at many places to go on the lecture platform and it was my purpose to go, had my wife lived. I can't say now whether I will or whether I will not. But I urge all my friends to come, who can, and who wish to learn this Truth. I may never teach another class, and yet I may. I do not say; I do not promise.

OLIVER C. SABIN.



BISHOP OLIVER C. SABIN.

Washington News Letter

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In Memoriam

IT is a painful duty that I have today of announcing to the world the death of my devoted and beloved wife, Mary Cordelia Bent Sabin. We were married in 1864, and lived together forty-four years.

Mrs. Sabin's character was one of exceeding excellence. She was honest in

her every act, thought and deed, much resembling her father, who I believed was the most perfectly honest man I ever knew. She was a woman of strong intellectuality, but her greatest power was in her intuitions. She could almost read human character, and seemed to have the power to say when to do and what to do, with almost perfect exactitude bringing beneficent results.

Much has been said and will be printed in this NEWS LETTER of her character, of a purely personal nature, which I do not deem it necessary to repeat; I purpose, therefore, to talk of her character mostly from a Scientific standpoint.

Mrs. Sabin in many respects had the most perfect realization of the truth I ever have known, and her petitions to God Almighty were made with such force and effect that the cures often were phenomenal. She commenced the study of this Science at the same time that I did, although I did not know it at the time, nor for two or three months afterwards. She grew as I grew, and when I became convinced that God did through man heal the sick, she stood ready with her clearer realization to demonstrate its Truth.

It may be asked, and will be asked by the mind of every reader why such a personage, whose life was so perfect, should ever die; and that question I am able to answer today, but was not two weeks ago. Since she has passed away I have been told by her friends that she for years had a dread in her mind of the disease known as cancer and that she would

ultimately become its victim. Her phenomenal care for the feelings of others, and especially for those of her husband, prevented her from ever voicing this fear to me, and I had no such thought or idea that she was brooding over such awful futures. The creative power of thought brought forth the disease by the universal law, and whether it be one or the other, whether they be high or low in Science, it matters not, each one of us will reap in the growing of our body and mind exactly that which we think. It is not the simple thinking that you are so and so that makes you grow into that which you think, but it is the creating by such thought. Let a person mourn and fear poverty, they almost always die poor. Let a person have a morbid fear of disease, and they almost always reap the very disease which they feared the most. Take a specialist, a doctor, for instance, who treats the heart, or the kidneys, or the lungs, or the bowels, or any other of the specialists, he almost always becomes the victim of the disease which he has been treating all his life. It is the thought, the creative power of thought that brings on these disastrous consequences.

Mrs. Sabin's thought and belief in cancer developed the disease which took her away. The question may be asked, and properly, why was she not healed? In our experience as Scientists, and in Mrs. Sabin's experience as a healer, many cases, apparently infinitely worse than hers, have been healed; and why could not she be healed? The answer comes,

her thought ran against another law, which proved fatal; that is this: She desired to pass away. She did not want to live in this world. She wanted to die. Some three weeks before she finally passed away, she passed away to all intents and purposes, but in our prayers and in my cries to God, she opened her eyes, and in conversation in regard to it, she wanted to know why we did not let her stay. She afterwards told a lady friend that she had many beautiful things to tell her of what she had seen on the other side.

Mrs. Sabin was a woman who never talked two ways. I never knew her in all my life to even repeat a joke that others had told; and I doubt if she had the capability to understand a joke. She took everything as a matter of fact. Life to her was a serious problem. All was real; and in the realization of the miseries surrounding her; sickness, sorrow, sin, poverty and suffering, making all so real, that her white soul wanted to go where she could see on the other side of the veil, and become more in touch, in harmony with the Universal Allness of the reality of perfect Good. In my belief of the reality of Life that no person should be forced to die, she never could agree with me. She said she did not want to live, if she had her choice. She wanted to go to the Father of all. She wanted to realize and reside in the beautiful mansions that are in our Father's house; and this very belief and desire not to live prevented her from being healed by our science; prevented the doc-

tor's medicine from having any effect; prevented the science of the specialists from doing her any good.

In her case I did as I do in all, permit everybody to have medicine if they want it; to have physicians if they want them; and to have every care in God's world that they desire. Mrs. Sabin and her children wanted a physician. A physician was called. I told him to do everything in the power of Science, it mattered not what, to save her life, to bring her through, and that money must not be made a consideration at all. A specialist of the blood, a specialist of the bowels, a specialist for the nerves, were employed, and aided the physician in charge of the case in every way in their power; and we as Scientists did everything in our power; but all works were abortive, for the reason that she wanted to go, and she had the right if she so wanted. The universal law of free will, of self-selection, came into play; and her power was greater than all of ours, because she wanted to go.

The loss, to me, personally, has been most grievous. My wife and I were not simply husband and wife, but we were workers together in the vineyard of the Lord. We were chums, so to speak. In all of our transactions she was my counselor and adviser in all the affairs of life, and in the affairs of the church. I never went anywhere unless she went along. If I should receive a hurried call to go to New York or Boston, or anywhere else, as we have often done, giving her hardly time to change her clothes, she would

meet the first train with me, and never made a murmur; and when we went down into the city we usually went together. We were chums, mates, welded together; and all I can do in my grief, and in my sorrows, is to bow my head and take the blow.

I want to be understood thoroughly on this one point. I am not mourning for Mrs. Sabin. I have no more doubt of her perfect happiness and perfect life, and that she is in the enjoyment of the perfect Good, than I have that I exist. I do not believe that this simply casting aside of this human casket called the body is any more than taking off your coat and passing into another room and changing your garment. My belief in her pure happiness and perfect good as is firm as in my existence; but I am so selfish that I do cry out in my grief, and in my solitude. Our Saviour wept, yet He knew life was deathless. All is Good; all is infinite Love, but Oh, God, I cry unto thee for strength. When Job's children were all stricken from him, he looked up in his grief, and said, "The Lord giveth and the Lord taketh; blessed be the name of the Lord." Why was a mother and a grandmother and a wife and a friend and a leader of hundreds and thousands of people, whose life was but one benediction through all, taken from us all? It is beyond us. We can't understand it, and all we can do is to bow our heads and say "God's will be done."

To our readers and our friends throughout the world, I bid you, for her, Adieu, until that time shall come when

we will all be gathered together in the beautiful mansions of eternal Love; and there we shall dwell and rejoice in the peace of God Almighty Life, where so-called death can never come, and all shall be perfect in the mansions of Good, where Love reigns. May Heaven bless us all.

Lovingly yours,

Oliver C. Sabers

BISHOP.

Come, Thou Almighty King

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!

Tribute to Mrs. Sabin

Miss BERTHA E. TELLER.

MARY CORDELIA BENT SABIN was the most remarkable character I ever knew. She stood without a peer among her associates. She was the personification of gentleness and strength—a rare combination indeed.

Her integrity was perfect, and in her God expressed Himself in the most beautiful and absolute sincerity.

Mrs. Sabin was my friend, whom I loved well, and who loved me, and I grieve for her. I long "for the touch of a vanished hand and the sound of a voice that is stilled."

God gave her to me, but I know God did not take her away. If He took away that which He gave, it would imply a loan, and God does not loan anything. He gives freely and absolutely all that He bestows. God sometimes removes from our lives unwelcome things that have by our own wrong thinking come to us, but whatever He Himself gives is good, and He does not take it away. When good gifts slip from us it is through some human error.

This friend of ours can never be lost to us. Her influence will live forever in our memories. 'Tis in His children God expresses His friendship for us, and in our friendships for each other we are likest Him.

Mrs. Sabin knew how to be a real friend, and she was a real friend to every one who knew her. I can not recall a

single instance when she offered an unkind criticism, and if some one else was inclined to find fault, she always said "they made a mistake, but they did not mean to," covering all with a beautiful charity.

'Tis useless to say we are not grieved. My human heart, forgetting that nothing can be lost, cries out, "God, give me back my sister," and God makes answer, "Child of my love, God has given you back your sister multiplied; all about you are your sisters, and you have numberless sisters." Thus God wishes us to see in each our best beloved, and so forget our selfish grief. Who can tell but that an experience like this may help us to our highest good? God grant it may be so.

Though hidden from our physical eyes she still lives—lives here in our hearts—the kingdom of heaven is within us and she is there. The memory of her life shall live as long as time and eternity shall endure, and the fruit she shall bear in her dissolution shall far exceed all that she ever accomplished in the body. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Jesus said of His death on the cross: "And I, if I be lifted up, will draw all men unto me." "The works of a good man shall live after him."

Nothing can deprive Mrs. Sabin of the

force she made her own while here; and we believe she is something far advanced in state, and that "she wears a truer crown than any wreath that man

can weave her." Nothing can deprive us of the memory she leaves behind, and God does wipe away all tears from our eyes."

When Hate Is Met With Hate

HOW little we realize when we hurl thunderbolts of hatred toward another that these terrible thought shafts always come back and wound the sender, that all the hateful, revengeful, bitter thoughts intended for another are great javelins hurled at ourselves!

How many people go through life lacerated and bleeding from these thrusts which were intended for others!

Think of what people who refuse to speak to another, because of some fancied grievance or wrong, are really doing to themselves! How this venom intended for another poisons their own minds and cripples their efficiency!

A kindly feeling, a feeling of good will toward another, is our best protection against bitter hatred or injurious thoughts of any kind. Nothing can penetrate the love shield, the good will shield. We are unharmed behind that.

It does not matter what feelings of revenge and jealousy a person may have toward us, if we hold the love thought, the charitable thought toward him, his javelins of hate will glance from us, fly back and wound only himself.

How easily, beautifully, and sweetly some people go through life, with very little to jar them or to disturb their equanimity. They have no discord in their lives because their natures are harmonious. They seem to love everybody, and everybody loves them. They have no enemies, hence little suffering or trouble.

Others, with ugly, crabbed, cross-grained dispositions, are always in hot water. They are always misunderstood. People are constantly hurting them. They generate discord because they are discordant themselves.—O. S. Marden, in *Success Magazine*.

Grand are the symbols of being, but that which is symbolled is greater.

Vast the created and beheld, but vaster the inward creator.

Back of the sound broods the silence, back of the gift stands the giving;

Back of the hand that receives, are the thrice sensitive nerves of receiving.

We know that as we grow wiser and better the race is improved, for the growth of each unit is virtually a gain for the race.

Notice that the desire for fame and self has been transmuted into love for humanity and service to others.

The harmonizing power is at work and we each one become a pupil in the science of the soul, a probationer in the school of love.

In Loving Remembrance of Mary C. Sabin

Mrs. O. E. THORNILEY

AS it has been my good fortune to have known Mrs. Mary C. Sabin for a number of years I can not refrain from paying a tribute to her. Long before she became identified with Christian Science, I had learned to love her, not only for herself alone but for her devotion and fidelity to her husband and family in sickness or health, in prosperity or adversity, no matter what the conditions or environment, she was the same true, good wife and mother. No one but herself could ever tell how much she suffered, for she would not tell until it was discovered by some one else; even then she would hesitate, preferring to suffer alone. I do not think I ever knew a more devoted wife. She was her husband's counsellor, his companion (and, as I have heard him express it of late), his chum, always ready to join him in everything that was for either pleasure or duty. During her last illness, when we were alone, she would say: "How is 'pa' getting along without me?" Her whole life was a complete sacrifice for others. The more closely one became associated with her the more lovable she became. Her advice was always right. She seemed to know the right. On several occasions I went to her for advice and she told me just what to do. How hard it is for us to give up such a character as this, and yet the example that

she has left can never be taken away. Her name will live; her kind words of advice and admonition can never die. Although she may be absent in the body she is forever present with us, and we with her. Jesus said that "He that believeth in me, though he were dead, yet shall he live." And I am sure that she did believe in Jesus Christ and that she now lives, in the mansion prepared for her from the foundation of the world, and that it is only a matter of a few days until we shall see her as she is. The sweet memories of such a character lift us up to higher and better things always. Oh! if the world could only know of the thousands of prayers that she has offered and the hundreds, and, perhaps, thousands, for aught I know, that have been healed through her treatments, it would seem that there would be a greater desire to study and know this beautiful truth for which she stood and which she taught every moment of her life. We shall miss those prayers, but we know that not one that she ever uttered shall be lost. We can pay her no higher tribute than to follow her example in purity of mind and thought and in living for others, and thanking God for ever having given us such a character as our dear and loving sister, Mrs. Mary C. Sabin.

Our Habits

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I AM led this morning to say a few words by way of explanation. When, about nine years ago next August, I received the command to "Unchain this Truth," I accepted the command and went into the field to work, since which time, by the writing of books and the publication of lectures and the general dissemination of our printed propaganda throughout the entire world, we have done wonders in the line of my command.

The only one before this who approximately gave the Truth to the world, teaching how to heal the sick, was the combination that was controlled by Mrs. Eddy; but her system of church government was enthralled by the spirit of avarice and, in addition, the dominating idea that the higher members in the church could control and crush the others, she being the Mother of All, the controller of all with as much power and as much authority as Jesus Christ had in His day, with the addition that she had as much more wisdom as this age is more enlightened than when our Savior lived.

This mixture of error and Truth caused me to become dissatisfied, and I prayed to God Almighty for leading me in the way to Unchain the Truth. I was ordered to leave. I did so. Since that time I have given to the world in my different books, I think, a complete system telling how to heal the sick; of the philosophy of God-healing and God control, and man's availability

to obtain the benefits thereof, in perfect plainness. I feel as though that work is almost completed, with the addition, perhaps, of this lecture which is to be delivered hereafter.

I feel that I am a rough hewer of the raw material; that God made me a knocker and a fighter. I have been reared in the battle of thought from the time I approached the stage of manhood until now. I am constrained to believe that my work in Washington is fast drawing to a close. This is new to you, my children. It is new to everybody but God Almighty and me. I feel that the world at large is clamoring for my work. The books are written; they have gone out, and they are going out by the thousands, and their work is done, and is being done. We have a lovely church here, with students as bright, I believe, as there are on the face of the earth in the way of the healing of the sick and the carrying on of this work; and it is absurd to think that any one man is necessary to the carrying on and the completion of any work. It is absurd. Such a thought as that has caused the destruction of many a good man.

I believe that my work is to the forefront. I believe that the states of this union and Canada are calling for me; also that they are calling for me in Japan, in Australia, in South Africa and in England. The world is before me and must be met. It is my field and if God gives me the courage and leads me I will go; I must go.

I have engagements for the month of July to teach a free class how to heal at a Chautauqua class at Popham Beach, Maine. That class will be taught commencing July 1st. I will teach it, and perhaps in June will be my last meeting in this church until I make the pilgrimage wherever God sends me. I am led to believe this is so. If God Almighty changes me, I will be changed; but I am led to believe that is the course I have to follow.

Now, in future years my writings will be quoted as authorities, and they will say, What was the teaching on this question and on that? They are already recognized as authorities with many all over the civilized world in the line of the New Thought; especially with the followers of this Evangelical Church thought; and I think in view of that, that I ought to state what I think upon our habits; and if my experience and my opinion can be of any benefit to anybody toward leading in the right direction—and that is what I want these remarks to do—I have concluded it best to put it upon record.

The first habit that I will speak about is the use of morphine, opium and cocaine. They are all kindred in their operations and control of the so-called human mind. Persons permit themselves to become users of these drugs almost without any intention. I remember one time I had an old tooth that hurt me. I got to using laudanum in diluted form, and, actually, in the course of two or three weeks I got so I wanted that laudanum, and I went to a dentist and had that tooth pulled out. I did not take any laudanum afterwards. You had just as well put a rope around your neck and tie it to a bed post and jump out of a window as to get the morphine and opium habit around you under the ordinary human thought. The only way to avoid

them is to have nothing to do with these vile drugs. They make fiends out of the persons who use them. They vary in their effects on the human mind. I think morphine is the worst. Morphine will make a thief out of a saint and make the user entirely, wholly and morally irresponsible; and in addition to that, which is a common failing with opium and cocaine, they become cunning fiends.

In our practice we have had a great many such cases, almost the worst that we have anything to do with.

The next habit is what we call the alcohol habit. We may take the pros and the cons. They say Paul advised Timothy to quit drinking water and drink wine for his stomach's sake. Jesus went to the marriage and converted water into wine. Suppose these things are true, of which I have no doubt. The age and circumstances in which these words were spoken and these acts were done were different from today. The wine that Jesus created was created out of pure water. It was an age in which everybody drank the juice of the vine. The juice of the vine was pure. There was nothing known, such as our smart people of later days have learned to perfection, of adulteration. Take the ordinary commercial bottle of wine, any high-priced article, and oftentimes there is not one drop of the juice of the grape in the bottle; and yet it is sold for wine.

Now, the drinking of whiskey. If a person or persons could drink and not go any farther, but just stop when they take a drink, it would not be as bad as it is. But often the drinking of whiskey makes a fiend out of the drinker—not of all drinkers, but there are so many of them that it does, that the rule should be that we should allow no such thing to come near us. I know men, splendid men, and have known such during all my

life, that under ordinary conditions were kind and nice and good to their families; but fill them with whiskey and they became perfect devils—devils not only to their families but to everybody that came in contact with them. Anything that has that effect should never be touched.

Doctors often make very grave mistakes. I know of a doctor making one of these mistakes. I know I was as innocent of the mistake as he was the making of, a drunkard. The patient was fed on milk and whiskey during a case of typhoid fever. The habit of alcohol was fixed on the patient, and it would have been a thousand times better had he died, so far as we have seen since, than to remain the wreck that he was. Eschew evil.

The next habit we mention is tobacco. Now, I speak with authority on the subject of tobacco, for I used it for forty years and seven months. I suppose, without exaggeration, if the damage that tobacco has been to me directly and indirectly could be computed, fifty thousand dollars would not pay the bill. I was driven out of Washington because of tobacco. The doctors thought it was heart disease. I had a position in the West, which was for as long as I wanted it, paying me \$12,500 a year, a nice position, which I had to resign to go off to die. Tobacco was the cause. In various other places tobacco came up and was the cause of my ruin, until I would quit and nurse myself back into life.

This was before I knew anything of Science. After I came into the Science I was treated and cured of the habit. I believe tobacco is a curse to everybody on the face of the earth who uses it. I believe it has not one redeeming feature; and I believe it debauches more or less the morals, to a greater or less degree, of any man or woman who uses it. I

speak of my old friend from an intimate knowledge; and I hope and trust that those who hear me, or read my remarks, will understand that I have no love for it in the general catalogue of love that we talk so much about. Tobacco is evil, clear through.

The next habit and thought I wish to talk of is what I call the silly crusade against tea and coffee. That makes the blood of lots of you curdle. You can drink enough good water to make you sick. You can take tea enough to make your nerves tingle and make you sick. Mr. Stanley in his travels in Africa—those of you who have read it thoroughly know what I mean—said that tea was the only beverage that a man could use with any safety in those low latitudes, with the humidity that was overpowering. I do not believe that a nice cup of good tea hurts anybody. I think if one drinks it as I have heard people say they could do, strong enough to float a goose egg, it might hurt them very much. I think if I could go out and eat raw ground marble by the spoonful it would not digest. I think there is such a thing as being a fool.

Coffee is to me one of the most delightful beverages in the world. Our army uses it. The armies of the world use it. I was raised to never take a drop of coffee until I was almost twenty-one; when I was in the army I learned to drink coffee, and I have drank it ever since. I drink one cup a day, the cup being small, and half full of coffee, with cream and sugar. It is a delightful little drink beverage. Properly used it can't hurt. Improperly used, it is different. My father used to drink four cups of coffee every morning, large cups of coffee. Of course, it hurt him and destroyed his stomach, and he had to quit using it.

Well, suppose you eat beefsteak, the finest you can get. The last time I ate beefsteak I wanted to show my cook at home how I could cook it. I went down into the kitchen and cooked a special steak for myself, and I ate so much of it that I have not tasted beefsteak since. That was several months ago, I do not know how many. I made up my mind that a person could be a fool in the eating of beefsteak. I have had no desire for it since.

Now, I am only giving my views. Nobody needs to be guided by what I say unless he chooses. We are a conservative body of people. We are not long-faced. We believe in the doctrine that everything that is good; that God Almighty is the Creator of all; that we, His children, are entitled to all that is. We do not believe in lying around and hugging our miseries and our prospective miseries, and making ourselves utterly miserable.

We should, if we are true to our Science and true to God Almighty who leads us, be happy from the morning until the night; and we are happy, except when we permit outside and other circumstances to displace this God thought.

It matters not what the circumstances may be; it matters not who your enemies are, what the conditions confronting you may demand, if you commit your ways unto God Almighty and trust in Him, He will solve the problem and bring all forth correct. It matters not, and I intend to walk so far as I can in the leading. If He says to go through fire I will go through the fire. I will go as God Almighty leads me, and I will ask for the leading, and I know all will be well.

There is another thought I wish to talk of—the question of going to theatres and dances. I confess to you, my dears, that the common dance that is free

to all dancers, is no place for you or anybody else. But where you have a select party of your own, nice people all of you, and you want to dance, I can't see that there is any harm in it. King David used to dance. All the prophets danced so far as we know. There is nothing particularly sinful in it that I can see. I never was given to dancing, particularly, because I was not built that way. I do not feel like dancing. Sometimes I cheer and shout and feel good, but if the other ones want to dance and that is their way of showing happiness, I can't see that they are doing any harm.

Never associate with any kind of society in a social way but that which is perfectly proper and correct. If you can't get good company in your association, go by yourself. When you go out as missionaries and as God's children in the dissemination of the Truth, or doing your duty as children of mercy, you go amongst all, but you are really with God alone. God alone is your companion. God alone is your associate, and you will do your duty and do it as best you know.

Now, while our religion requires us and naturally leads us in that way to lead an upright and perfect life, you soon learn that you can not afford to do anything else. Suppose that one of you who is in this Science should become dishonest in your transactions, trying to rob your brother, or cheat, take the advantage; suppose your heart was filled with hate, jealousy, and all those kindred evils that are destructive, you would be destroyed in mind and body unless you quit.

Remember that you are required to live by the only rule that governs you, love God and you can not help loving God, because He gives you all, and everything that is beautiful and lovely and nice, including friends, and happiness

and prosperity, is yours. Everything comes from God. He showers His blessings down upon us, all the time. I ask why then, why can't we love Him? We could not help it if we wanted to, and we do not want to help it. Let that same love go out to your brother. Give him the glad hand; help him along, and as he becomes stronger he helps others, and then the stars will be placed in your crown. The stars will be placed in your crown as you redeem, and as you help redeem, others. Let your life be a benediction to your fellows, goodness, kindness, sweetness, love. Let that be the motive spring of your life and the controller of your actions.

I think with these views you will learn what I think. If they do not suit you, do not take them. I do not want to discuss them with any of you, never. I have given them to you as I think. You take them or let them alone as God Almighty leads you.

My father was somewhat of a fanatic, and he had a fanatical brother-in-law. They were both physicians. They made

up their minds that they would not eat meat. They quit eating meat. My mother would not have any of that foolishness around her, and she had her meat, but they did not eat meat. They kept it up perhaps a year or more. One morning at breakfast my father said to the other doctor, "Dr. Cole, I am going to eat meat." Dr. Cole looked at him perfectly surprised. "Why." "Because it makes people so wicked to eat vegetables all the time." Dr. Cole said, "It has the reverse effect." My father replied that "Before the flood they did not eat meat, and they became so wicked that God had to kill them all off." Dr. Cole put his head down and studied for a while, then he said: "I believe they did eat meat." Father replied, "If they did eat meat, they lived a long time on it, and I am going to eat meat." That closed the argument.

I do not think any one has a right to make laws for another. These remarks are not given out with a view of being law, but they are given out from my standpoint, as I believe. That is all.

Use your words in promoting advancement, in awakening interests in the promising side, the better side, the brighter side, the sunny side. Turn the mind of man upon those things that *can* be done. This is a never-failing antidote for complaints; and since the complaining mind soon becomes the retrogressing mind, this antidote has extreme value. It may change, for the better, the destiny of anyone when brought squarely before his attention; and this your word can do.

Talk health to the person who is sick, and you will cause him to think health. He who thinks health will live health, and he who lives health will have health.

On the surface, many things seem to be what they ought not to be, but the surface is not the all. There is a richness in life that the many do not see because their attention has never been turned in that direction. You can lead mankind into the gold-mines of the mind and into the diamond fields of the soul, and the secret lies in the words you speak.

Whenever you talk trouble, failure, sickness or sin, you are arraying your own mind against the laws of life and the purpose of the universe. You will thereby be against everything, and everything will, consequently, be against you.

Prejudice

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

"COMMIT thy ways unto the Lord; trust also in him; and he shall bring it to pass.

"Rest in the Lord and wait patiently for Him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

"For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

"The Lord knoweth the days of the upright: and their inheritance shall be forever.

"I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

"Mark the perfect man and behold the upright: for the end of that man is peace.

"But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

"And the Lord shall help them and deliver them: he shall deliver them from the wicked, and save them, because they trust in Him."

The topic for the morning is one that confronts us today, and one to which we must address ourselves with much patience and perfect Love. The question is how to allay the prejudices of the people against this New Thought.

You who know us and are of us, and you who have been attending these services and other services of like character throughout the world, know that the so-called New Thought people all have their

soundings in Love. Their work emanates from Love; and the Evangelical church goes to the extreme and takes Jesus Christ alone as its leader, going to God, the Father, through the Son, asking from the Father in the name of the Son, and receiving replies to our prayers.

Here we see before us the Christian world, the Christian ministry, the Christian churches. It would be the height of cruelty, besides a base slander for any person to say that these people are not sincere. They are sincere. They believe in and love God the same as we, or as much as they can under the circumstances. Sometimes that Love I have seen engulf the heart, the soul and body of the person. Yet they would not believe for one moment in the Truth that we stand for. If they were here and could look at this beautiful, bright-faced, intelligent audience, they would be stricken with wonder and surprise that so many people could be led into error and made to believe such a farce as the thought that God Almighty, through man, does heal the sick. But I tell you, my friends, even amongst the churches the clouds are fast rolling by. We see the star of promise in the east.

But three days ago I received a letter from Bishop Fallows, of Chicago, in which he enunciated his doctrine as precisely along the lines that we teach; that God Almighty is All and in All and God is the one that does the healing; and that this healing is not a chimera that through

some psychological process is injected into the mind of the afflicted. He takes the ground that God heals the sick not only through prayer, through medicine, and through the use of intelligent physicians and surgeons; that God when called on is omnipresent and omnipotent and does the healing. His work in Chicago is a monstrous big concern already.

When we see the great churches and the leaders taking hold of this New Thought, breaking down the prejudices that have been taught for centuries, then we can look up into heaven and see the blue sky beyond the clouds, and know that God Almighty's kingdom is coming; and we can preach the doctrine that our Savior told His disciples to preach as they went out, two by two, to heal and preach, "The kingdom of God is come nigh unto you," and heal the sick. That was the command.

We have, however, a monstrous combine to fight, a monstrous combine to overcome if we should measure it along the lines of human effort. Take the physicians. They are organized in almost every county, if not in every county, in every state in the union, having their sub-societies in the cities. They are not only organized in the counties, but they go up into state organizations, and all the states have their grand organizations in a national combine; and that national combine in turn is combined with an international combine of physicians throughout the entire earth. They hold that this doctrine of Christian Science is destructive of their business.

Once in coming from New York we were sitting in a private car, and a party, consisting of a number of people, were sitting in the opposite chairs. One was an old lady, and there was a younger woman, a nurse, two or three children, and a young man, the husband of the

woman, and the father of the children. Somebody left open a door or window and a cinder blew into the old lady's eye. She suffered a good deal from it and they were working away, rubbing with rags, water and other things. Finally out of sheer pity I said to her, "If it was I, we do not suffer that way." Said she, "What do you do?" "I am a Scientist, Evangelical Christian Scientist. We pray to God and He relieves us." She said, "I wish you would pray for me." The young man had stepped forward; I did not know for what purpose, of course. I gave a little prayer and asked God to remove the cinder, and the lady had instantaneous relief. The young man it appears was a physician. He had gone forward to get cocaine out of his satchel or medicine chest, and when he came back the old lady's eye was all right. As they left the car at Baltimore the younger woman said, "You Scientists are destroying our business."

It is the same old cry that was given against the apostles when they went to Ephesus and commenced to teach this new doctrine of Jesus Christ religion. They saw that if this religion opposed to the worship of idols was to be carried out, the Diana idols would become a drug on the market and they could not sell them; so they got up a counter movement and paraded the streets, shouting, "Great is Diana of the Ephesians." We hear the same talk, "Great is Diana of Materia Medica." It does not matter what you think, we have that proposition to meet, and that is why I am fast squaring my actions and my business so that I can go out into the world and into this fight. The God Almighty Truth has to come to the front, and God will sustain you, and He sustains us. As I read to you this morning from the 37th Psalm—"Commit your ways unto the

Lord and trust in Him, and he will bring it to pass."

Now, if, on the other hand, the doctors would take the right thought and adopt this new method—we are not antagonizing them, not attempting to antagonize them. God made the medicine; He made the physicians; He made good and He made all, and until the world becomes redeemed in their minds it would be absurd in my judgment to say that you shall not take medicine. Lead them up, bring them up into the Truth where, by and by, they can stand in the broad sunlight of eternal Truth and no medicine or anything else will ever be needed. I know of a number of physicians in Washington, and I have students in other parts of the world who are studying this Truth. Only a few days ago I sent a full line of my books to a physician in Massachusetts, to teach how to heal the sick in answer to prayer. Let prayer be the auxiliary; and the physicians can take this Truth and become healers and heal almost everything. None of us has yet reached that point where we do heal everything, but the time is coming, and will come, when we will all be able to do it.

I want to speak of the ministers. It would be the height of absurdity for me to condemn the ministry of the world and say they are not honest, because I know they are. I have been associated with them all my life. I have seen them tested in every conceivable manner, and I know that their love for God, their sincerity in their work is unquestioned. Some of the purest men I ever saw or ever dreamed of were ministers. I have one in my mind now, who, in a business transaction lost seventeen hundred dollars and would not even sue the man who owed it. He said he would sooner be in his own place than the other's, and God

Almighty would recompense him, the minister. He would not sue. He was perfectly sincere. He said, "It is a disappointment. I so hoped to get that money, for I wanted to give it to different charities," which he mentioned. That man would no more have believed this doctrine, that God does through man heal the sick in answer to our prayers, than he would have thrust his hand into the fire and burned it off. Why? Because he could not do it himself. He was a student from his youth, one of the best Bible scholars I ever knew. You could not read a verse or chapter in the Bible anywhere but that he would tell the verse and the chapter. I have tested him time and time again. He is a man, whom, if I would name him, you would know as not only of national but of international reputation. But he could not heal the sick. He did not believe in it, because he could not do it. Isn't it absurd from the standpoint of the ministers to think that I, for instance, a lawyer, not educated in theology at all, should come forward, enunciating the doctrine that God does through man, in answer to prayer, heal the sick, when they can't do it? They never have believed in it, and the impression has always been in their minds that the ability to heal the sick passed during the first century after our Savior's exit; and yet here comes up this doctrine that God does heal the sick just as He did in the days of our Savior.

We must have all kinds of charity for people who do not believe as we do. It will not do to condemn them; it will not do to give them any thoughts but the kindest in the world. But they are in error in one thing. They do not, as a rule, exhibit the love toward us that we exhibit toward them. They regard us as a set of heretics, so to speak, that have our soundings in evil and in error. This

comes from this prejudice that has been taught during the centuries past. They should be willing to learn.

An Episcopal minister came to me within the last three months, with his wife, and I gave them private lessons. He did not believe very much. His wife was quite a believer to commence with, and she got her first belief by being coaxed into this hall by somebody, some good friend. Before they left the minister was healed of a number of ailments, and was able to demonstrate and heal himself and others, and the wife became quite a good healer. I received a letter not long ago from them from New England. Their hearts were filled with rapture at the New Thought that is being developed in their consciousness.

I tell you, my friends, and I tell all the world that you do not have to believe me. Here is a Truth that stands or falls upon its own merits. If I come here and enunciate the doctrine that this Truth will do so and so, and you can't study the books and learn to do as I say can be done, then I am willing to say the whole thing is a fraud. If it was dependent upon any human word for its testimony; if it was dependent upon any human action for its substantiation, then I would give nothing for it. But it demonstrates itself. It is a demonstrable fact that God does in answer to the prayer of the realization heal the sick, and He will do it for any honest-minded person who learns how; and all can learn who have ordinary intelligence and an honest purpose.

The world has gone into a series of errors; and one of the greatest is that religion is a heart religion. Now, this Presbyterian preacher that I told you of a while ago knocks that out the best that I ever saw. He says that you have to first have the intelligence, and when you believe and understand, then you are

happy and then you can rejoice. But the rejoicing does not come before the knowledge. We go perhaps a little farther, and we say that the knowledge must come first.

Look at our Savior. He took His disciples and taught them for three years, and when He left them He did not say, "Go now," but "Go to Jerusalem and wait until you receive this gift of the Holy Spirit," which they did; and after they became commissioned through that gift of the Holy Spirit and perfect understanding, the Spirit of God Almighty directing them. Then the men who had denied Him before became as brave as lions. They faced death, they faced suffering, they faced imprisonment, they faced the evil thoughts of mankind in every conceivable state that was brought before them and they sealed their faith with their life blood. That is what Jesus's disciples did.

When Paul was stricken high handed on his way to Damascus, with writs in his pocket to arrest men and women and perhaps slay them as they had slain Stephen, he was told to go to Damascus, and "There it will be told thee what thou shalt do." He was sent to Damascus; he was sent off and he was taught three years, and thereafter he was permitted to go out and preach the gospel. You must have this intelligence and it must be taught into you.

Why do not the learned come here? They are coming, but why have not they come before? Why did not they come and learn of Jesus Christ when He came? Did He take the high priests and the lawyers and those who were high in education? No. Why? They would not receive Him at all. They would not have anything to do with Him. He went to the lowly, the poor, the men mending their fishermen's nets. Drop that net,

and I will make you fishers of men. Such were the men He could get. By and by He got His twelve and He taught them, men whom He could not get before; and the only evidence of wisdom we have from those highly educated ones is the doctrine that Gamaliel told them when they were trying to persecute the apostles. He told them to be still and wait; he said if this new doctrine be of God all the machinations of men can not control it or destroy it, but if it be of men it will go to pieces. "Now wait, if perchance you do not find yourselves fighting against God Almighty," was the substance of what he said.

I say to the world today, drop that prejudice. Here is a Truth, and it is the benediction of Love that goes out to all the world. We have nothing but kindness and Love for all the world. We profess to be honest; we pay our debts and we are good citizens, and we live within the law; and we prove our religion by the fruits of the tree. Now study. By and by we will heal everything. Sometimes we can't heal. Why I do not know, and all that we can do is to keep on praying and trusting, praying for wisdom and spiritual understanding, and God Almighty will give us the blessing.

I received a book for review during last week, professing to teach the New Thought, Socialism and Anarchy. I opened it and saw what the title page said. I turned to about the middle of the book and read half a page. It was the genuine old red flag of anarchy, dyed through and through. I may have been hasty in my manner of eliminating it from my mind; but it was a quite cold day and I had a reasonably good wood fire in my grate; there was a nice place down between two sticks of wood where the fire was good on both sides, and I

put that book into that nice little crevice, and I sent it up.

Now, mark you, suppose one of our good people should get hold of that book, which they will, you know who I mean—these ministers that I have been talking about—these honest men. They would say, "Why, here is a book professing to teach New Thought, professing to teach socialism, professing to teach anarchy. We have them all together making one the handmaiden of the other." As I can look back it was but a short time ago that I would have believed that thing to be true. I would have despised all three alike. Certainly. Now, let us denounce it. So far as anarchy is concerned I believe it to be the worst doctrine that ever was conceived by the diseased brain of humanity. I believe, if there is a devil, it is of the devil, pure and simple. It is utterly and wholly void of Truth, of decency, of good government, of good morals, of good citizenship. If I knew of any stronger language I would use it and pile all of my denunciation upon that devil of murder that is conceived under the name of anarchy; and any person or persons who attempt to associate this New Thought in any of its branches with any system or particle of anarchy is misled. There is no truth in it.

So far as socialism is concerned, I do not know enough about it to talk about it. I do not think that, so far as I know, there is anything very dangerous in it, and I do not know enough of it to talk about it. Although I have been in politics all my life, I always despised it so much that I never tried to know what it was. The way I have it in my mind is this: If you have fifty cents, I want you to divide that fifty cents with me and give me a quarter; if you have a quarter you must give me half of that; and we divide it

down until there is nothing left but general universal poverty or general universal wealth.

I do not know which way it will turn out. I do not know anything about it and care less. But anarchy is a bird of another feather. It is disruptive of all government, of all societies, of all morals, of all decency, and our government and the governments of the world will take it by the throat, and they will choke it to death, as it should be choked.

Now, my friends, when the time comes when you are accused of teaching heresy; when you are falsely charged, whatever the charge may be, when the persecutors come on, are you ready to stand the test? Are you made of the material of which martyrs are made? Are you willing to stand for God Almighty Truth against the enemies, wherever and whatever they may be? That is the point. That is the question we have all to answer. We have to fight; we have to fight, and I know where the victory will be. The fight will end in the triumph of the Truth as taught by God Almighty to His children.

This Truth is all and in all. It is all

there is. It gives you freedom, it gives you health, it gives you happiness; it gives you harmony and puts you in touch with the Love of God Almighty, and He leads you by the hand along the pathway of life. Are you willing to stand? That is the question I put not only to this audience but to all the world. Are you willing to stand when the time comes that men must stand, and women, too?

What a beautiful record woman has! In all the history of martyrs that I have read of, and I have been told by good historians that there is no exception, there never was a woman who ever recanted her love for Jesus Christ for fire or scaffold. What a beautiful record has woman! We men sometimes have failed, but woman's record stands unparalleled. She never denied her Lord and Master on the scaffold or in the fire.

May God Almighty bless us all and fill us with divine Love, Love for all; fill us with wisdom and spiritual understanding, and lead us and direct us in that pathway where we should go; and when the time comes make us ready and able to stand the fires that may be brought against us.

When the sins of the world are in evidence, talk virtue; and when the power of virtue is in evidence, talk more virtue. Talk virtue, and people will think of virtue; they will dwell upon the beauty of virtue; they will soon desire virtue, and the mind that desires virtue becomes virtuous.

What greater pleasure could anyone desire than the realization that he had eased the way of life for thousands and sent the sunbeams of joy into the mental worlds of tens of thousands? You can do this by talking happiness.

Talk peace. It is the only never-failing preventative for confusion and turmoil. It is also the one infallible remedy when the storms of life have entered the being of man. When man thinks the most of peace, he will be in peace, and he cannot fail to think of peace so long as you are faithfully talking peace.

New and greater opportunities may be found everywhere; talk of these things and forget the missteps of the past. We can leave the lesser that is behind only by pressing on towards the greater that is before.

What Our Church Stands For

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN the few lectures that I shall give you between now and the summer vacation I shall aim to give to you record lectures, which I hope and trust may live as the exponent principles of the Evangelical Christian Science Church.

The great Chinese philosopher, Confucius, who lived something over four hundred years before our Savior, enunciated a philosophy which was new because of its limitations. It had but three great cardinal principles: First, Be loyal to the government or king; second, respect your parents; third, be honest with mankind.

You, perhaps all of you, are more or less familiar with Confucius' career. After he was dead something over a hundred years his religion was adopted as the religion of the Chinese empire and it has been so recognized since. It is only during the last regime, or rule of the present reigning sovereign, that Confucius' doctrine has been more emphasized by the Chinese law.

Our church stands first and foremost for loyalty to God. There is no other god between us and God Almighty, the Creator of all the earth. We recognize Him as being all and in all. Not only is He the Creator, but He is the director of every thought, act and deed; and in our realization we realize that this infinite Life as it goes coursing through our veins, filling our bodies, filling our lungs as we take it in from the outside, as it energizes our whole being, this God Life is in us and through us and directs us

and controls us; and it is to Him that we look for every good and perfect gift, and to no other source in the world. "Thou shalt have no other gods before me," is our motto, and we have no God before the supreme, universal God, Life, Love, Good. If we want anything we go to God for it. Oh, if I could impress all the world with the supreme grandeur of this thought of trusting God for everything. The demonstrations that come to me in my daily life are wonderful. Some of the experiences look as though they would crush me, and in a minute the word goes out, "Get behind me, Satan, for God Almighty Life and Love control, and in Him I live, move and have my being," and sometimes the demonstrations are so quick and so pronounced that it is a phenomenon to me, and fills my heart with glow and rejoicing.

The beauty of our religion is that what one has all may have. The same God is for us all. The same power and protection are for us all; and if we will accept and get ourselves in line with infinite Love, they come to each of us alike. There are no big I's and little You's, but we are all the same in God Almighty Love. God loves His children all alike, all are governed by the same universal, beneficent laws of Love and we can all have it.

We get closer to God than they do in the old thought. God is with us. He is something. He means something. He is not something for the sweet by and by alone, but He is something for now

and forever; always one, unchangeable, never varying, but perfect Love and perfect Good, and we may have it all the time. It is only for us to say if we will or if we will not; and our church stands for the thought that we do say, "Yes," and that God does lead, and that we rest in his beneficent Love for everything we want, everything.

The next principle for which our church stands is loyalty to our country. God Almighty hates a traitor. In the bright lexicon of youth there is no such word as "traitor." "Traitor" is not known. I am not talking politics. Throw that out of your mind. I am away beyond all politics. If we live in a government that we do not like it is our duty to pray and control that government through God Almighty power. Suppose that these people of the United States, all of us, were filled with this divine trust. Do you suppose that any nation on the face of the earth, or all the nations on the face of the earth together would even dare to raise a hand against us? We read in the Bible that here and there a prophet of God would have his eyes opened, and he would see the hosts that were fighting on the other side. Now, that is true. If these things were not true exactly in fact, they are true in principle. The hosts that fight for us, that work for us, the ministrations of God Love, the angels of peace and of wisdom, doing God work, carrying on the universal law of universal Good, are innumerable; and to each of us they give, and from each of them we receive.

Occasionally I am asked if I believe in spiritualism. This just by a side thought. I tell people this, that I know many good people that tell me wonderful things that they have seen, and I have no doubt that they are telling the truth. I can not doubt it. But yet I do not believe in spiritual-

ism in practice. There is no one living or dead that I want to lead me. There is no one living to whom I propose to give my conscience and let him control and direct me. If I will not do it when he is living I will not do it when he is dead.

Another thing: There is a principle of the law of evidence, that when you get anything, always you must have the best evidence; and if you have evidence you have to produce the best testimony there is, or the law will shut you out unless you make a proper excuse.

Now, God Almighty is my director. Hence I step beyond and above all human minds there; but I live with, so to speak, and go direct to God Almighty, and I do not have to pander to spiritualism. Now, if anybody wants to do that this is a free country. I am not fighting such a person, but I will have none of it around me. I go to God Almighty. He is first.

Now, on the subject of loyalty to the government. If we have a government that we do not believe in, treat the situation. If you live outside of the District of Columbia, vote in accordance with your thoughts. Now, I know honest democrats and honest republicans and honest Tom, Dick and Harry's of all the parties, who have radical and honest convictions in their minds that a certain policy is right, while the other one thinks it is wrong. You have a perfect right to your own opinion, but carry out your opinion as far as you can in accordance with legally organized law.

In the government of the United States the ballot box is the fundamental source of power. We go to the ballot box and we vote for that principle that we want to advance, and in our government of the republic the majority must rule.

It is for the Evangelical Christian Sci-

entist to sustain the government. Be loyal to the powers that be; and, where they need reformation, reform them in accordance with the principles of law. Never be a revolutionist; never be an anarchist; and never be one of those fellows that want to uproot and divide all. Whatever you do be loyal to your government. That is one of the fundamental principles of our church.

Another principle is that you must be honest with your fellow man. Do you know that is the hardest thing the ordinary human being has to do is to be an honest man? He has a tendency to want to get just a little bit the better of the bargain. If he can buy a piece of cheap jewelry for a nickel and sell it for a dollar he chuckles—a big trade. A great many, thank God not all, give short weight. Some of them adulterate food. They have to make laws against all of those iniquities. Go to the code of the District of Columbia and you will find laws against short weight, short measure, the adulteration of food and all kinds of this inherent principle of so-called carnal mind wanting to get the advantage of somebody.

We go against all that. We go against it for two reasons: First, because we are not built that way and do not believe in it, and we love to go against it. The second reason is that if we should do that way we would lose money. How many of you have heard the old adage, "Honesty is the best policy?" Every one of you has heard it from the time you were a babe. Well, now, it is not only theoretically true, but it is practically true. I would not today as a matter of dollars and cents, regardless of all principles—knowing Science as I do, I would not maliciously wrong a person out of five cents for five thousand dollars, because I would lose money. I say

this regardless of moral principles, knowing Science as I do. I would lose money by it. You have to come up and stand upon the platform where you dare to do right; and if somebody must be wronged, always be sure that you are the one. You see the beneficence of God Almighty Love, and it will pour down on you. Do right. Be liberal. Open your hearts as God Almighty's children and drive away this little stinginess, this dishonesty that wants to cheat, that in a great many instances amounts to actual larceny. Throw all such thoughts as that out of your mind. I am not talking to this audience any more than I am talking to audiences all over the world. It is a fundamental principle of right that I am enunciating, so that the world may know how to be prosperous and learn to do right though the heavens fall. Do not you swerve. Do right. Don't dare to cheat, not the thousandth part of a cent; and if anybody must be cheated always see that it is yourself. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away"; and he that would "take away thy coat, let him have thy cloak also."

Be strong in this great fundamental principle of right, and see the blessings of God Almighty that will flow down upon you. You can't count them because of their multiplicity.

See the lesson that Moses told the children of Israel just before he passed away. He told them that as long as they loved God and were honest and upright and walked in the paths of virtue God would bless them and multiply them as the stars in the heavens and the sands upon the sea. But if they stepped aside God's blessings would leave them; they would be cursed; they would be destroyed; they would be taken captive, and they would be punished.

Oh, what a fearful history that is to read from the time of Moses until the time when the Roman general tore down the walls of Jerusalem and scattered the Jewish nation without God and without a priest! Whenever they had a virtuous prince that led them in the lines of virtue God blessed them in all things. Then when they had, on the other hand, those who would lead them astray the enemy came and destroyed them. But, owing to the blessings that God Almighty promised Abraham and Isaac and Jacob that people remain today the wonder of the ages, distinct as they were four thousand years ago, and they will remain so forever. God Almighty's words can never fail. But their nationality was destroyed; their priesthood was destroyed; and not a priest in the world today of the Israelitish faith knows whether he has the right to hold the office or not. Their archives were destroyed by the Roman general, and there never have been any genealogical lines since. They do not know a Levite from a Reubenite or any other of the twelve tribes. All have been blotted out.

This question of personal honesty is the road to personal success. It takes a brave man to do right at all times, until after he becomes imbued with the principle so that he would not dare to do wrong for the very reason that he would be afraid to do wrong. I may be a coward, and if I have cowardice it is because I am afraid to do wrong. I hope I have not any of any kind but I would be very much afraid to do wrong, because God would smite me. Mind you, this is universal law. God does not see evil; but here is a law, "Do right." Follow it, and you are blessed. Go to the left hand and do wrong, and you are cursed. It smites you. The unchangeable, the universal law is "Do right." Be honest; and let it

be said throughout all the world that wherever there is an Evangelical Christian Scientist, there goes an honest man or an honest woman. Let that be your character wherever you go. It makes no difference what the environments may be, whether you are under the lowering clouds of persecution, or whether you are surrounded with all the elegancies of life, let your rule and your conduct be invariably that of straight, upright and perfect honesty; hew to the line and let the chips fall where they will.

I do not look for a bed of roses as long as we have such enemies against us. The time may come when we will all be persecuted. When that time comes God Almighty power will sustain us, and nothing can harm us, if we stand firm in universal right, universal honesty, with universal Love.

The most important thing, if there is anything most important in our personal actions, is that we must love. Love God and love your fellow. Let love be the motive, the wellspring of every act you do. Banish all hate, all vindictive feeling. Drive them out. They are nothing and God Almighty Love fills all and controls all and gives you all.

A demonstration came to me not long ago. I can't stop to give the particulars now, but to me there loomed up one of the most trying experiences I ever had in my life, which for the instant almost overcame me. I went to the telephone and called up a friend and told him the situation. He said, "God Almighty Love controls all, remember; throw it out of your mind, God will sustain you." In less than thirty minutes there was a most wonderful demonstration. The whole thing was swept off the face of the earth—a wonderful demonstration. If you depend on God Almighty you will always get this demonstration. But if you

take off your coat and roll up your sleeves and go to fight it out, remember what the Savior said to Peter when he smote off the ear of the servant of the high priest. He took up the ear and put it back, and told Peter to put up his sword, "for all they that take the sword shall perish with the sword."

You will feel the same weapons with which you attack others. If you have nothing but the vibrations of Love, the vibration of good, to throw out, it is the only thing that can be brought against you. But if you go into the carnal mind world and fight, you will be whipped with

the same whips that you use. Remember that Love is the only power. God Almighty is Love; and, as long as we permit God to control and fight our battles through Love, all will be well; and in the ages to come, when we all get on this platform—for all must come there—I hope and trust we may look back, away back here, and see that we started a propaganda that has done something towards uplifting the world; and when the stars are to be given out for the crowns, let us, every one, try to have our crown filled with them.

First Book of Bishop Oliver C. Sabin Republished

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The Religion of Health and Happiness

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

WHEN I received the command, ten years ago last August, to unchain the Truth that it might be free, I did not hesitate one moment in accepting that command and preparing to fulfill it. I immediately prepared my magazine and writings to come out and unchain the Truth. At that time there were various cults of so-called New Thought. One in Florida under the dictation of Mrs. Wilmans Post, was perhaps, then financially the greatest money success of any of them. Her mail would come to her. She received money by the millions—one or two sackfuls of letters every day.

Another, near Chicago, under the leadership of Alexander Dowie, was also a great success, and a great city and great factories were built up under his direction. If a person wanted to join Dowie's church, or wanted to be healed, he had to sell all he had, as I understand it, and put it into the treasury and become one of them. They built up a wonderful little congregation, city, or whatever it is, or whatever it was.

There was another up in Maine, who I think was a Jesus Christ, from his statement I mean. His name was Sandford. I have seen his great, magnificent buildings on the hills as we went on the trolley car toward Auburn from Bath. It looks as large as an ordinary insane asylum. The person who wanted to join that church and receive its benefits had to sell all he had, put it into the treasury and dwell among them.

And the oldest, perhaps, of any of

them is under the auspices of a woman in New Hampshire by the name of Mary Baker Eddy. Her society has been a wonderful success in this—its members are great church builders. There never has been a little society since the world began that has built so many fine churches in their age as has that branch of so-called Christian Science. When they were building this immense temple in Boston, I think it was two years ago or may be one year last June, she told them not to come to the annual meeting but to send to Boston the amount the trip would cost. All were expected to come to Boston once a year. They say a great many small societies in the United States each sent them over ten thousand dollars. One in California, among the lesser societies, sent them sixteen thousand dollars. They have built a temple there second to none, perhaps, in the United States, and they do not owe a dollar.

Here comes this church, the offshoot you might call it of all of them, and builds no churches, and I do not know whether we are ever going to be permitted to build any churches. There are several wealthy friends of mine, friends of this cause, in the United States, who stand ready with their purses open to hand us in money to build churches. I have never been led to take a cent of it. If the time ever comes that I am led I will so announce it. Our Savior had no churches, the apostles had no churches, and they went all over the world and

taught and preached the gospel. We have had church societies organized in almost, if not all, perhaps, in every country in the world. We have never had a church organized except the church in Washington that it did not go down as a church organization per se. We have hundreds of societies, if not thousands, all over the world, where they meet from house to house, talk the Truth, spread the Truth and work for its propaganda; and they are all succeeding—succeeding in a wonderful degree—and I expect that today the disciples of the Evangelical Church number tenfold—I was going to say, and I would not wonder if that was true—of any other denomination that has ever been started, and perhaps as many as all of them put together. It is the only organization that has ever been started that gave the Truth to the world without a consideration. There always has been some human environment, having its soundings in money, that has been the curse and the destruction of every one of the others.

Mrs. Wilmans' great propaganda went to pieces and there is not a vestige of it left. Dowie's great combine went to pieces like a rope of sand and there are hardly enough of them left to quarrel with one another. And this man Sandford, if he is not under indictment now, has been indicted in the past, and I think sentenced to the penitentiary once or twice for his cruel and inhuman practices carried on there under the guise of religion.

What is to be the end of Eddyism I do not know. It seems to be exclusive. It panders to the rich, to people of money. They have done a great deal of good and an infinite amount of harm.

What there is in the future for us I know. No human personality is being exploited in this church. I was so afraid

when I left and came into this that they would say that I was coming out for personal aggrandizement that I refused to lecture even, and employed a man to lecture, confining myself entirely to writing, until by the very force of circumstances I was forced to take this platform. When I was leaving the other church I was taking a very bright person from it with us, but just before the step out something occurred that the person could not come. I was thrown on my beam ends, so to speak, and forced under the yoke and made to work and work alone. Since we have gotten to where we are giving out the Truth we have students by the tens of thousands throughout all the world that are healing the sick, that are preaching the gospel and broadening the sentiment of this great Truth day by day.

I could tell wonderful things of how the little propaganda started in Australia, in Van Diemen's Land, in Ceylon, in India, in South Africa. Each has a wonderful history, but the history is that God Almighty is behind the movement. Where the persons have not the money to buy the books they are sent them free from Washington, just as if they had the money. All that we want to know is that the person has a sincere desire to know the Truth, and we send it out. God has furnished us ample means to do everything that has come to us to do. There has never been a time that we have not had abundance of money, and there never will be.

Now this brings me to the subject of my lecture, which is "The Religion of Health and Happiness," which, of course, of itself is a series of lectures. But what I will say of it today will be along those lines.

We have a religion that comes direct from God Almighty, brings us into di-

rect contact with infinite Love; gives us the perfect realization that we live, move and have our being in infinite Life, infinite Love and infinite Good. That realization enables us to maintain perfect health, prosperity, happiness, contentment, harmony.

We differ from others in some respects. We have a body. According to some of the New Thought people there is no such thing as a human body. We recognize the fact that God Almighty, when He made us, made us for a body as well as a soul, and that in making us He gave us teeth to chew our food with, and we are not permitted to bolt our food raw and swallow our apples and vegetables whole; but are expected to use those teeth and chew our food. The involuntary action of the stomach, of digestion, will take care of the rest, but we are expected to do our part. The idea was expressed to me at one time by a lady in Boston talking to Mrs. Sabin and myself, who told us how she prevented a person from killing her with mental poison. She treated herself, declaring that she had no body and they could not poison her. Now, I do not think that is the way to overcome any evil. I think the denying that she had a body was error. She has a body. We all have bodies. They are the temples that God has given us to dwell in. The body is our coat. It is our clothing, and it is to be properly taken care of.

A person is foolish to go to the top of a mountain and cast himself down into the ravine below, as foolish as if he was to thrust his hand into the fire. While I believe divine Love will protect us under all circumstances if we do our part, I do not believe that any person with foolhardy thought, as we might term it, to test God, could throw himself from a building and not be hurt, for it is writ-

ten, "Thou shalt not put the Lord thy God to the test." But if, perchance, you should be thrown, the declaration, the claim, the affirmation, would destroy the effect and you would come to the ground without injury. In other words, God Almighty will protect us in everything except our own voluntary wickedness.

His own voluntary wickedness is what destroyed man. In the original he was created in the image and likeness of God and had the right to select, as the churches term it. He was a free, moral agent. Mankind lived a long time before they committed sins enough to kill them, but they did gradually take on this sin and that sin until they died. They kept dying, and by and by they believed in death; death came on and became an epidemic, universal, and there is not any that I know of upon whom you can put your hand who has lived forever. I believe there are those, but you do not know them and I do not know them. The thought of sin came in, and that thought engendered death, and death has become, as I said, an epidemic.

Ours is the religion that overcomes that. It brings you back into the knowledge of who you are and what your rights are. It gives you the knowledge of the Truth which makes you free; makes you free from the fear of death; frees you from the fear of sickness; gives you the power to overcome sickness; gives you the power to train your thoughts so that you will stand guard at the door and permit no unholy or unhappy thoughts to come into your consciousness. While I would not advise any person to build a house over a sewer or green scum pond, yet thought is strong enough to destroy the effects of any kind of inharmony, in the earth, in the sky, or in you or anywhere else.

I mentioned the other Sunday a lady

asking me to treat her cellar up here in New Jersey. She wrote that they had tiled it around and the cellar kept wet and wanted me to treat it. I gave the cellar one treatment, the first cellar treatment I ever gave, and I never thought of her or of her cellar afterwards until I got a letter perhaps a week afterwards, thanking me. The cellar had all dried up. In other words, the power that you have, the God given dominion, and the realization of that thought enables you to control not only one thing but all things along the line of human endeavor. This religion not only controls that, but it makes you the master. You are no longer subject to the dictation of this or that kind of circumstances. You are no longer subject to storms and clouds; you are no longer subject to poverty and want, sorrow and sickness; but you control them all by the perfect understanding, and the perfect realization of who you are and what you are, and of your oneness with infinite Mind and infinite Love.

Now this is the religion of the future. It destroys all sorrow, blots it out and gives you perfect trust and reliance in God Almighty for everything, it matters not what it is. "Commit thy ways unto the Lord and trust," and the promise is that God will bring it to pass. The great trouble with the world in their asking is that they want to ask, and then after they get through asking they want to go round on God's side and do the answering. In other words, they want to be the whole thing. I said to ask and trust God. But they ask, and then they go round on the other side, and if it does not come their way they will begin to spit and make faces at God Almighty because He does not answer their prayers. Such people as that never get any answers. It is impossible. Our Savior

says you have to come to God as a little child. That is, you have to come trusting, relying on the promises of God, and when you have asked, let God do the answering and stop your dictation; stop your murmuring.

You remember the history of Miriam and others. They fell to murmuring, and Miriam was cast out of the camp with leprosy. You have no right to murmur. You have rights, but you are not God. God does His part. You have to do yours.

Peter in giving an address on the day of Pentecost to the Jews about Jesus Christ made this remark, that God did through Him many wonderful works. God is the doer; God is the actor, and you and I are the petitioners. We do not pray by petition; we pray by the realization. But it is for us to claim; it is for us to ask through the objective mind, to seek through the subconscious, to command through and by virtue of the God-given power and dominion within us. It is not necessary for us to lie down and be cowards when we go to God to pray. We have certain rights that God has given us, and He expects us to recognize them; and we have the right to demand and to command.

Peter and John, as they were going up to the temple, saw a man who wanted alms—you have read it so often; he wanted money. Peter looked at him and said, "Look on us. Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." The true Scientist in the future years will do all by command. All healing must be by command, by virtue of the God-given power within. We go to God Almighty through the name and in the name of Jesus Christ His Son, as Peter said, "In the name of Jesus Christ, I command";

and that is what we have got to do. We have the right to command, and it is only sheer cowardice today that keeps us down; that we have not the nerve to command.

I was treating a person a few days ago. I put my hands on her and said, "I command you in the name of Jesus Christ to leave," speaking to the so-called element, evil thought, evil spirit, and it went away instantaneously. Wherever you can speak the word you will always have an instantaneous reply. I never knew it to fail. This is one place in which you can not be a hypocrite. I do not think any person has the power to come to God Almighty and make a mockery of commanding, unless he has had the indwelling thought of power given to him. I do not believe anybody could do it. When God gives us this power the witness of the Spirit is always there, and there is always an instantaneous healing. That is what we are coming to,

and this is our religion for the future, and this is the religion of today.

Whether it be for us to build churches or not, let us follow as God leads us—and we will be led. Commit thy ways unto the Lord and trust in Him. It is all we can do. I have been thinking about this more and more and more. I have been written to to open up a fund, to let people subscribe money to build a church here, letters coming from people at a distance and from those at home. When God tells me so, then I will do it but not before. Into God's hands we commit the future of our church, and we know the blessings of this Truth will free the world, and I rejoice with you and each of you and each of our students throughout all the world, that He is making us one of the instruments in the hands of Truth to free the world. And by and by in the language of the little song that we heard this morning, there will be stars in our crowns. May God Almighty bless us all.

Doing Big Things

BIG things are only little things put together. I was greatly impressed with this fact one morning as I stood watching the workmen erecting the steel framework for a tall office building. A shrill whistle rang out as a signal, a man over at the engine pulled a lever, a chain from the derrick was lowered, and the whistle rang out again. A man stooped down and fastened the chain around the center of a steel beam, stepped back and blew the whistle once more. Again the lever was moved at the engine, and the steel beam soared into the air up to the sixteenth story, where it was made fast by little bolts.

The entire structure, great as it was, towering far above all the neighboring buildings, was made up of pieces of steel and stone and wood, put together according to a plan. The plan was first imagined, then penciled, then carefully drawn, and then followed by the workmen. It was all a combination of little things.

It is encouraging to think of this when you are confronted by a big task. Remember that it is only a group of little tasks, any one of which you can easily do. It is ignorance of this fact that makes some men afraid to try.—*Waldo Pondray Warren.*

Absent Treatment

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

WE give a treatment at the close of our service. A treatment is simply a prayer. There has been very much mystery around this subject of prayer by calling it, that word "treatment." It is nothing but prayer, the prayer of the realization. Then when we talk about absent treatment and consider it absent prayer, don't you see how it simplifies the whole situation? But if there was some kind of *hocus pocus* performance, and we called it a treatment, that you can send anywhere, it would look to those who do not understand it as a fraud upon its face. But by treatment we mean nothing more nor less than prayer. Those of us here today who prayed for the President of the United States as we always do in our usual service, did not think that we had to put our hands upon his head. God Almighty Love is everywhere. We all live in it, and we are all in this perfect oneness of spirituality. There is no such thing as the opposite of Spirit, because Spirit is All. There can be no opposite. All that is, is Spirit and spiritual manifestation.

Now, mark you, this is the prayer of the realization. God and God manifest is all there is. God is Spirit. God is Love. Our friends do not die. Spirit can't die. The moment that God breathes into our bodies this breath of life, we become living souls, and we live forever. And we do not believe in reincarnation either. I have had several letters in the past week asking me if I did. Now

about that thought, I wish to say my wife, when God Almighty breathed the breath of life into her body, by virtue of natural law, by creating her a pair of lungs, and she opened her mouth, and the God-given air came down into her, she became a living soul, and she will live forever.

My mother, my father, and your friends that have gone before will always be the same. There is no reincarnation from a human being into a reptile for punishment for this or that crime. All such teaching as that, is error, and should have stayed where it originated over four thousand years back. Yet there are lots of people who believe in reincarnation. We do not in this church believe any such thing. If anybody else wants to believe in it, it is a free country, and we have nothing to say.

Now, when we come to talk about this prayer of the realization, we talk of the allness and wholeness of God; that God is in us and through us; that God is omnipresent and fills not only this room, this city and this country, but the entire universe. God Almighty Spirit is there, controlling all. God Almighty Life is there. We do not have to ask is Life here or there; because it is everywhere. God is there. And the beautiful Father takes us by the hand and leads us, if we bring ourselves in contact with His law. One law is that we have to ask, seek, and knock. We have to bring ourselves into the sunshine in order to get the benefit

of the sunshine. We have to walk in the light if we would be in the light. We have to think right; we have to build right, and God Almighty blesses as we go along the pathway of life. Now, with these remarks I will give you the prayer of the realization.

Our Father, and our God, we thank thee that we have the realization that we are all spiritual beings; thy children, living, moving and having our beings in thee; that thy Life is our Life; that thy Love is our Love; that thy wisdom is our wisdom; and that thy Good is our Good; and that all that we have comes from thee, from whom comes every good and perfect gift. We thank thee, our Father, that we do know thee; that we can come to thee and are with thee now; that we can pray and rest upon thy bosom, and look up into thy beautiful countenance and smile the beautiful smile of Love.

O God, we thank thee that thou dost bless us; we thank thee for health; we thank thee for harmony; we thank thee for understanding; we thank thee that thou hast given us thy Son to lead us; we thank thee that in thy house are many mansions, beautiful mansions, and that in

the sweet good time we will be there; we thank thee for the beautiful sunshine; we thank thee for the happiness that thou dost surround us with; we thank thee for perfect trust to be led by thee; we thank thee that we have everything because it comes from thee.

O God, thou dost bless every waiting heart in this presence; that thou dost fill us with perfect Love; Love for thee, and Love for our brother; and that our lives are builded up and made stronger in the faith, made stronger in the Truth; stronger with the desire for Love for our brothers and our sisters wherever they may be. Thou dost make us stronger and stronger and stronger, and fills us more and more with thy blessed Truth.

Infinite Love goes with each of us as we go hence to our places of abode, surrounding our homes and our dwelling places with Love, with harmony, with peace; that thou God dost give each of us perfect health, perfect strength, perfect wisdom, spiritual understanding; and thou dost bless us in all of the affairs of life, supplying our every want, driving out all fear, and destroying all inharmony; and we thank thee for all in the name of Jesus Christ. Amen.

Popham Beach Chautauqua

IN order that our friends may have time to reach the Chautauqua, to be held at Popham Beach, Maine, during the month of July, next, we repeat this notice.

Permanent arrangements have been effected for the holding of a Chautauqua teaching course each year during the month of July at Popham Beach, Maine.

THESE LECTURES ARE ABSOLUTELY FREE TO ALL WHO MAY DESIRE TO ATTEND THEM.

Popham Beach is located at the mouth of the Kennebec River, twelve miles below Bath, on a promontory running out into the sea. The air is always cool, the scenery rough. Rugged island rocks, covered with pine, are in abundance, and,

taken altogether, is to me one of the prettiest salt water scenes I ever saw.

The hotel accommodations are good for inexpensive surroundings. Chautauqua students can find board ranging from \$8 to \$10 a week. Usually a number of cottages can be rented, and if any of our readers desire cottages they should write at once before they are all taken. The board at the hotel is clean, nice and neat, but the hotel is not what might be termed a fashionable resort where ladies are expected to give as much attention to dress as they are at the more fashionable resorts. It is more of a home place, where each one has the privilege of doing as he chooses and being at his ease and comfort. The Scientist who goes there will be surrounded by his own class of people from all parts of the country. Hundreds of families go there from Boston and other places and occupy beautiful cottages, of which there are a great many.

Boating, fishing, rowing and bathing facilities are of the best. The beach is, perhaps, five miles long and at some places quite wide, and I am told it is the best on the coast of Maine, affording a place for enjoyable promenading by the water. The surf is said to be the most boisterous and vigorous on the coast, giving to all the benefit of beautiful

ocean scenery in its most picturesque conditions.

The member of our Chautauqua who resides at Popham Beach is Mr. John H. Stacey, who has been a resident of that place known to the editor of the NEWS LETTER since 1880. He is a man of perfect integrity, conscientious, of good judgment and reliability. Write to him what you want, whether it be cottage or hotel accommodations, and he will make arrangements for you. He is one of a company that owns the hotel at which myself and our Washington people stop and we have stopped with him for years, and recommend him as absolutely reliable, a man who will not wrong you out of one cent.

Our New England friends ought to go there by the hundreds. People who desire this teaching will obtain a month's lessons free, which will save them the tuition, \$50 each, that they would have to pay if they came to Washington.

Write to Mr. Stacey as soon as you know that you can go, so that he may make the selection of your rooms at the hotel or cottages or outside boarding houses; also write me that you expect to go. The lectures are held in a beautiful church, the use of which is donated to our society by the citizens of Popham Beach.

"The only time you are capable of true judgment is when your sight becomes clear enough for you to really see that life is worth living and 'all's right with the world.'"

The trouble with most people who do a kind act is that they throw all the crusts on the water and expect to get frosted angel cake in return.—*Boyce's Hustler*.

The Optimist

THE final word in the argument for optimism—if, indeed, argument be needed—is, that without hope in our hearts life becomes a thing futile, dreary, and wearisome. Who is there that is satisfied with today; with today's accomplishment? All that has been is as nothing; it is what is yet to be that makes the daily struggle, the fine aspiration, the set determination to go, worth while. Always—

We speak with the lip, and we dream in the soul

Of some better and fairer day;

And our days, the meanwhile, to that golden goal

Are gliding and sliding away.

Now the world becomes old, now again it is young,

But "the better's" forever the word on the tongue—

says Schiller, and it is in some such philosophy as this that men have striven, sometimes for themselves, but more often for the world at large; and always by their strivings toward higher and better things—whatever the motive behind the struggle—they have made the world a better place to live in.

Hope is the power that keeps us looking forward; that helps us to resist the ever present temptation to look back where we may see, happily, something of great joy, but great sorrow, too. Exaltation over the joys we have known, or depression over the sorrows we have endured—these things can not help us in the battle of today. As Longfellow said:

"Look not mournfully into the Past.

It comes not back again. Wisely improve the Present; it is thine. Go forth to meet the shadowy Future without fear and with a manly heart."

To obey that injunction one must hug hope very closely to his soul. The man who has not courage to look ahead and to see there in his day dreams the fulfillment of his desires is foredoomed to live in the past; in what little he has accomplished; in what large measure he has failed. To such a man it would be impossible to cry with Tennyson:

"Let the past be past;

* * * care not while we hear
A trumpet in the distance pealing news
Of better, and Hope, a poisoning eagle
burns

Above the unrisen tomorrow."

One glorious thing about hope is that in spite of the uncertainties of the future it leads us to take pleasure in that very uncertainty; it enables us, who are hungry of the present, to make a meal on the time to come; it leads us to turn our back on disagreeables and to have a clear eye for the good things in the world. You remember Charles Lamb:

"Who is so inexperienced as not to know that anticipation is always of a higher relish than reality, which strikes a balance both in our sufferings and enjoyments. 'The fear of ill exceeds the ill we fear,' and fruition invariably falls short of hope. He is wisest who keeps feeding upon the future and refrains as long as possible from undeceiving himself by converting his pleasant speculations into disagreeable certainties."

Hope, real hope, implies the possession

of many other qualities—virtues, indeed, one might call them, and of these, perhaps the chiefest is patience. The Bible tells us that “if we hope for that we see not, then do we with patience wait for it;” and Bulwer Lytton:

“There is one form of hope which is never unwise, and which certainly does not diminish with the increase of knowledge. In that form it changes its name and we call it patience.”

Some of us—the outsiders speak of us as optimists—have what might be called an excess of hope. If so, thank God for it; for no man can have too much of hope in his heart and soul. And if God has implanted in our breasts an excess of that most benign quality, hope, let us believe that it is put there in order that we may have some to hand on to the

brother who is despondent and cast down!

The cheery word aptly spoken costs nothing, and yet, sometimes it means so much! The happy smile; the sure belief that all is working for the best, this communicated to the hearts of others is what makes this good old world a place of joy and comfort—not merely a place of toil. And we, optimists of the hopeful creed, have by the very acceptance of our unwritten creed, this duty laid upon us; to wear a shining, smiling face; to have a hearty handgrip for our fellow-voyagers through life; to hope on, strive forward; cling close to duty and trust to God—

“Hath left His hope to all,
* * * who loving all His works.”
—*The Herald, Washington, D C.*

Somebody did a golden deed;
Somebody proved a friend in need.
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, “’Tis sweet to live;”
Somebody said, “I’m glad to give;”
Somebody fought a valiant fight;
Somebody lived to shield the right;
Was that somebody you?”

—*New Theology Magazine.*

Happiness lies in greeting the changes life brings.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into Living peace.—*Ruskin.*

“Spots may appear on society solely as a consequence of your failure to clean the specks off your glasses.”

I mourn no more my vanished years:
Beneath a tender rain,
An April rain of smiles and tears,
My heart is young again.

No longer forward nor behind
I look in hope or fear;
But, grateful, take the good I find,
The best of now and here.

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good.

—*Whittier.*—

“There is no self-conceit, no presumption in the idea of reverence for oneself—because it is an acknowledgment, not of what we are, but of what life is.”

From "Jesus of Nazareth as a Type"

MARGARETTA GRAY BOTHWELL

EVERY Soul is essentially free. Freedom is a verity in one's life when he understands its meaning and pays its price. The most far-reaching superstitions in the life of humanity today are threefold—medical, theological and financial. Humanity has been so pained and crippled by the tightening of the clamps of these monster superstitions (and they are all closely related) that finally freedom's struggle has burst the bonds, and here and there stands out in bold relief a Soul who, being "free indeed" from all these specters through Truth's awakening, is great and grand and fearless enough to proclaim the glad tidings to those who are yet asleep and dreaming of pain and suffering.

Natural law is not only the great revealer of these world-wide superstitions, but it is their antidote as well; for the understanding of natural law is the individual's safeguard from that which is inimical to his well-being, while conformity to it in all departments of life frees him from all ills to which flesh is said to be heir.

Soon or late, each Soul is to know the divine origin and spiritual nature of natural law and to love and reverence it in all its aspects.

Dominion, not slavery, is man's inheritance, and it is bestowed alike upon all men for all time; therefore what one man has overcome and dominated all may overcome and dominate. What one has accomplished all may accomplish when individually the price has been paid.

If all Souls have dominion, all Souls are essentially divine; and if all are divine, one Soul essentially or potentially is no more divine than another, if life is one and has neither beginning nor end. The type toward which all nature tends is the Christ, the ideal type of which Jesus of Nazareth was the personification and fulfillment. Both ideally and actually he was God manifest in the flesh but if his teachings are true he was no more so than any Soul may become who pays the price of Godliness, and it manifest or fulfilled.

Jesus was the master exponent of universal life-principles that are the same yesterday, today and forever. When he talked of "I" he referred to the "I AM"—the individual consciousness of the indwelling Spirit of God or Love in every Soul. He spoke of the real man, the true genuine man, the Son-of-God man, that he knew himself and every one else to be. His constant reference was to this realm in every individual, and his constant effort was to make every one aware of this truth by bringing it to the consciousness of all.

Nowhere does he teach that his nature differs from that of others. On the contrary, the keynote of all his precepts and his parables is God imminent in every Soul. Wherever he alludes to "I" it is ever of the innermost realm of each individual, where perfect Love abides forever, the One Universal Over Soul.

In him it was the same "I AM" or God grown stronger than when to Moses it said: "Thus shalt thou say unto the

children of Israel, I AM hath sent me unto the children of Israel, The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is my name forever, and this is my memorial unto all generations."

The "I" that spoke to Moses and the "I" that spoke through Jesus were one and the same. In one it was the lisping of infant perception,—in the other the authority of mature realization and mastery. "And I if I be lifted up will draw all men unto me," was not spoken of the personal Jesus, but of the individual Christ-spirit of all Souls.

Moses was a Soul-infant seeking his origin, source and authority outside himself, so that when he heard the voice of his own higher or divine Self he was timid and afraid because he yet believed in a God afar off and extrinsic to himself. The only true intrinsic God was not yet known to him through realization.

The infant that today awakens to the perceptive consciousness of itself is prophetic of the more inclusive or realized consciousness of the adult; the same consciousness expanded, not lost or extinguished, but grown larger and extended.

When Jesus said, "I am the way, the truth and the life," he spoke to every Soul of it Self. He admonished every one to "follow me" (I AM) the Spirit of God in it Self, for this is the only way, the only truth, and the only life for every individual.

To transfer one's interpretation of the teachings of Jesus Christ from the personal realm to the realm of principle and spirit is to transfer his abode from earth to heaven, or better still, it is to bring heaven to earth.

Jesus of Nazareth was the embodiment of the God principle or principle of Love that inheres without exception

in the nature or essence of every one. As type, therefore, his life has value in detail from inception to completion for all lives, or it is wholly valueless as example for any life. Unless he was the exponent of the law involved in every soul, not only is his life meaningless but it is a stumbling block to humanity.

Either we cast his life away utterly as having nothing whatever to bear upon our lives here and now, or else we must probe deeper and get at the kernel and substance of his teachings and his life, for to accept their popular conceptions and interpretations is to violate reason, to outrage justice, and to make sacrilege of God's universal natural laws.

To be of vital benefit to humanity the life and teachings of Jesus of Nazareth must be reinterpreted in terms of universal changeless law and Justice, and recast in the mould of understanding and operation thereof.

Jesus himself was no respecter of persons as such. Signs, symbols, forms, ceremonies, anything, as such, was hollow and meaningless in his eyes. He was scathing in his anathemas upon the personalities of pomp and ceremony, form and ritual. He hurled thunderbolts of truth at the heads of hypocrites and religious pretenders. But he was companion and friend equally of the little child as of the lowly fisherman. Yes, and even of Magdalene. Why? Because they were real and natural. They made no pretense, they were honest and genuine. Even the Magdalene was not rebuked for her sin, for she made no attempt to deceive nor was she a shirk or a coward. She did not place the blame of her act at the door of another, but stood up like a woman, and the lightning flash of truth from the innermost of the Christ revealed the pollution and hypocrisy of her accusers, and for their

hypocrisy and cowardice only had he censure.

What regard had he for the "divine rights" of earthly kings? He recognized but one King, of which all are sons. He recognized but one authority, the authority of "the only begotten Son of God," universal, omnipotent, eternal, to which each has equal access in his own Soul. His disregard for external and traditional authority was because the

Universal Spirit of Justice and Love that is alike equal in all Souls, was his only authority and his only object of adoration and worship.

He was the master priest as well as the master teacher, physician and financier. The physician of the body, the teacher of the intellect, and the priest of the soul were combined in him who came to bring life to light.—*The Progressive Literature Company, New York.*

POPHAM BEACH CHAUTAUQUA.

I WISH to impress upon all of my friends everywhere that we will make no change in our plans as to the teaching of the lessons at Popham Beach during the month of July. Those lessons will commence on the evening of July Sixth and will continue five nights a week during the remainder of July, giving, as I remember, twenty lessons. They are absolutely free. While I can't say, they may be the last, yet they may not; but I hope hundreds may take the advantage of this last effort to learn this Truth and become practical Evangelical Christian Scientists.

I am called at many places to go on the lecture platform and it was my purpose to go, had my wife lived. I can't say now whether I will or whether I will not. But I urge all my friends to come, who can, and who wish to learn this Truth. I may never teach another class, and yet I may. I do not say; I do not promise.

OLIVER C. SABIN.

When others have lost courage, talk happiness. The future is bright for everybody; talk happiness, and they will see the better things in store. When the mind is depressed, it is blind; it sees only darkness, but when the light of joy is admitted, all is changed. Therefore, talk happiness to all persons and on all occasions.

Talk happiness, and you will always remain in a happy frame of mind; you will encourage thousands of others to do the same; you will become a fountain of joy in the midst of the garden of human life, and who can tell how many flowers of kindness and joy unfolded their rare and tender beauty because you were there?

You can purify the minds of thousands by constantly talking virtue, and these thousands will, in turn, convey the power of virtue to as many thousand times thousands more. Talk virtue, and there is no end to the good that you may do.

If besides attaining to simplicity of life, we attain also to the love of justice, then will all things be ready for the new Springtime of the arts.—*William Morris.*

Ignorance the Cause of Persecution---The Church Largely the Instrument

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IF, in this lecture, I can give facts which will have a tendency to free the world, not only my hearers present but the hundreds and thousands who will read, from the bondage of religious bigotry, I shall have partially accomplished the object I desire. In the remarks which I shall make I wish it to be understood that I speak against no church, but I will show you historically that ignorance was the creature of the age in which these persecutions existed.

Briefly rehearsing the history of Brahmanism, we find that it has enslaved more perfectly or solidly the devotees of that thought than any other that we know of in all history. This has been accomplished through the ignorance of the masses, the connivance of the priestcraft and the fear of the masses of the people at large. That people are in mortal terror, in the fear of the evils of reincarnation. If they live the life as dictated by their church and their priesthood, in the ages to come through favorable reincarnation they will reach the ultimate known as that beyond the seventh heaven. But for every conceivable crime there is a punishment in reincarnation. The people are afraid to step upon an ant or insect or any kind of a little thing for fear that they are trampling upon one of their ancestors. In other words, they fear they will kill some of their kin that have gone before. So per-

fectly has been their enslavement that for perhaps four to six thousand years before the era of Christianity these rules were made and brought into more or less perfection, and have been governing that people in castes, through fear, from that day to this. Buddhism was an outcome. Buddha was supposed to be a reformer. The priests of Brahmanism persecuted them, slaughtered them by the millions, and, in turn, when Buddhism would get the advantage, they would slaughter the Brahmins; but it was all through ignorance, it existed by ignorance and the church was made the engine of destruction.

Coming along down the history of time—we have to miss a great many instances with which history is prolific—we come to the days of the Jews. The ignorance, of the people permitted the crucifixion of Jesus Christ. He came as a reformer, a redeemer of man, sent by God for a special purpose. His purpose was accomplished, because it is beyond all human ability to counteract or destroy God's purposes; but that, nevertheless, does not redeem the Jews from the curse that they called down upon themselves when they cried aloud, "His blood be on us and on our children." This same curse has gone with them ever since. It was the ignorance of the Jews that permitted this divine Messenger of Love to be destroyed, to be crucified. It was the

ignorance of the people that permitted His disciples, both early and late, during what is termed the apostolic age to be crucified, stoned, burned, torn to pieces by wild animals, by the thousands and hundreds of thousands, everywhere. But it has always been so—on the one hand, the devoted reformer, and upon the other the power of the church, or the power of religion, has been the enginery by which the destruction has been effected.

After Constantine established the Christian religion as the religion of the empire it was decreed at their great convention when this law was passed that the blood of Christ was real in the cup of the Lord's supper, and the bread was the real body of Christ—in other words, that this transformation was made. Those who refused to adhere to that doctrine and to believe and practice it were persecuted by the dominant church. Those who refused to come into the church, whether they were pagan, or whether they were dissenters, were subjected to persecution; until by and by we find that one of Constantine's brothers became emperor.

He had different views; and on the other hand, those who believed that the elements, the bread and the wine, were but symbolical of the Savior's body and blood, came into power. Then they turned their persecutions upon their former persecutors. Ignorance in both cases was the cause, and religion was made the enginery of destruction.

Take the church of Christ for the centuries that are known in history as the Dark Ages. I am speaking now especially of those countries with the history of which, we are more familiar that happened to be under the domination of what is termed the Catholic church. But the Catholic church was not different, and the result would not have been dif-

ferent had it been that some other church was dominant. It was the age that was to blame. It was the ignorance of the age that was to blame, and the church and the designing men who took advantage of religion and superstition became the enginery of destruction. All of you who are familiar with the history of that period know what monstrous things were committed in the name of religion.

Then those of you who go on further in what we term the Reformation will see this same implacable foe, ignorance, followed the reformers, Wicklyffe and Luther, and their kindred spirits who came out during that age and a century or two following, were subjected to persecution by the Catholic Church. But you can not say it was the Catholic Church that did it, *per se*, because the very moment that Calvinism became dominant in the little republic of Switzerland—it was then a republic if I remember right—John Calvin stood by and saw his own pupil, Servetus, burned at the stake, because Servetus would not subscribe to the monstrous doctrine of foreordination that John Calvin had enunciated. Calvin enunciated the doctrine that, from all eternity, God Almighty had foreordained that persons should be born, come into the world and go to hell and burn forever, and because Servetus refused to accept this doctrine he was burned at the stake, and this founder of the Presbyterian Church stood by and looked on; some historians say he smiled, others are silent.

Take the Presbyterian Church, or any of the other churches that existed during those days, and wherever the church was dominant and had sufficient power, as in New England, they always had a fire-brand to put to the roof of their religious opponents, so-called.

Henry the Eighth, because he could not receive a dispensation of divorce from the Pope of Rome, left the Catholic Church, declared himself the head of the Church and became a religious legislator, so to speak; making laws to suit himself. He established a church and commenced to persecute and burn his former associates in the Catholic Church; and for centuries it was murder on the one hand and murder on the other. At one time in the early part of his defection, before the Catholics had been rooted out of power, a man was trying to teach his child the Lord's prayer. His wife and servant heard of it, or heard it; they gave notice to the authorities, and the man was taken out and burned at the stake, because the Bible must not be read by the common people.

Now look at the pendulum as it goes to the other side. In less than two centuries after that, we find people being burned at the stake because they did not believe every word in the Bible and read it. You can see it is a monstrous bundle of ignorance; it is a monstrous bundle of superstition that has been the cause of more human misery than all other causes combined, and the name of religion has been the enginery by which it has been employed.

We are told by Jesus Christ that we shall know the Truth, and the Truth shall make us free. So far as churches are concerned I believe in one church as much as I believe in another; and I believe in no church except as a band of men and women who get together for the propagation of their ideas.

Out of all this merciless misery that has been caused by human ignorance, a world of good has culminated from it, or come from it. We find that the religion of Jesus Christ and the knowledge of the truth, by the circulation of the Bible even

in its imperfect form, has gone out through all the world, and the denominations who, two or three centuries ago, had nothing but the dagger and the fagot and the enginery of murder for other religions now take the others by the hand in love; we all look up to see the same God, and as we become more and more possessed of the knowledge of the Truth, we become broader in our charity; and our love, by and by, becomes broad as God and wide as humanity.

Mark you, the object in giving you these illustrations is to show you that you are not to be dictated to by any person or persons, any church or churches, any book or books, except as you are taught the universality of God Almighty Love and its application to your brother as yourself.

See what is going on today. A combine has been started, and is far on its way, to form one of the greatest churches; and one of the oldest churches in this country is in copartnership with what is called *materia medica* for the purpose of suppressing and destroying all of those who do not fall down and worship.

Look at the laws that have been passed in the various states. We find that the doctors have the people by the throats. Take the laws of South Dakota, as they were a year or two ago, and I presume they are the same now. If a person gets sick and fails to call a doctor he is subject to imprisonment. If he gets sick and calls a doctor the statute says how much the doctor can charge; that is to say, it can not be any less than so much, and, if a man refuses to pay his doctor bill, you can sell the bed he sleeps on, his last crust of bread or the horse with which he plows his ground and the plow that goes with it. Under our system of jurisprudence there is a system of law known as what we call personal exemp-

tion. It is a law that all broad-minded citizens favor; it is a law that the courts favor; it is a law in favor of the poor; as President Roosevelt says, it is a law in favor of the man with a patch on his breeches. That law states that which a man shall have. In some states it is more liberal than in others, but all give him a home. Some states give him six months' provisions for himself and family, a pair of horses, or oxen, a cow and a few sheep, and a pig or two, and the household furniture and the farming utensils, so that nothing can take them away from him to prevent him from earning a livelihood for himself and family. But the doctors step in and by their manipulation under the monstrous and damnable corrupt system of legislation that has been the curse of this country for the last fifteen or twenty years, they have succeeded by the use of money of obtaining anything they want. But I thank God Almighty that a Moses has been lifted up. You may call him a brazen serpent if you will, but we can look up to Theodore Roosevelt and see honesty and live, and the devils of iniquity and financial destruction are being put to an end. I am not talking at random. I used to be in politics myself, but, unfortunately, I was on the other side, and I know how this enginery of destruction was put on the people, and that is the reason why I am not in politics today.

They have a law in South Dakota and perhaps in other states, I only know of this one at this moment, that nothing is exempt as against the doctor bill. I was told of an instance of a man who went from Illinois, who had some eight hundred dollars in money, a pair of good horses, a wagon, two children and a wife, and such material, bedding, etc., as he could carry in his wagon. He went to South Dakota and took up a claim,

years ago when they had to pay I think only fourteen dollars to the government to get a homestead of 160 acres of land. A child got sick, a doctor was called and attended and the child died. The other child sickened, the doctor was called and attended, and the child died. The mother took sick, the doctor attended, and the mother died, and in came the officers and took all of the horses and everything off the farm, and after the man had lost everything he had to pay the doctor bills. They got a judgment of several hundred dollars against him, which stood over against his claim. Everything was stolen and everything was killed. The law said what the doctors should charge, and the law was inexorable. The man said they took a half sack of flour out of his house. That is one instance showing what devilism is in humanity. It is ignorance of the Truth; it is ignorance of the God Almighty Truth.

I want to say this: Square your actions along the line of God Almighty Love; realize that God Almighty is Love, and that you live, move, and have your being in Love, and that nothing but Love can come near you, around you or about you, because it covers you as the waters cover the fishes in the sea, and that nothing can disturb you, because His Love covers you and you live in that. That is the Truth that makes you free. Then you are not afraid of persecution; you are not afraid of ignorance; you are not afraid of doctor laws; you are not afraid of anything else; but you live in the conscious knowledge that God Almighty power is greater than all and that nothing can hurt you in any way, shape or form. But we have to understand this, and where the church comes up and says, "Oh don't do it," while the church holds its

hands up, the other fellow holds his hands in the other direction.

I can remember that when I was a child I felt sorry that all the Methodists, Baptists and Presbyterians were going to hell. We had no Catholics there. It was in the country, and if there had been any Catholics there I would have been as sorry for them, when they could come into our church and be saved by simply being baptized. That was all in my mind that would save them. If they should be they would have had a clear track, a clear bill.

I remember I rode four miles when I was a boy fifteen years old, and was dipped into the river when they had to cut the ice off. I rode in a two-horse wagon, hauled there and hauled back, on a bitter cold day. I was baptized, and saved according to my thought; and the only regret that I had about being bap-

tized and joining the church was that I had to quit a byword I had learned, but it did not take the byword long to come back to me. And the baptism did not hurt me.

That is the way with the ignorant world. Remember that churches are good so long as they tend toward the good, and when they become an engine of destruction to carry out ignorant dictations and doctrines, or any other system of persecution, they have no power and they should not be recognized one moment by any one of God Almighty's children.

I have made this lecture plain, letting the chips fall where they would. I have given you the truth. Now learn to love, for Love is all. Learn that God is Love and that you live in Love, and you will have all.

It is the truth that when one door closes another opens; sometimes several; it is a law in life; it is an expression of the law of eternal progress. The whole of nature desires to move forward eternally; therefore, whenever any person loses an opportunity to move forward, the great law proceeds to give him another. This proves that the universe is kind, and everything is for man, nothing against him. This being the truth, the man who talks happiness, health, prosperity, progress, is working in harmony with the universe, and is helping to promote the great purpose of the universe. And who would not occupy a position like that?

We can not live an utterly useless life if we have to think and act for another. It keeps love in the heart and God in the life.—*Hugh Black.*

"I know of no more encouraging fact," says Thoreau, "than the ability of a man to elevate his life by conscious endeavor. It is something to paint a particular picture or to carve a statue, and so make a few objects beautiful. It is far more glorious to carve and paint the very atmosphere and medium through which we look. This morally we can do."

The power of words is immense, both in the person that speaks and in the person that is spoken to. It is the spoken word, be it spoken mentally or verbally, that determines upon what attention is to be directed; and where attention is directed, there the whole of life will go.—*Eternal Progress.*

When the world seems bad, talk virtue; the power of good is not gone; it is here and there and everywhere.

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DIVINE HEALING



BISHOP OLIVER C. SABIN.



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Mans' Dominion

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

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 the earth, and over every creeping thing that creepeth upon the earth."

And God did make man and gave him these powers. What was given to the original man belongs to every child who has been born since. The destructive sin of the ages—and it is destructive today as it ever was—is the saying: "These powers are not for me." The original was given to Adam, who was supposed to be the first man, and with Adam that power must have died because since then nobody has asserted it in what is called orthodox Christianity. All of the promises and all of the healings that Jesus Christ gave to the world, and all of the examples and all the promises that God

made prior to His advent are made local and belong only to those to whom they were spoken, thereby depriving us, His children, of our God-given rights, and teaching us to deny absolutely the power that God has given to us.

I was told this morning an incident of a lady in this city who became boisterously mad because a friend called her attention to a lecture that I had delivered in answer to Dr. Worcester, of Boston, wherein I claimed and think I proved that it is God that heals the sick and not man. The truth is that mankind are so buried in prejudices, in ignorance, in bigotry, in churchology and churchanity if you may please, that they will not receive the Truth, even though that Truth is the very diadem, the crown of eternal Love. They will not have it because they have been taught to the contrary. They will deny logic; they will deny philosophy;

they will deny every fundamental and axiomatic truth that ever was enunciated if necessary to carry a point to build up their outrageous prejudices.

I am not here today to abuse people, but if possible to open the eyes of some one wherever he may be, wherever this lecture may be read, teaching the fact that the God Almighty power and dominion that were given to man belong to every child of God; and the only person on the face of the earth that can take this right from one is his own self. It is true that the world is narrowed and the children of men are narrowed, by prejudices, as I have said; and this inherentness of ignorance, as we might term it, has been passed down and pressed down upon us until it seems almost impossible for us to realize the truth that all of God Almighty's promises were made to all the children of men alike; but I tell you it is true, and that each and every person on the face of the earth can demonstrate its truth by rising to his dignity and claiming his own.

There never existed a law that man had power and dominion but that that law exists today. There never was a law of truth in any direction that has ever been crossed or annihilated. Truth is eternal as God, as non-destructible as God, and there is no changing of it, and there is no blotting of it out; when it once exists it always exists. There never was a time when Truth did not exist; there never will be a time when that same truth will not exist; and there is no crossing; there is no truth running to the east and to the west, and another truth crossing it to the north and the south. All truths run in parallel lines, all are harmonious and all exist and must exist forever. If there ever was a law that the prophet by asking God for

the replenishment of the cruse of oil and the measure of meal, whereon they lived many days, that law exists today. If there ever was a law that Jesus Christ could bless the fishes and the loaves of bread and multiply the quantity until it could feed the five thousand, that law exists today. If there ever was a law that God supply came through the asking, that law exists today, and it is for us to say whether we will or whether we will not.

The realization and the practice of this dominion make us masters. Now did not God make man the finishing touch of creation? Did not He give him the mastery when He put him on the earth? He is a master, or has been by right ever since. Now let us look at the world today and what do we see? Is it a family of masters, a nation of masters? Do we find the image and likeness of God wherever it is, a master? What a shame it is to have to say that the masters are very, very few. On the other hand, we see the world bowing down to sickness, bowing down to fear, the original cause of all ills. The Associated Press tells of an incident that occurred down in Mexico, published in the *Post* this morning. A man went into a church and locked the doors of the church, and then spoke up, "I am commanded to come in here and lock this church and the devil will be here in a few minutes and will take out the wicked and destroy them." Such a rush was made to the windows to get out by these Christian people that eight were killed. That is a pretty parody upon any fellow's religion, isn't it, that he was so afraid of the devil that they trampled one another to death to get out into the sunshine where the devil couldn't get them. That is a pretty fair example of the world, a pretty fair example. They have been taught for centuries that there is a

power opposite to eternal Good, eternal Omnipotence, eternal Wisdom, eternal Love, eternal Life; that there is an opposite power that gets most of them; but once in a while a fortunate one gets into the right track. He usually belongs to "our church," whatever that church is, and he slips up the narrow road and gets a small key and squeezes through and gets into Heaven. But the great reckless, clattering mob, broad and wide, go along, happy-go-lucky, fill the broad highway, go right pellmell into hell and the devil gets them all. That is orthodox religion.

Isn't it shameful, when we come to understand that there is not a word of truth in it. Not a word of truth in it? If God Almighty ever made the devil He made him good, didn't He; that is if you believe your Bible. God created all that was created, and all that He created was good. Is the devil good, according to the thought that we have been taught? Would you consider yourself good to put one of your children into the fire and burn it even one night?

When any religion, or any book or any thought runs contrary to justice, to Love, to Life, to Perfection, it is a lie and the truth is not in it. God Almighty is Love. It is not that He has Love, but that He is the Essence, Love itself, and it fills you and it fills me; and as we realize this oneness, this fulfillment, or fillment of Love that comes down through us, we become masters because we see that we live in Love and are perfect.

This subject of man's power and dominion was to me a subject of prayer for a year and a half. I knew there was dominion there and I knew it belonged to all of us, but how were we going to get it? Where was the key that unlocked it? I looked around, I saw my brothers

and sisters sunk down with sickness, with sorrow, with poverty, with inharmonious conditions all around them; I knew that there was no power and dominion there, because they were all slaves to fear, to circumstances; the power and dominion were not manifest. Where was it and how was I to get it? In the small hours of the night, when I had been praying upon this subject the answer came that love was the power that unlocked it. You can see at once that God Love is all power and the creative power in the whole universe is Love. The creative power is Love; and if the nations of the world would teach love today instead of building their 20,000 horse power warships, would send out the vibrations of love one to another, what a heaven and a happiness there would be! But, on the contrary, this universal fear fills the nations of the earth until each has to have a "balance of power," as they call it, or so much strength that they can fight.

As you take man back in his primitive state you will find away back there one man with a club and another man with a club, each watching the other through fear. In every gradation of society, either national or personal, the great element fear, as you may term it, controls all foreign relations of all governments, and too much of their internal regulations; whereas the opposite should be true, Love.

I am going to tell you a few incidents of how Love conquers. One of our policemen here was riding a young horse, the horse would go only backwards. He just kept walking backward. The policeman was afraid to whip him because stones were all over the street. It was down near the river and he was afraid he would rear up and fall down on the

stones. I watched him a moment and asked him if I might try and experiment on his horse. He said, "Yes." "What is his name?" "Beauty." I went up and put my hands on Beauty's face and told him the Love in him—I did not talk aloud—was the universal Love, God Love; that God is Love; that he was in this Love, was Love; I said, "You love your master, and your master loves you; you are going to manifest that love by going right along." I told the policeman not to whip him, but to let him go. He spoke to him, and as far as I could see the horse went right along. I watched him nearly half a mile. Love conquers.

Another incident that I have told you of before occurred down at Virginia Beach. Another horse was kicking, would not work, was balky. I gave her a similar demonstration, filled her with Love; she went right along.

You can conquer your worst enemy by loving. Nobody can hit you if you love him. Jesus Christ was a perfect Scientist when He told them if they smite you on one cheek turn the other. They could not smite on the other. When Peter drew his sword and smote off the servant's ear, Jesus took hold of the ear and put it back and told him, "Put up again thy sword into its place, for all they that take the sword shall perish with the sword." You can't serve God and mammon. You have to practice Love. Let Love be your weapon of defense. Let Love be your aggressive weapon. Let Love constantly be in your trades with the people; your associations with humanity; Love alone, Love God supreme; and you can't help loving Him when you realize that everything comes from Him and you have all on earth; and love your brother, carry it into practice.

This kind of love that is simply from the mouth out is no good. You have to get right down into your own heart and look at your brother. He is mine; he belongs to me, and I love him, and you have to carry it out. It is pretty hard to do, sometimes, because we have been taught to look on this side and see that he does not cheat us. Quit it; get on the other side and see that you do not cheat him. Then you begin to realize this God Almighty Love. Then you begin to reap the golden harvest.

There is no more necessity of a person being sick than there is of flying without wings; no more necessity of being poor than there is of being sick. Everything belongs to you and it is yours for the asking, if you will exercise your power and dominion, if you send out the vibration of Love.

How often have I told of these little incidents of controlling little things by loving them; demonstrating them right along. A great big rat used to come into our house, they said as big as a young cat. I was walking the hall one night and something fell in the stairway, on the floor; it seemed like a young dog jumping down. I had heard about that rat, but that was the first time I had ever seen him. I told him, "You are going to get hurt if you do not leave; your enemies are on to you." That was three months ago and I have seen no rats around me since. I understand a rat came back in one of the upper rooms, but it was not my friend, I will warrant it. He left. I simply loved him, gave him warning. He went away. Love controls.

Now the same Life that runs through the rat or the horse runs through you. Did you ever realize what God Life means? It is not that God has Life as you or I, because if He had He would

be dependent upon Life. Don't you see? But He is Life. He is the Essence; and wherever you see Life, whether in the man, or in the plant, or in the animal, in the bird, or in the fish, it is God manifest, Life. The God Life runs through you, and every drop of blood that goes rushing through your veins is animated and spurred on by God Life. God is in you and through you. Every particle and tissue of your body and soul and your mind is God Almighty manifest; and yet this mighty man, this mighty being, endowed with all the power that God can give will sit down and cry, "It is not for me. It used to be for these other fellows, but it is not for us." By the sin of ignorance of humanity these God-given powers were allowed to die out. But there is a renaissance of the Holy Truth and it is coming to the front, and the time is coming and coming rapidly when all will recognize that they are in possession of their God-given power and dominion.

One thought and then I will close, for my time has expired. The coward never got a thing. If you are a coward you are a beggar and you belong to the dead. The whirling of the earth in its orbit and on its axis, and in the rivers, the birds of the air, the currents, everything all is brave, all going to the front, facing their destiny without fear or trembling. It matters not where or who, under what conditions of animate

nature, no cowards there; and the child of God who is a coward is nothing. Face your rights and demand them. We are told to pray, to ask, to seek, to knock. You ask through the conscious mind; you seek through the subconscious, or under-conscious mind; but you demand, you knock, you declare through the superconscious mind that all that is is yours because it is God-given and belongs to you, and you are not satisfied with anything less than your rights. Demand them.

Jacob wrestled all night with the angel, and he would not let him go until he blessed him. You have the same right to demand forever your rights. Never be a coward, and whatever you do, do not do as did the old woman when she prayed all night to move the mountain and looked out in the morning and said, "It is still there."

Do not pray doubting. When you put your hand to the plow do not look back. The wavering mind is worthless. The doubter has no power, and the coward never gets a thing. Be brave; be earnest; but be satisfied with nothing less than your own. Every promise that ever was promised for man's good is binding today, and you are entitled to a full reciprocity of it, if you but claim your rights and stand by them. But as long as you say, "It is not for me. You can do it, but I can't," you are simply committing moral and mental suicide.

"I am glad to think
I am not bound to make the world go
right,
But only to discover and to do
With cheerful heart, the work that God
appoints."

—Jean Ingelow.

"There are no snows so deep but somewhere in the firs the crossbill holds his sign of the sacred legend, no ice so thick but under it the warm current stirs, no age so dreary that love may not quicken it into eternal spring."—Mabel Osgood Wright.

The Realization; or, The Creative Power of Thought

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church *

I MAY talk over the heads of some of you today. I will make it as simple and as plain as possible, but I have to take up these ultra-metaphysical subjects, as I am talking not only to you but to teachers all over the world.

There are certain fundamental principles which have to be understood in order to understand this Science. One is that God is unchangeable, the same to day and forever. Another is that Truth always existed, and that all truths run in parallel lines, and each truth must harmonize with the others; and if, at any time, there was a law existing that enabled man to demonstrate along certain lines by the realization of Truth, that law exists today, unchangeable, forever.

We have to understand further that God Almighty is omnipresent Life, Wisdom, Love, Good, Power, and is All and in All and through All; that He fills not only the room that we are in, but that He fills the whole universe, and that Life, whether it be manifested in the drop of blood coursing through our veins, or in the currents of the sea, or in the air, or the vibrations in the mountain's heart, is God Life manifest wherever it is, God manifest, for God is Life.

If the power ever existed in the world by which Jesus Christ could send his disciple, and with the creative power of thought, put into the fish's mouth a piece of gold with which to go and to pay their taxes, that law exists today. Jesus Christ acted and could act in no other way than through laws that exist, God Almighty,

law, and He made that firm when He said that we should do the works that He did and even greater, because He went to the Father and sent His benediction to us through universal law, universal Life, God Almighty Life. That fish had no money in its mouth, per se, but it was the thought and the realization. When the fish came the money was created by thought.

The prophet and the widow lived many days on the cruse of oil and a small measure of meal through the realization of the Truth, the universal God supply thought, which made the cruse of oil and the measure of meal inexhaustible. That law exists today. It is the same law that enabled Jesus Christ to tak a few fishes and a few loaves and feed the thousands and have more than there was in the original. That was the creative power of thought. That power exists today, and it is for you and for me and for all who believe.

I am going to tell one incident which occurred in my life; I have told it before, but it illustrates this point, and it is the only time when there was a controversy in regard to this question of supply. Since that time I have had no controversies about supply, although the creative supply has come all the time. One morning at my breakfast table my wife asked the question, whether I had not a large amount of bills to pay that day. I told her I did not know. I asked my son, who was the cashier. He said the amount was a little over seven hundred dollars. I said, "It is nothing; pay it."

He said he would be glad to pay it if he had the money. "How much money have you." "\$9.65." "You will get the money in the mail; the money will come." "But suppose it does not come." "I do not suppose; Omnipotent God has promised. All those bills were incurred for a righteous and perfect purpose and God Almighty supplies the money to pay them with. I do not question it. I will not suppose anything to the contrary."

After some controversy the matter was passed off and the money came; there was a surplus, a great deal more than Jesus Christ took up of His loaves and fishes, and instead of \$9.65 we had paid all our bills and had \$105 dollars in the bank. It was the creative power of thought, the realization that God Almighty's promises are to be fulfilled, and can never fail.

Take a person who is sick to all intents and purposes. We see that person through these physical, objective senses, eyes, etc. Feel of him and note the fever. We see the person; he is hot. He is sick unto death, according to material thought; but we realize the absolute Truth, which is that all is perfect harmony in God Almighty Life, and that this so-called sick person not only enjoys the same health as we, but is in the same God, and the same God that courses through his veins courses through ours. In making that realization we create perfect health, and the so-called fever is seen no more. It was not anything, it never was; it was only a belief, a false belief in the reality of matter, so-called. In every department of life, it matters not what course you pursue, you realize the power and the dominion that God Almighty gave you, and it belongs to you. You realize further that you are determined to use and utilize every power that God Almighty has ever given you,

and you affirm that He does give you wisdom and spiritual understanding to exercise this God-given power, and you are the master and you succeed in whatever you undertake.

In our experience we have had a good many cases like this. A scholar wants to pass an examination in order to get into college; a young physician or a young lawyer, whatever he may be, wants to pass to obtain a diploma. Several instances of professors in colleges wanting to pass from one chair to another that is higher, requiring a difficult examination before they can pass. I have yet to know of a failure when they called on us for help. We treated through our realization of the God Almighty power and the promises that the information was created in them and they passed their examinations without a flaw.

In other words, the realization of the Truth makes you a master, but you must realize it. You can't sit around here and say "I have the stomach ache, or the headache, or the back ache," and bow down to every devil that comes along; you have to get on to them and trample them under foot. Realize your omnipotence with God Almighty Life, and then you can destroy them. But the fellow that falls at the first shot of the gun and lets the whole army run over him, walk over him, comes out a pretty poor looking specimen of humanity by the time the army has passed over him. It is so here. They are not only falling at the first fire, but are seeking the fire. That is the way most of this humanity is. We have patients come to us for treatment that annoy their friends day and night. They are pleased when they can get an audience to whom to tell how mean they feel, how sick they are, and how long the illness has been on them, and rehearse their past years of life and

tell where it all came from, little by little. They roll it over in their consciousness, destroying absolutely all power for their benefit. Why they delight, as the toper delights in his whiskey, to revel in the dirt of carnal mind, to dwell upon what they have now, and how bad they feel and hold these fulsome pictures before their own minds and talk of them to every one who listens; they are a contamination to every tongue that talks and every ear that hears.

Now I want to say to you that if you are going to be strong you have to kill some snakes; you have to burn some idols; you have to bury some devils; you have to get up into the realization of who you are, the spiritual image and likeness of God Almighty, perfect, and stand there as a rock stands amid the ocean's storms; stand there stalwart in your strength, in your virtue and in your Truth. Then you are a victor; otherwise you fail, and the waves pass over you and the world goes on and the place that knew you knows you no more forever.

If these things were miracles, if they were not absolutely true, if they were not subject to perfect demonstration by any honest person who desires it, then you might question them. But you do not have to take my word; you do not have to take your own word; all you have to do is to place yourself in the line of the Truth and the Truth will demonstrate itself. That is why the world is going wild over this New Thought. You have no idea unless you have read more or less widely, how wonderfully broad, widespread this New Thought, so-called, is becoming. Only a short time ago I received a little paper printed in the Island of Ceylon, near Southern India, and three-fourths of the articles

were direct copies from my writings. They were scattering it out. A gentleman wrote to me and wanted to know if he could use any of my writings. I told him to use all he wanted; everything he wanted.

About a year ago I received from Natal, South Africa, a newspaper that was filled almost from cover to cover with letters pro and con in a controversy going on in that neighborhood about a wonderful cure of a cancer down there in response to a cablegram sent to Washington. The editor it seems had grown tired of the controversy because it was absorbing all of his paper. He said that he could not carry that controversy on any longer. In a short time I received a book printed in that pigeon English, Dutch, or whatever they call it; some I could read and some I could not; but it was Evangelical Christian Science Truth from cover to cover.

These are far off places, but you take the civilized countries—America, Canada, England and Germany are waking up to a certain degree. In France, Switzerland, Scotland and Ireland, and the thought is very broadcast. The only countries that fail to respond readily are those countries where the Catholic religion is dominant. The Catholics have a system of healing in their own church, and their priests do the thinking for them along that line. But the thought is scattered wide out, and it will take in all denominations.

Churches are good because they teach people that certain moral principles are right; that persons to be good citizens must be upright and honest. Their teachings of the churches are wonderfully good; but they are not living up to their best privileges, in this, that they place the good things that are intended for

us here and now beyond that place called death, in the sweet bye and bye, which is nothing more nor less than a picture of moonshine—nothing in it; only this, that the sweet bye and bye is for everybody, but we must enjoy it now and here to get it.

Once they had controversy of this kind and they asked our Saviour." "Where is this kingdom of heaven?" Said He, "You do not understand it. It is not what you think it is. You can't say 'Lo, here it is, or Lo, there it is.' You can't see it; it does not come by observation at all, but the kingdom of heaven is within you." You will be in heaven here or hell here just as much as you ever will be in any place else. Some of our good people suffer an intense hell right here, and some of us are enjoying a pretty fair degree of heaven. This is the best country I ever saw and I do not want to chance any more. I am willing to live right here and grow right up to good strength in this thought of heaven. I do not want to die and get into the sweet bye and bye.

There never was a future and there never was a past, because there is no measure of eternity. A thing to be measured must have a starting place. Eternity has no end, and eternity never did have a starting place; consequently there can't be any such thing as a measurement; there can't be; all is here and now. We enter the kingdom of God, the kingdom of Good, the kingdom of harmony here and now. If we realize the great fundamental truths, we create the very conditions that we want. You and each of you are the masters of your own destiny. If you close the door and say, "It is not for me," you can't get anything. But if you have an open, receptive heart and receive God Almighty's

commands and His truths and practice them, there is no limit to what you will get.

Mark you, you have to practice what you know. Last night I was reading and I thought I would put some wood on the fire. Foolishly I lifted the brass lid of the wood box a little; it got a good big cinch on the end of my thumb, and the whole wood box came down with considerable momentum. The first thought that occurred to me was that it hurt; it hurt very much; the thumb looked almost flattened. Instantaneously I realized the allness and perfection of Good, and that there was no such thing as pain in the kingdom of Good, and this thought of a mashed thumb was a lie and there could be no such thing. I carried that thought along perhaps a couple of minutes and the thumb grew well, never thought of it any more. I just think of it now in order to illustrate.

A little dog down here on Tenth street was run over by the big gospel wagon that they used to have in town. His right forepaw was under the wheel on that hard asphalt pavement. He came howling into my office which at that time was right across the street; I saw the whole performance. The little fellow came in howling holding his paw up, and it was apparently as thin as a wafer. I did not touch him, did not say a word to him but he came in and went under my desk where I was sitting. He never came to me before, he was no particular friend of mine. I had never paid any attention to him. I commenced to treat the dog, realizing that his foot was perfect. In other words, I gave him the creative thought. The owner of the dog came in in a few minutes with a bottle of arnica hunting for him. "What are

you going to do?" I asked. He said he was going to put some arnica on the dog's foot. I said "Let him alone, I am treating him." He went away, and that was the end of it. In two or three minutes the dog came out and kissed my hand, I had not said anything to him. He went down in the engine room, and they told me that it was not ten minutes until he was chasing three young cats over that room, having a big time. It was the creative power of thought. This can be proven today by people who are not Christian Scientists, as far as I know good Episcopalians, good people, but there was the creative power of thought, the realization of the allness and perfection of good.

Where the manifestation of evil comes in in any form or manner, say to it, as our Savior did, "Get thee hence, Satan." Never bow the knee to error; never bow the knee to the thought of pain, the thought of sickness, the thought of poverty, the thought of sorrow, or any other

inharmonious condition, but eternally and forever stand by your guns, in the belief in the allness and perfection of Good, and that God Almighty Good is around you and about you and protects you; and when you are grounded in this thought and when you can enforce it, you then are a master, and you can be a slave no longer. And, instead of being in this whirlpool, going over this vortex called death, over the dam into destruction, fearing the winds and the air and the rain and the atmospheric changes; fearing poverty, fearing sorrow not only for yourself but for your friends, you can look up to God Almighty Truth and see the sun all the time, and know that God Almighty reigns forever and for aye, and that you, His children, are in the beneficence of such reign, and His sheltering wings are over you.

May God Almighty bless us all and give us more realization so that we can know and understand the perfection of God and the creative power of thought.

"We often fail by searching far and wide
For what lies close at hand. To serve
our turn
We ask fair wind and favorable tide.
From the dead Danish sculptor let us
learn
To make Occasion, not to be denied;
Against the sheer, precipitous moun-
tain-side
Thorwaldsen carved his Lion at
Lucerne."

—Thomas Bailey Aldrich.

The best way to settle most disputes is to quit talking about them. The best way to heal most diseases is to leave off speaking of them.

"I have said that the soul is not more
than the body,
And I have said that the body is not
more than the soul,
And nothing, not God, is greater to one
than one's self is,
And whoever walks a furlong without
sympathy walks to his own funeral
drest in his shroud,
And I or you pocketless of a dime may
purchase the pick of the earth."

—Walt Whitman.

Anger is a symptom of weakness, not strength. The one who gets mad is either trying to defend a weak cause, or else is weak himself.

Truth the Road to Freedom

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE knowledge of the Truth gives us freedom. We have to look but a short distance in order to see a world burdened with slavery worse than that of the physical slavery known before the war in these United States. Wherever we go, upon the right hand and upon the left we see people groping in servitude, in utter abject slavery. We of these beautiful United States think we are free. We herald it abroad that we are free, and that the beautiful, starry banner, that waves over the nation's capital floats over a nation of freedom. But that is true in a political sense only. The citizens of these United States, in common with the people of other countries, are groping in servitude and in bondage. The knowledge of the Truth will make them free and that only.

The system of slavery inaugurated by the Brahmins in ancient India, the castes that they formed, the terror which they spread over the minds of their people, had held them for more than four thousand years in abject servitude, and they are as densely enslaved today in their ignorance and superstition as they were when it was first inaugurated and in the height of its glory.

We perhaps do not know that we are, all of us, slaves more or less, but it is true. This reminds me of an incident that I heard once of a gentleman who went through an insane asylum. He was given a very genteel, nicely educated gentleman to conduct him around, and

tell him the peculiarities of this or that, and show him the institution. Along towards the close of it he came to a man sitting on a chair. The guide said, "This man is laboring under the delusion that he is Jesus Christ." Continuing the guide said, "He is not; there is only one, and I am Jesus Christ." He did not know that he was laboring under the same delusion as the other poor man. How many of you, or how many of the people at large are free from the thought of want, of lack; free from the desire to lay up money for some time somewhere, so that you can defend yourselves when God Almighty will go back on you? I doubt if you can count two dozen in this audience that have not got that lurking fear around them yet; and in a church of this character we ought all of us to be absolutely free from that thought. But take the world at large, and I doubt if there is one in a hundred thousand that is free from the fear of want, or the desire to lay up for future existence or advantage.

The same rule applies in regard to the avoidance of this fear as would against any other kind of malady. Poverty is a sin; it is an absolute sin, no question about that. The realization of poverty is an absolute sin. It is a denial of the words and teachings of Jesus Christ, and a person has no more right to realize in his own consciousness his poverty than he has to realize that he is sick or that he is going to steal a horse, not a

particle. That is pretty hard to say to some people that are groping in poverty, and do not know from their standpoint where they are going to get a bed to sleep on tonight or a crust to eat. It is hard to tell them that that is a sin; but it is nevertheless. The ignorance of the law is no excuse. That holds good not only in what we term our English common law, but in the divine law. Ignorance of law is no excuse. Here is a man, the image and likeness of God, given at his creation power and dominion over all, the heir of God Almighty, and all he has to do is to realize that Truth and reach out his hand and take. You find that man, that creature, bowing down to the fear that God Almighty's words are not true, and the teachings of our Savior are false. Is not that a sin?

Take a person that we are treating for fever. Suppose that person is incrustated with fear in his own consciousness and is surrounded by others of like thought. It is almost impossible to get the Truth into him enough to heal him, because of this surrounding fear. It amounts to unbelief; that is all it is.

Our Savior when He went down into His own country, had to leave there and go back. He could not do many mighty works, the historian tells, because of the universal unbelief surrounding Him. Suppose the five thousand that were fed by Jesus Christ on the few loaves and the fishes, had sat down there, every one holding the thought, "You can't do it," I have no doubt that that amount of mind would have overcome even His. But they did not know. His faith was perfect. His realization of the Truth was perfect as was the power that created fishes enough to supply the five thousand, and their fragments that they took up was more than the original amount.

It is the creative power of thought that supplies, and if you destroy yourself by this unbelief you will get nothing. It is impossible. I think perhaps more suffering is caused by that feature of enslavement than any other one—the fear of poverty, the everlasting scramble for the almighty dollar. It enters into thought by the day and by the night. I knew once in the history of a family, where the husband had had what the world calls hard luck, the wife was so destroyed from fear over the prospects of the future that she hung over him like a dead weight and destroyed his every power to recuperate.

Suppose right here I am treating a patient by my side, and here are others who say, "You can't do it; you can't do it." They will largely destroy the effect of my efforts. That is why in many of our treatments we have to go back of the record and seek for this or that cause why the patient does not respond.

A lady came to Washington some few months ago, with her daughter. The daughter was laboring under what they term tuberculosis. She responded very nicely until she got to a certain point. It seems all of our prayers, I think there were eighteen healers on her case, did not seem to budge her another notch. I sent for the mother and daughter to come over to the house, I wanted to talk with them. I did not tell them what was the matter, or what I wanted them there for except to talk with them, and the mother in that conversation said: "I lost my husband with this disease, and when my daughter took it I determined to understand it. I bought a number of books telling what the symptoms were, and I went to Philadelphia and New York and talked with the specialists and experts upon the subject of lung diseases,

and every time I hear my daughter cough in my mind I can see the sore. I know just exactly what is the matter with her." That was what was keeping her girl down. I said, "You must either have that fear treated out of you or you must leave Washington. We will take care of your girl here and keep her here." She decided she would sooner have it treated out than to leave, and the girl hardly coughed from that time on. It was the thought of the mother holding the fear that destroyed the efforts of eighteen perhaps as good healers as there are in the world.

With the thought of finance it is the same way. The man that believes in himself wins. The man who like Barnaby Rudge's crow, "never says die." always succeeds. The coward; the fellow that is possessed with fear, that does not believe in his own manhood, that does not believe in his God-given rights makes the failures. You had just as well have success in every endeavor along the pathway of life as to fail. It is a great deal easier, it is the natural road. Not one of God's children who has the understanding need ever fear failure. Everything he touches will be a success, if he realize who he is, what he is and what his rights are, and practices them and is not a coward.

In God's universal law there is no room for cowards. How often have I told you that! There is no place where you can fit a coward in. If you are a coward you are always sick; if you are a coward you are always poor; always afraid of everything that comes along. But you must stand upon your rights and claim them. There is nothing too good for you. Do not think that, in order to succeed, you have to go out and cheat somebody; that you have to buy some

thing for fifty cents that is worth a dollar, or hire a man for fifty cents that is worth a dollar and a half. Do not go out with the idea that you have to beat somebody. Do not go out with the idea of being sneaking and mean and stingy.

I will tell you that stinginess destroys and dwarfs the very soul. Excuse me, I am using strong terms. I want to say to you that nothing will destroy you as quickly as this idea of stinginess. Bob Ingersoll told the Truth when he said, "If you have but a dollar spend it like a lord." The men who are open, and whose minds are open, whose hands are open, are the ones who have; they are the ones who move the world; they are the ones that control. I say to you and my readers everywhere, avoid this pusillanimous thought that you must cheat somebody in order to get along. Do not do it.

The great fundamental principle upon which God Almighty squares everything is Love; love God and love your fellow. Take your brother into your heart and see that you do not rob him. Trust God Almighty for your increase, and know from whence it comes. You do not get your riches by cheating somebody, or being mean, or being stingy. Those are the very reasons why you have not more. Get it from the Father of Love, the Father of Good. Everything that is belongs to you, and the realization of that Truth empties the cornucopia of God Almighty plenty down over your head and you never know even the thought of what want is.

The Christian's frame of mind should be this, that you should have no more worry about your financial affairs than about air to fill your lungs with, about health, or any other of the necessities of life. Just know that God Almighty

supply is forthcoming. I have known people to fail along these lines because of their own misjudgment. We have a great many stumbling blocks along this line in our practice, and here is one cause that we have found for a number of failures. They will pray for success; pray for God to sustain them, and then trust. Here comes an offer which does not suit them exactly and they will not take it. If they would take it it would be but a little while until they would advance, advance and have everything.

Here is another. They say, "How can God help me?" How silly such a thought as this is. They say "I am on a salary. How is God going to help me?" How did God, through His Son, supply the fishes? How did He supply the prophet and the widow with oil and the handful of meal to live on? How did He give the manna every day to feed six millions of people in the desert? Don't you see how silly such questions are? Hold your mind along the promises of God, and the very thought that you throw into the vibrations creates. Do you suppose the fishes around where they were called on to pay taxes went about with pieces of money in their mouths? That would be a funny kind of fish. If we had this kind of fish I think they would catch them all out of the sea in a little while. But that fish had the money in his mouth all the same. It was put there by the creative power of thought. Simply you trust God and do your part, and the promise is that He will bring it to pass.

Now don't worry about financial affairs. Don't worry, but go on and do what is set before you to do; trust God. The question I ask myself is, "Have I a house to cover me?" "Yes. I thank God for that." If it is not the best in the town I would say I would thank God for it. I thank Him for what I have. "Have I

clothes?" "Yes. I thank God for the clothes." "Have I an appetite?" "Yes, I thank God for the appetite." The universal supply of thought will fill your mouth. You are bound to have food if you have an appetite; bound to. You are bound to have clothes if it is cold and you need them. You are bound to have a roof to cover you if you need it, because that is the universal law. It is only the fellow who doubts that fails. Be thankful for what you have, praise God and have love for your brother, throw into the vibrations, "I have," instead of "I have not, I am a dead dog in the pit." "I have; it belongs to me; I am the heir of God Almighty; I am the image and likeness of God. What is mine. That is what I have." In other words, take the words of our Saviour when He said, "Seek ye first the kingdom of God and its righteousness," seek for the kingdom of good and its rightness; seek to do right, seek to do good, "and all these things shall be added unto you."

That is the meaning, that is His answer. But do not go out with that fatal idea that you have to cheat somebody in order to get rich. That is the open road to poverty; that is the open road to destruction. Love alone saves; love God and love your brother, and if you think there is any danger of your cheating him go over on his side and figure. Affirm that you will not cheat, and you are not going to allow yourself to cheat. Under every condition be honest, be upright with perfect Love to God and for your brother, and you will have all.

I find I have exhausted my time, but this same rule applies to every department of life. If you go on fearing all kinds of diseases you will have them. You go along and stand up with the knowledge of the Truth that all that is is good, and God Almighty sustains me

and fills me with perfect health and perfect love and there is no such thing as want, there is no such thing as sickness; there is none and there can be none. That realization keeps you healthy. If you go along with the realization that God Almighty Love covers you, and that you live, move and have your being in it, you fear nothing, because nothing can harm you, whether you are on the land or on the sea; whether you are in the storm or in the calm.

This reminds me of my last trip to Norfolk. We had some very bad weather down there; the realization that I made was that we lived, moved and had our being in God; that God Almighty Love covered the ship and everybody in it and nothing could harm them, and no-

body was even seasick on the ship. You may say it was a coincidence. Call it a coincidence if you please, but always make the realization and you will always receive the same kind of coincidences. There is no failure and there can be no failure. Hold to the universal thought of God Almighty protection, and God Almighty supply, and God Almighty health and strength and vigor, and that He leads you and directs you in everything along the pathway of life, and your path will be bright with sunshine, with happiness and with health and harmony. May God Almighty enable each of us to make perfect in our practice and in our thought these health-giving and liberty-giving beneficent truths.

The Good Will Habit

The habit of holding the good will, kindly attitude of mind toward everybody has a powerful influence upon the character. It lifts the mind above petty jealousies and meannesses; it enriches the whole life. Wherever we meet people, no matter if they are strangers, we feel a certain kinship with and friendliness for them, greater interest in them, if we have formed the good will habit. We feel that, if we only had the opportunity of knowing them, we should like them.

In other words, the kindly habit, the good will habit makes us feel more sympathy for everybody. And if we radiate this helpful, friendly feeling, others will reflect it back to us.

On the other hand, if we go through life with a cold, selfish mental attitude, caring only for our own, always looking for the main chance, only thinking of

what will further our own interests, our own comforts, totally indifferent to others, this attitude will, after a while, harden the feelings and marbleize the affections, and we shall become dry, pessimistic, and uninteresting.

Try this year to hold the kindly, good will attitude toward everybody. If your nature is hard you will be surprised to see how it will soften under the new influence. You will become more sympathetic, more charitable toward others' weaknesses and failings, and you will grow more magnanimous and whole-souled. The good will attitude will make us more lovable, interesting, and helpful. Others will look upon us in the same way in which we regard them. The cold, crabbed, unsocial, selfish person finds the same qualities reflected from others. —O. S. Marden, in *Success Magazine*.

How to Catch Health and Happiness

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IF I were to attempt to give you a lecture upon the subject two and two make four there would be no necessity for a great amount of eloquence to demonstrate the proposition. The more clearly and the more simply we can bring these absolute rules of God Almighty down to our comprehension the more perfect will be our demonstrations and realizations. There is no special necessity of a great amount of eloquence, and so far as I am concerned I am going to talk to you in the plainest possible manner, with the hope that those who hear and those who read, may understand this subject when I get through.

The first thought which you have to take into consideration is the promise which our Savior gave to us that you shall know the Truth and the Truth shall make you free. That freedom, of course, we understand, manumits us from all the unfavorable or unpleasant phases of life and gives us freedom from fear and from all concomitant evils along that pathway. But we must know it.

This idea of religion has become so encrusted with superstition purposely woven around those by those who are in charge for the purpose of enslaving the minds of the people, that it has become in the minds of almost all of us a kind of hobgoblin that nobody knows anything about. It is something we hope and wish for. The idea that it was to be made practical today in our every day life was something which in all my experience prior to the knowledge of this Truth,

rarely ever came into my consciousness. But everything was transferred. We were taught as we traveled along this world that God would smite us; that He would punish us. If you lost a member of your family God was punishing you because of your wickedness. If you were particularly unfortunate and poverty was grinding down, God was chastening you because He loved you. We were taught to believe that God, the Father, the God of Love, was not only the Father of Good, but He was the Father of all evil as well; and that by His ministrations the majority of the world were turned over to a fallen angel, who had a cinch on the great body of mankind, and was herding them along a great path which led to destruction, and that God in His infinite wisdom had left only a few who were going up the great and narrow path in order to get into a place called Heaven.

That teaching buried the world in sorrow, in sickness, in want, in destruction; but the Truth which Jesus Christ meant is the Truth that makes you free; frees you from all such considerations or such thoughts, and gives you a knowledge of your at-one-ment with God Almighty Life, with God Almighty Love, gives you the perfect realization that Life, wherever it is, is God manifest; not that God has Life or had Life, as you or I, but God is the Life, the Essence, Life; and that Life is through us and in us and fills us; and that every drop of blood that goes coursing through our veins is God Almighty Life manifest.

Not only you have to understand this one thing but you have to understand the same with Love. God is Love, not God has Love. We can't understand these things quite fully now, but the apostle says that by and by we will see these things as they are because we will be like Him and know Him as He is. By and by we will be Love as God is Love. But Love fills us, Love surrounds us and covers us, and not only here, not only in this city, in this nation, in this earth, but amid the endless, countless myriads of worlds in the infinite space, upon the north and the south and the east and the west, God Almighty Life and Love are there, center everywhere; and all that is is Infinite Life, infinite Love; and when we come to the realization of these thoughts, of these facts, then we know the Truth which makes us free.

There should be no difficulty in your understanding this. You know that God is omnipresent. You were taught that. Furthermore, all nature proclaims it. It is not only proven by Holy Writ, but by stronger laws, very much stronger, infinite, unchangeable, fixed laws; and these laws are proven to us by the signs that follow, and we have no room to doubt. There can be none. It should not be difficult to understand that. You are the child of Omnipotence, manumitted from the old church thought that you are a worm of the dust, that you are simply a kicking block for cruel fortune. All such thoughts as that are error belonging to the ignorant past, from which the Truth manumits you and sets you upon the pedestal as God Almighty's child, endowed with all power and with all dominion, and this power and this dominion belong to you by virtue of your creation, by virtue of your birthright. This is the estate that you inherit.

The next rule that you have to apply

in order to obtain this perfect freedom is to practice what you know. A person may read this Science and God's Truth for all eternity, and then what time he is not engaged in this reading or studying may go off by himself and pick faults in of his friends and neighbors pick faults in his friends and neighbors one or that one. Their hearts are not surcharged with love; when they go to make a bargain they want just a shave the best on their side, and sometimes they are not content with a shave, but if they can get the rest of it, they take it all. That kind of Christianity is a false coin. Nothing can come to God Almighty and receive a blessing unless it comes in Love. Jesus says, "When thou bringest thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift, and go and be reconciled to thy brother." Go to work on the inside of your own self, and get yourself right, or you never can come to God and receive anything.

A great many people have come to me for healing, and after a while I would find out that they were filled with hatred. Prayers had no effect on them, any more than if one prayed for hairs to grow on a stone—not a particle. You can't fill anybody with Love whose heart is filled with hate, any more than you can put a fresh piece of skin over a running sore. If you come to God you have to come with a clean heart, and if you ask then you will receive. If you come asking and seeking you will receive, if your heart is clean. Otherwise you will not.

This is a religion, if you call it a religion, and you might just as well call it a religion as anything else, that runs on the square. There is no dishonesty in it. Take God as your motto and love Him with all your heart; and why should

not you? Does not He give you all there is? Is not every blessing that is over the earth, and around the earth and about the earth yours? Is He not more willing to give than you are to receive, even? Does not He strew your pathway with flowers? Does not He bless you with harmony and happiness and contentment and health? Does not He renew your youth and your vigor and build you up and make you strong? Why should you not love Him, the sweetest character in all the universe? Beyond the most fabulous dreams that ever were dreamed by the poet or the dreamist is the beautiful character of God Almighty, so lovely, so good, so perfect. He sustains you and shields you against every harm; is your supply for every blessing; is your universal strength and universal health. Your environments are filled with perfection upon the right hand and upon the left and God makes your life a benediction, not only to yourself, but to those who associate with you. You are in the enjoyment of heaven, and a wave of trouble cannot cross your peaceful breast, all from the bosom of God Almighty, implanted into you through His spirit of Love. Can't you love such a Creator as that?

Then you have to go a step farther. You have to love your brother as well as you love yourself, and you are not to be afraid particularly about the measure either. If here is a seat and the next seat above you is one of a little more honor, tell your brother to come up and sit there and you take the lower seat in honor preferring one another. Don't be pinching, niggardly, measuring up the love that you have for your brother. Go on his side and look at the transaction from his standpoint and when you get so that you can sit

upon his side and weigh it, what is right and what is wrong, then you are getting to where you can love, and you are carrying into practice the love that you have for your brother. When you get your heart filled with Love for God and love for your brother, then you can come into the practice of this knowledge, and ask what you will in the name of Jesus Christ, and you shall receive it.

Now, this knowledge must be applied. You must apply it. Don't say, as a lady told me this morning, and the dear soul is in this room too—she says, "I can't do this, I can't do it." Now, my dears, I am not going to say who she is because if I did I think every one would be thinking I was naming you. Remember never to use that word, "Can't." In the bright lexicon of youth we are told there is no such word as "fail." Never use the word "can't." Say "I can, I am the image and likeness of God, and have power and dominion. I can." Forget the negative. You must put it into practice, and understand that God is your power, and that you have all power through Him because He has given it to you. You can. And it is only the coward that is destroyed, or the ignoramus that is destroyed; either a fool or a knave. There is no use using pretty words. Those who know and those who practice "can" and they do not say "I can't." Don't destroy yourself any longer in talking about "I can't."

Along this line of finance I think perhaps one of the most difficult things to pound into the consciousness of our dear ones is the understanding that they have in their consciousness that they have. To answer both sides of the prayers see how absurd that is. Suppose Jesus Christ when He had set those five thousand down in companies of fifty, had told them, "Gentlemen, sit down; I am

going to pray to God to multiply these fishes and this bread, and you can help me answer that prayer, and if you should happen to get some fishes and bread, then you will all be fed." Suppose Jesus Christ had said, "I can't see how I am going to make these fishes multiply, because they are fixed;" or suppose as many of them say here in this city in these departments, "I am on a salary. How is God going to help me on a salary?" Suppose these people who were in the wilderness forty years had complained that they could not get that manna, that they could not see how they were going to get it; or when they cried for quails and all those fine things they had left in Egypt, suppose they had said that could not be done, it would have killed the whole transactions everywhere.

But the universal law, the creative power of thought, supplies all, if you apply the rule and stand by your guns. God does. Commit your ways unto the Lord and trust, and the promise is that He will bring it to pass. You have nothing to do with the answer of the prayer. The ones who seek to answer the prayer are the ones who never get an answer. Commit your ways unto the Lord and trust, and the promise is that He will bring it to pass.

Sometimes I think that a person who has not a cent on the face of the earth, or a place to lay his head, or a crumb to eat, is happy and should look up into the face of Omniscience and thank God that he is the heir of all and all belongs to him, and see the fulness of God's love come down into him. You can't down any person that has those thoughts. You can't make him sick; you can't impoverish him; you can't surround him with sorrow or anything else; but he has all he wants and the fulness thereof.

You never saw a real Scientist in your life poor—one who understands these rules and these laws. It is impossible; just as impossible for that part of the prayer to be unanswered as it is to pluck the moon from its orbit. It can't be done. Unchangeable, fixed, God Almighty law is supreme.

When Jesus told the disciple to go and catch the fish and take the money out of his mouth to pay their taxes, the creative power of thought put the money there; the creative power of thought filled the measure of meal and the cruse of oil; the creative power of thought multiplied the loaves and the fishes that Jesus fed the multitude with. It is the creative power of thought that supplies all demands. How often have I tried to impress this thought upon the world, that on one side is asking and on the other side is giving. In the universal law of equilibrium one follows the other. There is no miracle about any of these things, not at all; all is done in accordance with fixed, unchangeable law, and why can't you understand it? Why can't you put it into practice? Why can't you prove the proposition in your own lives? If you try, you can. Then do not say you can't.

Remember the great reservoir from whence all good comes is Omniscience, that the vehicle through which it comes to you is thought. Fill your body, your mind, your soul, with thought, with good thoughts, "I have love; I have happiness; I have health; I have prosperity; I have whatever I want; it comes from God Almighty and settles down in and through me and is manifested in me."

If you are a business man, affirm, "I have success; God gives me success," and affirm what you want along the line you want it. If you are a student or a professor, or a professional man affirm, "I have; God does fill me with wisdom and spiritual understanding, and teaches me

what to do and how to do; what to say and how to say it; what to write and how to write." Commit your ways unto the Lord and trust, and you will come out a profound philosopher; you will come out a successful business man; your youth will be renewed as the eagle's, and the grey hairs will quit coming into your head; your muscles will quit their withering processes. You will quit preparing to die; and, on the contrary, you will commence to prepare yourself for living, and will go on preparing yourself for having the best times in life you ever have had. I feel today as though my life had just begun. I enjoy the sports of life as much as I ever did, and a great deal more. I have more happiness, and more perfect, vigorous health than I had in youth. I have the strength of a giant, and it is growing more and more and more, because the thought comes into me constantly, "I have." It comes from God Almighty and fills me and the opposite I do not allow to foul my mouth nor cloud my mind. I do not go out and tell any one I have a backache, or I have the stomachache, or I have a thousand and one of these devil ills that lurk

around to find some brain in which they can settle and crucify during the remainder of their existence. Why, not at all. "Get behind me, Satan," is the thought to give them. "All that is is God Almighty good, and nothing can come near me, around me, or about me, but perfection, because God Almighty life covers me, and there is no room for evil," and the evil exists only in the mind of the person who voluntarily gives it lodgment; and if one gives it lodgment it matters not who he is, he is punished to the uttermost.

Apply these rules, my dears, and God Almighty will fill you with sunshine, He will destroy the lurking fears of the hereafter and build you up with the understanding that you are living in God Almighty Love today, and that the kingdom of heaven is within you; and instead of worrying about your financial affairs, you will have no more worry about them than you do about whether you will have enough air to fill your lungs, for one is just as easily controlled as the other and just as easily controlled as the other; and all you have to do is to get yourself in the line where God Almighty sunshine can reach you, and all His blessings are yours.

The forces that give us pain are misdirected; when properly directed these same forces will give us pleasure.

The more you do for others the more you do for yourself; the less you do for others the less you do for yourself.

To be human is not to be weak. To be human is to be all that there is in man and the greatness that is contained in the whole of man is marvelous indeed.

"Truth crushed to earth shall rise again;
The eternal years of God are hers;
But error wounded writhes in pain
And dies among her worshippers."

"Twixt optimist and pessimist
The difference is droll—
The optimist sees the doughnut,
The pessimist the hole!"

Two noble virtues—preach what you know and practice what you preach.

To the Spirit Unfolding All Things Are New

Miss MARTHA E. VAN VOAST

Before the Evangelical Christian Science Church,

IN JOHN 16th chapter and 12th verse: "I have still much to say to you, but you can't bear it now. Yet when the Spirit of Truth comes he will guide you into all Truth."

To the new student of our Truth the most important word to give them is patience. When we accept this Truth, we have to ask, seek and knock for such a length of time before we change from our old mental attitude from our old thought aura into the new that it seems altogether too long, and the average student becomes impatient and looks for some other method, for some short cut to this spiritual unfoldment. It is in our hands altogether.

Some people may not have lived in the old habit of eternal worry, and some may have had the habit all their lives. The one who has to get rid of the worry habit has a long, hard fight. To the one who believes in the allness of Good, naturally, the fight is less hard. But to the one who has looked all through life at the wrong side of things, seeing the dark side there is another hard fight, because that, like the worry habit must must look for the good in everything, in every circumstance, in every environment. It is there; we must see it. If you can annihilate the worry habit you are a long way on the path to the Truth, and you are coming to the place where you will be able to demonstrate peace and happiness as well as success. This is your thought. You can change it, and you alone. How long will it take?

That depends on how persistently you fight. If you take it up one day and think right and the next day get angry and lie awake and worry all night about it, you will have a long tedious time, and I venture you will begin hunting around for some other Teacher, thinking there must be a shorter way. When we are in the wrong we always think somebody else is to blame and we begin searching for some one who will give us something new. We try that a while, until we strike another one of our weak places. Then we get angry, and for every fit of temper we are knocked out two or three weeks in our progress and we have to build up again, always pressing forward, however, and eventually we come to our goal.

One of the important laws that govern the universe is the law of change. Everything in nature, everything in ourselves, is changing, eternally changing. If we think we have received the Truth and do not change with this eternal upward and onward, there is friction, because the law is to go forward, always higher. If, in our mentality, we hang back, there is friction; there is jar. We have to be, in our mentality—in our ideal, in our thought—always advancing, always pushing onward, always to something above us, always to something higher. If we are on the right path; if we are really seeking and desiring something higher, something better, we may be sure that we will receive it;

though that growth many times comes slow. Never allow impatience to have any power, because it will pull you back.

I received my realization of the 20th verse of the 14th chapter of John in 1903. I suppose I had read that verse hundreds and hundreds of times, and yet one blessed morning I had advanced far enough out of my old life, my old thought, to receive the truth that was in the verse. The truth had been in that verse all those years that I had been reading, but I had never developed, never reached the higher plane so that I could understand that truth.

Day before yesterday I was busy, and hurriedly read a magazine, and I said, "There is nothing in that at all, I do not know why anybody should print such a thing as that," and threw the magazine down. After two or three hours' praying, holding for higher and truer things, by accident I took up the magazine again and as I read those paragraphs I was astonished to think that there could be such a change in my mental condition. If that is true of myself it must be true for us all. The truth is always present in the Bible; it always has been there,, it always will be there; it is just within ourselves whether we can understand and know that truth. It is the secret of unfolding, never the fault of the Truth. The fault is in ourselves.

Many times have I thought when I have read things, "Oh that is tiresome. Why do not they write something new?" and when I get back in my own self-reiterated thought, I by my own thought and prayer have raised myself into the place where I may receive the truth, and am astonished at the wonderful truth is there. Many people find fault going to church week after week, Sunday after Sunday, and hearing the same things. I have heard the criticism, "I have heard

that chapter read a hundred times; it is always the same thing, he never makes any variation, always the same thing."

When I used to go down to the Halls of the Ancients my friends knew exactly what was going to be said; you will find out that God is Love. That is true. I gained that conception many years ago, God is Love; but do you suppose I could guess at the meaning those three words would have for me today? And the unfoldment grows every day of my life. It is my unfolding to spiritual things. The truth is there if we could by one jump come into the unfoldment, but it is always slow growth, because we are each occupied with material things and our lives are so filled with these things that they draw us from our higher, our divine selves into these every-day material things; not that they are wrong. We have to live in both our upper mind and our lower mind to be normal; and if you put either one aside you are not in harmony. It is meant that we should enjoy both, but most people, when they enjoy the lower, live in it to the extinction of the higher, the divine. They lose sight in enjoying the personal things, of the higher, the God within. But the human being to be at his best, to be in harmony, to have health as well as happiness and success, must live in both.

Often the criticism comes, that we reiterate the words of Truth, that God is Love and the allness of God. That is true. But I do not think one Sunday passes over me that I do not get a higher realization, a different view; and yet the words are the same, because I am trying, as you each are, to unfold to the highest, to get more closely into my oneness with this wonderful God; with this that is myself; with this which I am miserable and unhappy away from, as all God's children are. We have to live to

our oneness. There is no perfect life separate. If we could once see how the individual could come to this oneness in the quickest way, what a wonderful thing it would be! But God made us different; each one a different individuality, each one to live to that individuality. How then could there be a short way for us all? Each must come to the highest in his individual, God-given way. That which would be the easiest way for me, might be the hardest way for you. But if we trust, if we affirm our ideal, take the very highest that we can, today, and try to reach that ideal; fill our mentality so that our very body thrills with the desire for that manifestation, tomorrow our ideal will advance. We will have changed, that ideal will have advanced another step; and next week we will have still another ideal higher than the one of this week; and so on through all eternity always upward, always unfolding to the Truth.

Then when one says I am tired of the reiteration of that teacher or talker, you see the fault is in the individual. He is not unfolding to his highest. If he were he would see with each phase, with each new presentation of the old Truth, something so beautiful, something he had not seen before..

I remember, this morning, when our Bishop was talking of God's Love, I thought how many, many times that theme had come before me, and this morning I think I received a higher conception; it struck me as more wonderful, more beautiful than it ever had before. As we advance, as we reach for spiritual things, they come to us. God never lets one prayer, (and desire is prayer,) for higher things, for spiritual things, go unanswered. Our God of Love always answers that desire the moment that it is formed in our consciousness, and we do not have the higher realization in our minds. Christ understood this so

taught the multitude, and yet He said perfectly in all of his teachings. He they had ears and heard not. We are not different today. Many years I had ears yet heard no Truth. My mind was not prepared for it; was not receptive; and I think today we can truthfully say there are many who have eyes and see not, for when a healing is made before their eyes they will not acknowledge it. He also said that if He told His disciples the things He would like to tell they could not bear them. They would not understand them because they had not constant teaching, and in the personal vibrations of our Savior yet they could not understand the things He desired to tell. But He promised them—and all those who believed—that He would send the Spirit of Truth to teach them, and guide them into the Truth; not His, but the Father's, God's Truth.

Then his promise is to you and to me to guide us, if we so desire it, into the Truth of our Father; leading us back into our oneness with Him.

I wish I could make this so you could understand and feel the privilege that is yours; the privilege that it is "to become sons of God;" to have this Spirit of Truth for your Teacher, to lead you into your highest and your best, the best thing possible for you, the individual. This is your privilege, now will you accept it, and never grow weary of hearing the Truth? Will you ask that this Teacher may unfold you; bring you to the place in spiritual knowledge that you may understand and receive the highest message there is in it for you?

It is one of the greatest blessings that ever comes to a student to feel this reaching up to the infinite God, knowing that, as we do so, we receive that knowledge for ourselves. It becomes our knowledge, and we can thus become sons of God.

After

BERTHA A. WEEKS.

In memory of Mrs. Mary Cordelia Sabin.

After the journey was ended,
And the shadowed pathway trod,
After the day had dawned gently,
The bitter, chastening rod
Was lost in a flood of glory,
That swept o'er the rolling tide;
And an angel at the gateway,
Swung the jasper door aside.

After thy life of repression,
In the shadowed world, below,
After thy grief, and anguish,
Lest loved ones should ever know;
Thou shalt bathe in living waters,
That lap 'gainst the golden strand,
Thou shalt sing the glad hosannas
That ring through the summer land.

After the silent suffering,
That descended like the rain;
After the shadow grew deeper,
And the nights brought weary pain,
Afar, through the sun-kissed ether,
Came the rush of angel wings;
And a voice of liquid sweetness,
Gave promise of wondrous things.

After the dear one has vanished,
From mortal vision, of man,
After the loved hands no longer
Continue the work they began;
Sorrow not, ye who yet linger
In lonely sadness and tears;
Remember, she has gone higher,
To work in glorified spheres.

"After thy toil in the shadow,
Oh, daughter, come unto me;
After a life spent for others,
Thy joy is waiting for thee.
Come thou with me, to the beauty
Of the fadeless, rose-strewn shore,
And gather blossoms, forgetting
The shadow loved ones deplore.

After the heartache, the joy-bells
Shall ring with wonderful charm,
After the tempest of sorrow,
Shall fall enveloping calm.
Her words of counsel shall echo
To those who prized them before,
For the angel, at the gateway,
Reopens the swinging door.

After the twilight has softly
Folded its beauty o'er all;
After the quiet of evening,
Over the meadows shall fall;
Then list, for things to be cherished,
Float through the gate, swinging wide,
And light shall dawn to the loved ones,
This side the Mystic Divide."

Divine Mind Controls All

Miss MARTHA E. VAN VOAST

Before the Evangelical Christian Science Church

IN PROVERBS, 3rd chapter and 6th verse: "In all thy ways acknowledge Him, and He shall direct thy path."

In order to fully understand this direction, "Commit thy ways unto God," we must know to whom we are committing our ways. Our God is a God that is all good; that knows nothing the opposite of good. Our God is an omnipotent, all-powerful God. He is an omnipotent God, and all-knowing God, and Good, God, will direct our paths. If we fully understood this text it would be the Good, God, will direct our paths. If we fully understood this text it would be the end of all worry, of all anxiety, of all thought of the future.

Many of us, when we leave the old thought and come into the new, bring with us all of our old teachings, all of our old worries, looking ahead or carrying the past. The minute we receive the realization of the allness of Good, Good, it drops from us like shedding an old shell, and we take up the new thought, the belief in the positive and permanent good. Then whatever we have to do in our lives, it does not matter what it is, we simply commit unto our God, knowing that it is all done and we have nothing to do but to receive.

Now, something comes right in there that we find a very difficult thing to do, particularly do new students find it a hard thing to accept in its fullness, in every detail of their lives. Remember that knowledge that does not apply to every minute of your life is worthless.

There is no use to bother with it, if you can't take into every minute of your life, every bit of work you have to do. I would not bother with it. Sometimes people say, "Oh, yes; you sit and treat all day, and you do your work; it is very easy for you." We are all made on the same pattern. We each one have to fight out our own salvation and whatever we have to do, it does not matter what it is, we can always choose the wrong path. If we want to choose the right and stick to it we have to fight.

I used to plan in my old life. I would say, "Tomorrow I will get up at such an hour, I will do so and so, until I would have every hour of that day filled completely with plans of what I was to do. I got up in the morning and I tried to carry out that plan, and very likely before noon the plan got criss-cross, and my disposition got criss-cross, too, because I could not have my way. I had planned it all right, and now I could not carry it out; something happened so that it would not go, and I was in a fret and a fume. Somebody did not do as he had agreed to. I was cross because people ought to do right and should not say things they did not intend to do. I was in a fret and I was worried, and would go to bed at night with a headache. And, oh, such a tiresome day! Why? Simply because I had been working from my own self-thought, without the thought of God-Mind, of Infinite Mind, of All Good. I would not think of today making a plan for tomorrow in my new life. I have nothing to do

with it. I have given it all to God and He attends to my tomorrow. I do not have to do it. I am to do what He brings. I know when I call on Him for my good it cannot but come to me, and what comes to me is good, because I have committed my way unto Him, and I have nothing more to do with it. Something will come up in the morning very likely different from what I think now. That is all right. It will be just what He sends me, and I will do it just that way, happy that I can do whatever He sends me. I know it is good.

You see it is different from the old way of thinking. It takes you out of your personality and your wilfulness and your set ideas. You haven't any ideas. You simply accept the thing that comes, and you thank God that you can do it. Sometimes He gives you tasks that look a little bit difficult. When I first began this work He brought me some strange things. I used to say, "Well, I can't do it myself, but I know with God's help I can, I will do the best I can," and then when through with it, and it is done, something else comes next. There is always a next, it never stops. The person that commits his ways to God you may be sure will have no time to look back or compare his work with other work, or other people's work. It will just keep you busy right along, you will not have an extra minute; every one will be filled; you will go right along and do the work and thank the Lord that you have it do; and you will be perfectly happy because you have not time for anything else. You do not have time to think whether you are tired or whether you are not. God does it through you. How can you, a spiritual being, be tired? Impossible! You do not have to do the work; you do not have to worry about it. God does it.

You are in an office and somebody brings in a great pile of work, and you say, "I don't know how I am going to get through with it." If you sit down and talk about it and tell the other woman or the other man, what a big pile of work you have to do, you get nervous and tired and before you get to the work you have exhausted all your energy, you have not enough life for your task. You do not have to do it, but the God-Mind does it through you. Slip right along, and it is all done before you know it, and you are ready for another big stack. You do not have to do anything about it. If after you have done it—I know ladies, and I have heard gentlemen talk in the same way—you say, "I have done a big day's work today, I have done so and so," and keep it up for twenty minutes, you are repeating the worries of the day to no use. It is thinking about it, thinking how hard it is that makes it hard. It is all in your view point. If you have committed your way to God without any thought of worry, it is all done, and when it is done do not let it into your mind. It is bad enough to do it without thinking about it.

There is another way to commit your way unto the Lord. I remember during the last inauguration a friend of mine had some friends come from the West. They wanted to go, as everybody else did, to Mt. Vernon. They got to the cars, but there was an immense crowd. A policeman said, "You can't get on the car and if you get on it is so heavy loaded the car can't carry you." She thought, "I will commit my way to the Lord; if I am not, then I will not. I will just stand here and let it alone. I will depend on the Lord to take care of me, I have nothing to do with it." She stood there and the train rolled in, the cars stopped with steps exactly

in front of her, and all she had to do was to raise her foot and step on the car. She said, "I am on the car all right, I will see whether I get to Mt. Vernon, but I think I will." She had a delightful trip and everything was prepared for her.

I was just beginning to take the Vibrating Treatment that is found in Christology. I had taken that treatment quite a little while and I started out and I walked about five miles and I never changed my step. Every street car, automobile and bicycle cleared the way. I passed along. I recognized my oneness with the omniscient God-Mind. It is so wonderful and has always been so with us in the world. If people only realized the power there is in it, there is not one human being that would have it any other way, never for a minute, because it simplifies life, it makes it a joy to live; and instead of worrying and fretting, there can be no worry when you have thrown the responsibility off of yourself and given it to God. It is all ended for you.

I think I have learned one important point in this, if I might so call it, and that is, in order to commit your way unto God, you have to take out of it self-will. That is not very difficult if you get the right point of view. Of course I recognize that I am one with the Omniscient Mind, and so I have all, but how far can I see at the best? I can't tell what may happen before tomorrow morning. Omniscient God-Mind knows all. It is the power above all powers, the knowledge above all knowledge. I can commit my way to it, that God-Mind, with perfect faith, and trust in it, knowing I can trust it.

We women have another source of worry. We do like so much to have people do what we think they ought to do. It is so comfortable to sit down

and tell somebody what he ought to do and have him do it. But when we get this realization of the real Truth, we simply know that we have no further responsibility than to do right ourselves, and then let it alone. We recognize that we owe to every human being a good example, to do exactly right ourselves; that we owe to every human being. When that is done they have a right to live their lives to suit themselves; and as far as our willing or thinking of their lives we have no business to touch them. Simply let them alone to fight it out to suit themselves. The omniscient God-Mind will bring them to His Truth in good time, if we keep our minds out. When we learn that what we like and do not like has nothing whatever to do with any human creature's life but our own, if we are willing to trust God; if we believe that God is All Good; if we ask for that good and have the slightest bit of belief or trust in God, we know that nothing can come to us but perfect good. That relieves all fretting and worrying lest anything can come to us but perfect good. We know what has come to us is perfect good. We can't see it now perhaps, but we do not have to see it. We can leave that alone and trust. I do not believe there was ever a condition but that you will not in a little while be able to see—if you do trust and do believe in Good—that it was the very best for you.

Years ago I passed through something; if anybody had told me was good I should have said "No, it can't be," yet it proved to be my highest and best good, and I thank God for it every day of my life. That is right. When I first came to Science, I was a little careless as young Scientists are apt to be. I knew God was good, I believed so, and I accepted it, I took it for granted that I

was taken care of. I did not ask for protection, I ought to have asked for protection. I got hurt; I did not think the hurt was good; I did not like the pain; I did not like the idea of accident attacking me; but I held on to the thought "God, Good, is my all, I want nothing else," and I had the grandest demonstration of God's goodness that I have had in my life. I was talking about the realization, trying to teach it to other people, and out of that seeming disaster I received a realization that will last forever, one that was worth everything to me from every standpoint. So I got my good.

It is for every one of us and it will come to us just as surely as we affirm and re-affirm and believe in Good.

Now, mind you, affirmations are simply cultivating a belief, faith. You can make an affirmation, and possibly you do not believe one word of what you are saying. You say it like a parrot, and every time you say it you are sending a little more blood to that portion of the brain; cultivating brain cells, as they used to tell us at school. After a while you make that affirmation with power; you keep on making that affirmation, and you make it with double power, and it becomes a giant in strength. That is the power of affirmations. That is just what you do. You are cultivating your own faith. You are cultivating in your own brain, power to believe; cultivating brain cells. Do not ever be tired of affirmations.

If you think idle thoughts, you are wasting time; you are wasting power; you are wasting force. Take a thought that is a good one; take an affirmation that will help you, and just let that pass through your mind, instead of an idle thought. Do not have idle thoughts. I used to spend my time dreaming, idly

imagining all sorts of foolish things. One of the hardest habits I had to break when I came to Science was that foolish habit of letting my thoughts drift hither and yonder, putting in place of those thoughts affirmations that would make me strong; affirmations that would give me perfect health; affirmations that would give me happiness, prosperity and peace. I made them feebly at first, but I grew stronger, and then I learned that if I wanted a thing to have strength and power over me, I must put it out with all there is in me; say it with all the force I had, and as I did that I began to get stronger and stronger, just as you will.

To commit our way unto God means that we are willing to give up our way; that we are willing to accept the allness of God; willing to accept the omniscient God as the power we are willing to trust, and that we never will set up our will, our want, or our dislike against His will. Thy will be done in earth as it is in harmony—God's will. That is a beautiful thing, to think that we can not only say God's will be done, but that we are happy knowing that it is done for us; that we can give up our wills perfectly and let God's will be done; take our human personality out of it and let the Divine have full sway. Just as we are able to do that will God take care of us. Just as soon as we can commit to God our ways will God take care of us perfectly, give us everything we need. "Commit your way unto the Lord and He will bring it to pass." Do the right. Seek ye first the kingdom of God and its rightness and all things shall be added unto you. All that you need; every want will be supplied; every desire will be granted. When I say this sometimes at my Friday night meetings, people say, "Do you really and truly mean that? Do you mean to tell me that your desires

are granted, that you do not have to ask for things?" It is an absolute fact. I am beginning to be cautious about the things I desire, because I find they come to me. Sometimes it takes a little while; sometimes the desire is hardly expressed

in my mentality before God gives it to me. He will do that for each one of you just the minute that you get to the place that you can say Thy will, and do absolutely right. Fill yourself full of God-Love, and everything is yours.

"Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are silent threads of gold which when woven together gleam out so brightly in the pattern of life that God approves."
—Canon Farrar.

"No man is born into the world whose work
Is not born with him. There is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil."
—Lowell.

"The divine in man is the only hint we get in life that there is anything divine in the universe."

"Folks who never do more than they get paid for never get paid for more than they do."—Elbert Hubbard.

For of the soul the body form doth take,
For soul is form and doth the body make.

—Spencer.

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light;
There is an arm that never tires,
When human strength gives way;
There is a love that never fails
When earthly loves decay!

"Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius."—Buffon.

"Others shall
Take patience, courage, to their heart and hand
From thy hand and thy heart and thy brave cheer,
And God's grace fructify through thee to all."
—Elizabeth Barrett Browning.

Teach us that no evil is intolerable but a guilty conscience, and that nothing can hurt us if with true loyalty of affection we keep Thy commandments and take refuge in Thee.—William E. Channing.

In that vision of light, I saw the faces of all the little children who had come into the world since the beginning of creation—innumerable jewels, everyone representing a hope of God.—Charles Wagner.

When you think that you can do a certain thing you cause all the energy of the system to flow into that faculty that is employed in doing that particular thing. This energy will build up that faculty, and you will soon be able to actually do what you thought you could.

"Blessed are the merciful."

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Unchain the Truth

Popham Beach, Me., June 15, 1908.

TOGETHER with my son, his wife and children, Miss P. A. Beckman, church secretary, and Miss Van Voast, general secretary, we arrived at Popham Beach in the early part of June, since which time the special correspondence has been carried on from Popham

Beach instead of Washington. The Washington office remains open and nearly all of our healers are there and will remain there during the summer and all correspondence regarding business affairs should be sent directly to Washington and not here.

My object in going away so soon was to change my environments and get myself in perfect condition to deliver the course of free lectures which commences on the sixth day of this month. They will continue from that time until the last of the month, five lectures a week.

These lectures, as you have been told, are absolutely free and are given once a year during the month of July. The prospects for the coming lecture course are that there will be a very much larger attendance here this year than has been before but the town, I think, will have adequate accommodations for all who come. The rates for board, instead of being increased, have been reduced and the rates range now from six, seven, eight and nine and possibly, in some instances, ten dollars a week, but nothing higher. There are a number of good boarding houses where the lower price prevails. The hotel rates commence at seven dollars a week.

During the month we have had much pleasure, if I might term anything pleasure at this time, in boating on the ocean. The air is so pure and invigorating and strengthening, the water is so clear and sweet and lovely and the waves are so exhilarating and surrounded, as the ocean is on this coast, by the rugged

scenery and rocky islands, the pine-be-decked hills, altogether form a picture that, in my judgment is unequalled in any place that I have ever seen upon the salt water shore.

Those who come here during the month of July to attend the lectures will find a most delightful, health-invigorating resort, because atmosphere helps our health, builds up our bodies and makes us strong. Air is made to breathe and food is made to eat and we are made to have common sense and the invigorating air of the seashore does help and the mountains the same. Change of scenery, environment, does much to relieve the mind and build up the bodies. That is one good thing we have here at Popham Beach. It is a change and it is almost nature unadorned. The people are primitive in their tastes and habits and in their education and almost entirely different from the people in the more inland states. These people are sincere, upright, and their lives are so different, their modes of thought are so different that they are a study which will do any person good to follow for a while.

The largest fish caught by our party during the month up here to the date of this writing, which is the 15th, weighed fifty pounds, caught in water 150 feet deep; numbers of others of lesser weight but yet up in the thirties and above. These were codfish, the largest ones.

Personally, I prefer to catch little fish. I like the pan fish better than the big

ones, I like them to eat better and I am not sure but that I like the fresh water perch family as well as any other class of fish in the world, although the mackerel and the coners, the chaotogs are very palatable and sweet nice fish, besides the other grades of fish, the smaller shad, the haddocks, some of the hake family, etc., are all good in their way. The water being cold and deep gives you the freshest and sweetest fish you can get anywhere in the world, unsurpassable so far as purity and sweetness are concerned.

I shall remain here during the month of July, delivering lectures and then, in August some time, get back to Washington and prepare for our September church opening and go on with our work. I have decided, for the present, to abandon the thought of an international lecture tour perhaps for a year. Mrs. Sabin not being with me, I have more to do and have to stick to the church closer. The general church throughout the world has progressed wonderfully during the past year. More books have gone out by far than during any preceding year and a number of new papers have been started in the interest of this Evangelical Science, one in South Africa, one in the Island of Ceylon and one in Australia.

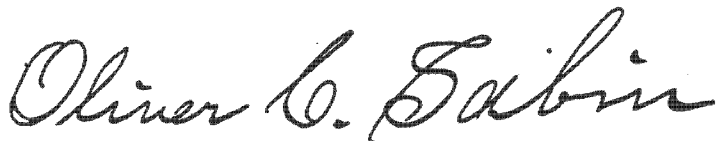
My advice to all of our students is to enjoy life as best you can, know that all that is is from God and is good and enjoy the goodness which He gives you. He gives us life to the amount of our possibilities and we should thank God

for good. Keep up a constant and perpetual study, keep yourself in touch with Infinite Mind, your mind in tune with Divine love and the world will go smooth and happy. There can be no laches without punishment, there can be no failure to obey these laws without bringing disaster and hence we have to be careful. The oldest of us have to be careful, as well as the others. We are all controlled by the same law that we will reap precisely what we sow and unless we keep in touch and in tune with Infinite Love and our minds and our thoughts are of the proper character, filled with the understanding and the determination that good is all and there can be nothing else than good, we will reap disaster. Life is deathless and we must thoroughly understand that God Almighty life is ours,

that we are the image and likeness of eternal life and nothing but eternal life can come near us unless we so elect. We must further remember the old adage that vigilance is the price of liberty and it is so in this, it is vigilance that is the price of the liberty of the Truth, and if we have our liberty through the Truth, then we are free indeed and God Almighty's love will cover us and surround us and protect us and no harm can come near us.

I send to all our readers and students and workers everywhere my sincere love and benediction that God Almighty does bless them and fill their lives with happiness, their bodies with health and their environments with prosperity and that eternal and perfect harmony shall surround them forever.

Lovingly yours,



Bishop.

Never be satisfied with the ordinary; you can have the best that is to be had but you must be alive.

The man who likes what he is doing now will soon find something to do that he will like better.

Complain about hard times and you will create the cause of poverty in your own thought and action.

Our destiny is not mapped out for us by some external power; we map it out for ourselves. What we do in the present determines what is to happen to us in the future.

Believe that you are in the hands of fate, and the creative forces of your system will build for you a personality so constituted that it can be influenced and controlled by almost anything.

In Memoriam

An Old Friend's Tribute to Mrs. Mary C. Sabin.

WILLIAM McCAMBRIDGE.

NO OTHER person in the city of Washington, with the exception of her husband, had known Mrs. Mary C. Sabin as long as I, and, looking back over the many years of my acquaintance with her, I desire to pay the tribute to her memory which that long friendship and quite intimate acquaintance suggest.

I first met Mrs. Sabin nearly forty years ago, then a young wife and mother in her charming little home in Illinois. I remember that her house was a bower of beautiful blossoms, fragrant with their perfume. Her love of flowers deeply impressed me, and, throughout all the years that have slipped away since then, I have associated Mrs. Sabin's character with their beauty and fragrance.

Her love of family and home was the one feature of her life which appealed most strongly, perhaps, to me. In my mind her devotion to her family most firmly fixed the conception of her nature, indicating the depth and breadth of her love for all humanity. Her devotion to her husband, to her children and to her grandchildren was perfect.

Mrs. Sabin was faithful in all things. She was honesty and integrity personified, unfaltering and unwavering in the performance of her duties as wife, mother and friend, consecrated to her

high ideals of life. She was "true as the needle to the pole;" sincerity and constancy were ever manifested in her friendship.

She was an artist of rare ability, and possessed the artistic discernment and appreciation of the beautiful, the harmonious and the true in life, in character, in nature and in all things. She saw these qualities where others failed to find them.

She was gifted in an excelling degree with woman's intuition. Her mind reached conclusions by direct lines. Her decisions as to right and wrong were prompt, usually instantaneous. It did not seem necessary for her to hesitate or reason over such matters. Her judgment was relied upon by her husband and the other members of her family as being well nigh infallible, and her opinions accordingly were valued and respected.

Mrs. Sabin's attributes of mind and heart peculiarly qualified her for her work in Science, to which during the later years of her life she was consecrated and to which she gave all the energy and zeal of her nature. Her trust in God was infinite, her realization of His promises perfect and complete. She dwelt securely in His love because she knew.

With love and deep respect I shall ever remember this kind, gentle, self-sacrificing, earnest woman, true to her conceptions of right and duty, zealous and earnest in her Christian life; this devoted wife and mother, faithful and constant in her friendship.

THOUGHTS WORTH WHILE

When in doubt don't, but don't doubt too long.

Take things as they are and proceed at once to make them better.

Greatness is possible to all, and a genius is slumbering in every mind.

All circumstances, even the most adverse, have possibilities that we can use.

This world is a beautiful place in which to live. Be in no hurry to take your departure.

Live constantly in the faith that every change will lead you to better things, and it will.

Good luck is the result of well-directed efforts. Bad luck is the result of mis-directed efforts.

If anything disturbs you, there are weak places in your mind; the remedy is to make these strong.

Why worry about troubles, and why weep about wrongs? That which is wrong deserves no tears.

BE STILL

Would'st learn of God, His love, His wisdom and His will?

Enter thy chamber then; commune with Self; be still.

Shut out the world, which ever seeks thine ears to fill;

Would'st grow in grace? Thy chamber enter, and be still.

—Katherine R. Francke.

All things are good for our proper use—but nothing is good if it uses us.

"Believe in yourself."

"He needs no other rosary whose thread of life is strung with beads of love and thought."—Persian.

"Half the ills we hoard in our heart are ills because we hoard them."—Proctor.

"He who forgives and doesn't forget is trying to settle with the Lord for fifty cents on the dollar."

Regret nothing; waste neither time nor energy upon that which is gone. If you have made mistakes correct them, and do so in a happy frame of mind; if you have failed, do better, and know that you can.

We who know the Truth of Life must first change the world in ourselves internally before the world can be changed in others externally. If we know the Truth of Life and do not live it, we are as a lighthouse set upon a hill in which the light has gone out.—Lucy A. Malory.



MY DEAR CHILDREN:

Our lesson this month is also hard to explain. You blow a soap-bubble, you cannot see that which makes the bubble—the air in the bubble. You breathe this same air all the time but you cannot see it, but if the air be all pumped out of the room where you are you cannot breathe and soon die. Spirit is something we cannot see but is the real being, the being that is everlasting that is in the likeness and image of our Creator. We have always looked to the body—the physical—as the real being, but that is always

changing, passing on; the spirit is the eternal part of us. By shutting off the belief in material things listening to the still things, the little voice inside of us, can we know the spirit within us. When we are all alone either on the ocean or in the woods we hear something within us and after a while we can hear this little voice always and that divine part of us the Holy Spirit of Truth will guide us directly and safely to the highest good we can attain to and if we listen and obey this voice it will lead us always higher, till at last we become like Him.

EDITOR.

1st, God Is Spirit

Monday.—God is spirit, and they that worship Him must worship Him in spirit and truth.—John iv:24.

Tuesday.—Now the Lord is the spirit and where the spirit of the Lord is there is liberty.—II Cor. iii:17.

Wednesday.—And lo the heavens were opened into him and he saw the Spirit

of God descending as a dove and coming upon him.—Matt iii:16.

Thursday.—I have my spirit upon Him; He shall bring forth judgment to the Gentiles.—Isa. xlii:1.

Friday.—For he whom God hath sent speaketh the words of God, for God giveth not the spirit by measure unto Him.—John iii:34.

Saturday.—It is the spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life.—John vi:63.

Sunday.—The first man Adam was

Have you a Teddy bear or a doll? Is the doll like you? It has legs and arms and a head, everything that you have, why isn't it like you? Yes, it is much smaller and it can't move or eat or grow as you do; that's right; it isn't alive and you are.

The doll and bear were made by man; and man can't make things alive. You

made a living soul; the last Adam became a life-giving spirit.—I Cor. xv:45.

We cannot describe spirit. "Spiritual things must be spiritually discerned." It is only through our own spirit that we can know God.

were made by God. He made you "in His own image and likeness," Spirit as He is spirit. That is why you move and think; that is why you can do things and make things and become what you truly wish to become. Never forget that God made you spirit with power to choose your own career, that you are spirit now and that you will be spirit forever and forever.

2nd, We Are Spirit

Monday.—And her spirit came again and she arose straightway; and he commanded to give her meat.—Luke viii:55.

Tuesday.—But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you.—Rom. viii:9.

Wednesday.—The spirit itself beareth witness with our spirit, that we are the children of God.—Rom. viii:16.

Thursday.—Know ye not that ye are

the temple of God, and that the spirit of God dwelleth in you.—I Cor. iii:16.

Friday.—There is one body and one spirit.—Eph. iv:4.

Saturday.—If there is a natural body there is also a spiritual body.—I Cor. xv:44.

Sunday.—And because ye are sons God hath sent forth the spirit of His Son into your hearts crying Abba, Father.—Gal. iv:6.

3rd, Power of Spirit

Monday.—For the letter killeth, but the spirit giveth life.—II Cor. iii:6.

Tuesday.—Watch and pray that ye enter not into temptation; the spirit indeed is willing but the flesh is weak.—Matt. xxvi:41.

Wednesday.—For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.—Rom. viii:2.

Thursday.—And he shall go before his face in the spirit and power of Elijah to turn the hearts of the fathers to the children and the disobedient to walk in the wisdom of the just.—Luke i:17.

Friday.—For to be carnally minded is death, but to be spiritually minded is life and peace.—Rom. viii:6.

Saturday.—For by our spirit are we all baptized into our body, whether Jews or Gentiles; whether we be bond or free;

and have all been made to drink into one spirit.—I Cor. xii:13.

Sunday.—But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.—Gal. v:22-23.

God made us spirit and gave us the power of choosing to dwell with Him or by ourselves.

We dwell too much alone and the result is sorrow and pain and want. Let us learn while we are young to keep close to God and rest upon His power and we will have joy and peace and love.

Once a king planted a little seed. The sunshine and the rain wakened the seed, and it sent its little leaf buds up into the cold world. Unlike other little plants it was afraid of the cold and the wind so it thought it would throw a little thin blanket over itself until it became used to the cold, then it could easily throw the blanket aside, but the blanket grew thick and hard so fast that before the plant

realized what had happened it could not see the sunlight or the king when he came to find out how the plant was growing. The king could see the plant and wanted to help it get rid of the trouble it had brought upon itself, but knew he could not remove the blanket without injuring the plant underneath so he watched it very carefully and loved it all the time. The plant felt the king's love and tried time and again to break through that self-made blanket, but it hurt him, and the blanket didn't seem to budge. Sometimes it got discouraged and didn't try for a little time, then it would feel the king's love so strong that it would make another effort. Finally the blanket cracked a little; after that it was only a short time before the plant stood strong and beautiful in the sunshine.

Then the king was beside it radiant in his joy at the success of his plant.

"It is the spirit that quickeneth, the flesh profiteth nothing."

4th, Led by the Spirit

Monday.—But if ye be led of the spirit ye are not under the law.—Gal. v:18.

Tuesday.—For as many as are led by the spirit of God they are the sons of God.—viii:14.

Wednesday.—If we live in the spirit let us also walk in the spirit.—Gal. v:25.

Thursday.—But he that soweth to the spirit, shall of the spirit reap life everlasting.—Gal. vi:8.

Friday.—And he that keepeth his commandments abideth in Him, and He in him, and hereby we know that He abideth in us by the spirit which he gave us.—I John iii:24.

Saturday.—But the manifestation of the spirit is given to every man to profit withal.—I Cor. xii:7.

Sunday.—And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance.—Acts ii:4.

There is a little German tale that will illustrate the leading of the spirit better than anything I can think of.

A beautiful fairy lay on the banks of a stream singing for joy. In the midst of her song she heard a sigh. She looked

all about but could see no one. In a few minutes she heard again that sad sigh.

This time she looked more carefully and among the grass she found a tiny little fairy. She picked him up and after soothing him a little asked him what she could do for him.

This is his story:

Every time a babe is born a little fairy is born with it and lives with it. While the babe is little the fairy is strong and can talk to the baby, but as it grows larger the fairy's growth depends upon the child.

When it listens to the fairy's voice and minds it, the fairy grows strong and large and can lead the child to the best; but when the child does not obey the "still small voice" of the fairy, the fairy grows smaller and weaker and weaker until the child cannot hear its voice and

has no way of knowing good and no one to lead it right.

Now this little fairy belonged to a girl named Sally, who didn't listen to the voice of the fairy and was constantly getting into trouble herself while this fairy was almost too weak and little to live.

He had heard of this beautiful big, good fairy, and had come to her for help while Sally slept.

They went together to Sally's bedside. The big fairy whispered a secret into Sally's ear and left the little fairy with her.

In the morning Sally asked her mama where dreams came from. After that she was a different girl and her fairy grew to be big and strong and powerful and led her into happiness and I think right to God.

Heroes

"What shall we talk of today, children?"

Heroes, said several voices together.

What do you think a hero is? Generals in the army and good fighters, said John, Fred and Charlie. This gives me the key to your ideas, which are honestly drawn from environment. The great noise and excitement of war develop a desire for noise and show. Our grandest hero of the world was Jesus Christ and it is said of Him, "He made Himself of no reputation." In times of peace is the time to be heroic, for in times of war people are apt to forget and think a display of selfishness and personal display is heroism. A hero is simply a man who for the time is raised to

his highest. It is easy for anyone to do an act of heroism, as they see every one looking on with approval. But to stand alone and do the right, to refuse to sanction what we see to be wrong, because we love justice, knowing we are not on the popular side, that is heroism that Jesus Christ will praise. Here little Clara put her hand up and asked, "Was I a hero to be kind to Fred after he hit me with his muddy hand on my clean waist?" Certainly you were, little one. Nothing good could have come from quarreling with him after the mischief was done. The waist can be washed much more easily than angry words can be erased.

"The evil thoughts that flow through the brain and heart should be re-retarded.

For we lessen the tide of grief and pain whenever speech is carefully guarded."

"Was I a hero when I washed the dishes for mama when I wanted so badly to go out and play?" said Flora. Yes, my little girl, and as you grow and observe life's duties you will see that our best educated men and women are those who do even the things they don't like to do bravely and lovingly, and, more,

"They are heroes who do every common day

The common duties in a common way."

Here Johnnie clears his throat and

asks, "If we don't like our teacher and then are forced to go to school, are we heroes if we go?"

Johnnie, we all have to smile at that question. You are a hero to go if you go and try to learn, thus making the best in you rise above the dislike. Go on to school and be so busy learning your lessons and storing up all knowledge you can; when you do this it is like getting a pile of bricks for building a house. Every new idea or knowledge of things you get you pile up and soon you can build a wisdom of it. You can see where every thought or knowledge brick will fit into its place, and more, you will soon learn to love your teacher. Let's try each day to be heroes. We will go now and meet again next month.—GUESS WHO.

Words

Ella Wheeler Wilcox says in a recent poem that "words are great forces in the realm of life," and that—

"Who talks of evil conjures into shape
The formless thing and gives it life
and scope.

This is the law. Then let no word escape

That does not breathe of everlasting hope."

Solomon says that "death and life are in the power of the tongue," (Prov. 18, 24). And, after all, that king of books, known as the Bible, contains the germ of all the "new thought" volumes of today.

Jesus of Nazareth, the greatest religious teacher of the human race and controlled by the God-spirit if ever a medium was, said:

"Every idle word that men shall speak they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned."

So it is not right to join in the wrong practice of belittling "words" and magnifying "deeds." Words are deeds as really as battles. Thoughts are living things and words are thought-forms or entities. A snow flake, a flower, a tree, or a planet, is only a "word" of the Creator, that is, it is a thought expressed or materialized for a few minutes, or a few years, or a few cycles.

The new thought and the Christian Science people are evidently on the right track. They are giving us word formulas every day for banishing fear, disease and poverty and for invoking courage, health, and wealth. And you

can test it to your heart's content without feeling doctor, priest or lawyer.

"The words that I speak unto you, they are spirit and they are life," said Jesus.

God, by a word, can change the mental state,
And make a burden light, however great.

Magnify your appreciation of the power of words.—Los Angeles Times.

Salt Lake City, Utah, May 18, 1908.

BISHOP O. C. SABIN,
Washington, D. C.

Dear Sir and Brother:—Enclosed please find postoffice order for \$2.35 for NEWS LETTER, Sacred Science and Divine Healing, as per offer No. 3 contained in Christian Science, What It Is and What it Does. I already have your other books, including the lesson course, and the good they have done me and my family are beyond any material value that could be placed on them. I had been a mixer of different philosophies for years, but in them there was something lacking, and not until I was all broken up, both physically and mentally, did I accidentally run on to some old NEWS LETTERS in a lot of rubbish, some of them dating back to the time you left the Eddy Church; in fact, I found the first one you issued under the reformed church, dated September 4, 1899. In these NEWS LETTERS I found what I had been looking for and after absorbing them myself I sent them forth where they belonged, among God's children, except the first one, which I greatly prize. I believe that what was intended for the rubbish fire has already started an active propaganda in Salt Lake, which must have lain dormant for some years.

I pray God that I may receive the spiritual understanding, when I may go

forth, preach the gospel and heal the sick.

Yours in love and truth,
(Signed) _____ A. B.

In every hour, in every need,
The spirit waits your life to lead.

Oh, give it heed the "still small voice,"
It leads you, listen and rejoice.

When darkest clouds about you land
The spirit asks to take your hand.

Understanding is from God,
You are not made an earthly clod.

Oh learn His mighty power and way
And walk from darkness into day.

The "still small voice" will lead you right,
It smooths your life and makes it bright.

Spirit is the only life of all,
There is no death is spirit's call.

You are the spirit's child divine,
Then trust and trust and shine and shine.

When you feel that you have nothing to live for, remember that the greatest thing you can live for is life; and he who lives for the living of life will have everything worth living for that can be secured from life.

Testimonial Meeting

Before the Evangelical Christian Science Church

MISS M. E. VAN VOAST: Tonight is our testimonial meeting, and it is the time of the whole week that is peculiarly our own, individually, to make of it a grand, glorious meeting, or the opposite, just as we take part. I know that when any one comes to this Truth the first thing that comes into his consciousness is that it is very wonderful and that God has been so good to us and brought to our consciousness this wonderful thing that has been ours always; and we have but one desire, and that is to talk of it, to tell of it, to give it to our friends and neighbors; to tell them of the wonderful pearl of great price that we have found at last.

So it becomes not only a pleasure but a privilege for us to use these meetings for just that one thing, trying to express our gratitude and joy, not only to our Heavenly Father but that we may help some one who has not yet found this place. And we never can tell whose word will have that effect, however simple it may seem to you.

Remember that this whole movement started from the testimony of a young girl simply saying: "I know that it is true because I have proved it." Now those are simple words, but that testimony of that young girl awakened something in the consciousness of one man, that all the other wonderful testimonies failed to do. He could not get away from that young girl's testimony, she was so sincere; and from that he was healed; and it was from that healing that Bishop Sabin was led to investigate. So you never can tell what a simple word may

do. It is the spirit back of the word that does the work.

To me, every day is a little bit better than the last one, and I feel, every day, the wonders of the Truth and the wonderful blessings of the Truth. I do not think we ever appreciate it until we take it to somebody that needs it very badly; until we get into a sick room, where a person has had a belief for years and years, has just been a perfect slave, as I told a woman today. This woman had complained of a bad feeling in her head; that belief had made of her life a perfect misery and she had been just as much a slave to that as if she were in chains; and she is beginning to find that she is a spiritual being and that nothing can chain her down to materiality. I tell you it is a joy to see her face, because all that misery has gone from it, and it is becoming one grand smile from the spirit of happiness and joy within. She always greets me with a smile. It is from the divine. It comes from the Truth. She is getting her freedom. She is beginning to know the meaning of the word "free," and it gives all joy and peace and happiness and love, for love is the keynote, and we cannot have freedom unless we are filled with love.

MISS BERTHA TELLYER: There is an old song that goes: "The toil of the road is nothing when we have reached the end of our way." That is sung in the orthodox churches and it is a beautiful song, but the thought is that, when we reach the end of life, everything that annoyed us and troubled us will seem so trifling. They will seem such little

things that they will appear to be nothing—just as we look back to our childhood and see how we cried over a broken doll-head or a lost doll, or trifling things but which seemed so serious at the time.

But the orthodox people wait through all these years, living in the hope that, when they do reach the end of the way, they can look back and see that the toil of the road was really nothing to make their life miserable. What is the use of looking back to one moment of pleasure in remembering that God has dissolved it all into nothingness?

In this New Thought the idea is that we do not have to wait to get to the end of the way. Every day, every hour and every moment God can dissolve and dispel our trials into nothingness. Things loom up in front of us that seem mountains, but they dissolve and the toil of the road is nothing right here, because we have reached the place where God sheds His light upon them, and we see them in their true place. His grace is sufficient, no matter what comes up. Each day His grace is sufficient for us in all places.

MRS. SUSAN MORRIS: I had some friends visiting me not long ago from Ohio. One of the ladies was troubled with car sickness. She could not travel without being sick. When the time came to start home she said, "Oh, I do dread my journey. I will go in and take a sleeper and try to sleep, but I will be sick all the way. I have never traveled in my life without being sick."

I had been talking to her about this Truth, and I said to her, "There is no use of your being car sick if you will take treatment." She said, "I am sure I will be willing to take anything. I am afraid to travel. I would have traveled a great deal in my life if it had not been for this."

I gave her a treatment as she started on her journey, and yesterday I heard from her. She said, "It was the first time in my life that I ever traveled ten miles without being sick. I was not sick one moment from the time I started from Washington until I got to Ohio, and it makes me think there is something in it."

So you see we can use this Truth for everything. There is not a moment of our lives that we can't use it some way. It comes to us every hour, every moment of our lives. We can help ourselves and we can help others. That is what makes it so beautiful to us. We hear people complaining of this thing or that; if they will accept this Truth they can be healed. God answers prayer, and we know it is the Truth and nothing but the Truth.

C. C. WARD: The prophet Isaiah says there will come a time when the inhabitants shall not say "I am sick." This was called to my attention last night. I went to a class meeting of the Methodists and one of the brothers in his testimony said that a friend of his said that he had kidney trouble; he was going down, and this brother told him what a blessed thing it was to think that we could reach a place where we would not say "I am sick" any more or have any pain.

I thought that was pretty good, but he spoiled it all. He put it off, over the river to some other time. Now the prophet did not need to tell us that there would not be any pain over the river, because we all know that spirits have not any pain. A spirit can not have any pain. So that prophecy would have been perfectly useless if it meant to be over the river. It must be somewhere where there is flesh and materiality, because we are in the flesh and apparently suffer these things. So I think that must be now, and when Christ came He said that He came to do away with all suffering.

He came to take away all our infirmities, to open the prisons to the captives. Then He says This Scripture is fulfilled to-day, the kingdom of heaven is at hand; and I believe this is the time now that we are entering into. People all around us say "I am not sick at all." I am saying it every day. I am not sick any more at all.

COL. ELLISTON: I have been reading a little lately on the subject of Evangelical Christian Science, and also some of the extracts or publications illustrating and discussing the progress of this Thought. I used to think some few years ago that a good newspaper editor knew generally more than any one else what a growing sentiment was, and what a coming sentiment would likely be, and how deep such a sentiment on any particular subject had its hold on the hearts of the people. When such a great paper as the New York Journal, which publishes between eight and nine hundred thousand copies a day, devotes columns to Christian psychology and Christian thought, and all that, running directly in our line, we may know that it is making progress. In reading you cannot fail to see in almost every line Evangelical Christian Science. Now they may call it New Thought, as they publish it in papers in different sections of the country. It shows that there is a thought that is moving as thought moved in the days of the Reformation, when mankind were bound up by superstition and the struggle came to break away. The same issue today is going forward.

Almost simultaneously with the publications in the Journal, but on an entirely new line of thought but still on the line of healing and securing help to those who cannot help themselves, the New York Times, one of the strongest financial papers in the United States, publish-

ing probably a quarter of a million daily, gave about the same space. It takes up this Thought in a little different way from what the Journal takes it, and it goes to an altogether different class of people. It is practically our Science. Evangelical Christian Science. So we are having this thing spread all over the nation, practically Evangelical Christian Science. That is what it is. You can call it anything else you please.

If you would undertake to wade through this newspaper matter and give it the time that it required it would take more than twenty-four hours a day to do it. It is very interesting reading, and I have no doubt many of you have read both of those journals; and as they are distributed all over the country it is evident the people are growing to this New Thought. This new light is spreading, and I think we ought to feel satisfied that the people are willing to accept it. It is our Thought. With our class of students here, and the earnestness with which we are exercising our Thought on this line, giving out our publications, and with the corps of workers that we have here and the good service done, I think everything bids fair for a wonderful revolution in this line of Christian thought.

Christ did heal. His disciples did the same thing. They worked contemporaneously in that subject of healing, reaching out, blessing, helping, lifting up those that had fallen by the roadside; making strong those that are weak.

I found a little clipping the other day which made mention of a statue of marble that was chiseled in Rome. The date of the chiseling was 1709. The work was sent to America, and it is today in one of the vestibules of Johns Hopkins hospital in Baltimore. At the bottom of the base of that statue Christ was repre-

sented as the Great Physician, showing that the artists in those days had fixed in their minds that Christ was the Great Physician.

When that statue was chiseled the nation was alive, the world was alive. At that time it did not meet with quite the encouragement it ought to have met with. It has been rolling on. There were many stumbling blocks between that time and this, and now it seems that a new revolution is coming on, and I feel satisfied with our work here. There is abundance to do. We can give out this glorious good thought, and we will feel the better for our work. As one good sister said a Sunday or two ago, when some one asked if she was well, "I am well and happy." And she said, "You know I am never alone." And I thought that was just like our good sister. "I am never alone." When we can get to that point where we are never alone I tell you it is a great advance. I wish that we all might feel that way. I shall try to observe that. I shall try to reach it in my little struggles along this line and try to help some one that can't help himself.

JAMES H. SHOUSE: I am young in this Science and I have not reached that point that I have a great desire to reach. Speaking along the line of how Christian Science is spreading calls to my mind my first experience. I remember hearing of Christian Science down in my section of the country a number of years ago, but the people generally thought little of it. I myself regarded it as some new fad. At my boarding house about two years ago the landlady had one of the NEWS LETTERS. She gave it to my wife, who brought it up to her room. I glanced over it and threw it aside without any more thought of it for some time. But after a time I picked it up again and be-

gan to look through it. I saw some things in there that attracted my attention, so much so that I read everything that was in it. From the reading of that NEWS LETTER I thought there must be something in Christian Science. On the next Sabbath I came to this church and since that time whenever I have been in the city I have been regularly attending this church with the intention of making the Science a study. I became satisfied that it was what I had been looking for for a great number of years.

I have belonged to other churches that thought they were right, but I did not get the satisfaction in those churches that I felt that I should have. Striving along, I never knew until I studied this thought where I was, never regarding my Heavenly Father as being with me all the time. I regarded Him as some personage away off somewhere that I had to call on and sometimes I would get what I wanted and sometimes not. But I regard it very differently now.

I have had some little experiences in demonstration along this line. I have done my best this winter to concentrate my thoughts on this Science, but I find I fail in a great many cases to get my thoughts centered as I would like to have them. So I am not going any farther tonight, but I would ask all the healers here to remember my case for me that I may become what I desire to become in this Science.

Further, as our good sister has said tonight about the spirit of this Truth, my first thought after I attached myself to this organization was to see if I could not study up some plan to spread this thought in my own section of the country when I go home. I have some friends that are in this Science, and I believe that by a little effort we can organize quite a little society in my neighborhood. I

have determined to make an effort to do that when I go home, and in that I desire the assistance of all the healers here.

MRS. O. E. THORNILEY: If we could only comprehend how much is being done on the line of this Truth in other places through the little efforts that have been thrown out from this center, it would be astounding to us. I was called away suddenly last Saturday, and I have been in Pittsburg, Pa., and Youngstown, Ohio, for the last two or three days, and I have been utterly astonished to see and hear how people are studying this Truth. I do not like to take any credit upon myself for anything; I do not intend to. But when I first came into this Truth my first thought, as has been said here, was that my friends and my relatives and everybody that I knew should know it. I would take an armful of those NEWS LETTERS and send them out; and I keep sending them out, and not one of those NEWS LETTERS has been lost—not one. I went into a house yesterday where I did not expect to see a NEWS LETTER, and the first thing I saw was one lying on a table. I asked them if they liked it. They said, "Yes," and they promised me that they would subscribe for it. Then I went into another house, the house of my daughter, and the first thing she said was, "Mother, I wish you would tell me something about this Science. Are you still in the Science?" I said, "Yes." She said, "I wish you would tell me something about it." I talked with her for more than an hour, and I never in my life saw such an expression on anybody's face as was on hers; the earnestness, the actual earnestness to learn of this Truth. After I finished talking with her I went to another friend's house, and they were there to talk about it; there to talk about my coming. Why should I not come up there and teach this Truth, teach them

about it? They asked me was I ever coming there; they had written to me. This same person had written to me one time that it would be a good thing for me to come there and teach. They asked me was I coming. I told them I could not tell them anything about it, but I would soon find out after I came home.

I merely tell this to show what good can be done just by these little things that we do, and how much more can be done if we undertake to do a little more. As our brother has just said, it is his object to spread the Truth in his neighborhood. If everybody that has a home elsewhere would make up his mind to do that it would not be long until the people would get it; because I tell you friends, the people are almost ready for it; all they want is somebody to teach them.

Last Sunday evening I went to the Methodist church. My cousin invited me to go. She said, "Do you know that our Methodist minister here is preaching Christian Science?" I said "I will go and hear him," and he did preach a sermon equal to our Christian Science teachings here. He also said that he was going to organize a class for the study of the Bible. He said that we do not understand the Bible, and his idea of the Bible is that we have to begin to study it over again; we have to go back to spiritual things. And he said, "Now, I want all of you who want to commence with me to meet me next Thursday night and we will begin to study the Bible from a spiritual standpoint."

So you see it is going right ahead, and the very instant that the ministers take it, the people are going to take hold of it right straight. The ministers have been holding the people back to a great extent and just as soon as we can throw it in the way of the ministers the people

are going to take it. I tell you, friends, it is a great thing. There is a great work in this world for all of us. None of us need be idle a minute.

Not only did they want to hear about this Truth, but they wanted to know how it was that I kept looking so young. "You are so much older than I am, yet you look so much younger," they would say. I said, "It is simply because I have stopped thinking about getting old; I do not think about tomorrow at all; I am thinking about the present, today, and that is all I have any business to think about."

One of my friends began to relate some serious troubles. They wanted their home paid for, and they were not able to do thus and so. I said, "Just stop thinking about it right there. Think not for the morrow, for the morrow will take care of itself." They said, "Well, what are we going to do?" "If you have not money today, trust God; let Him be your banker, and you will have all the money you want." They looked at me a little astounded, but after a little while it seemed as though they could almost understand me, but it would take a little more teaching to make them understand.

WINFIELD S. WHITMAN: After listening to the talks one thought comes to me more strongly than anything else, and that is the great amount of trouble we have over things that never come. I remember reading a story of an old man in Canada who worked for a poor salary and it was only on certain days that he could afford meat. One day he thought he could afford a nice round steak, so he went and got one. On his way home he stopped to tie his shoe. He laid the steak down and a dog came up and grabbed the steak and ran off with it. The old man raised both hands and thanked God. Some one said, "What

are you thanking God for? You haven't any steak." "No," said the old man, "but thank God I have an appetite." He did not look on the bad side. There are lots of people in the world that would give a great deal for an appetite and don't have it.

Some time ago a gentleman came here to take instructions in one of the classes. He was a good student in Christian Science, had lectured a couple of times and seemed to be well versed in it. I went by his house one day and asked him what he was doing with it. He said that a girl there had a headache. He told her to sit down in that chair; she sat down in the chair, he gave her a treatment, and that headache actually stopped. He was surprised. It always seemed to me a natural conclusion. There was a man well versed in the Science who was surprised at the demonstration. There are lots of other people just the same way. They know about it but they just never make a trial of what they know. They walk around and think about it and wish they knew more. When Christian Science is used there are results. All the laws of God are as infallible as gravitation. There is no failure of God's laws.

I wonder what the gentleman would do if he had a great big healing, as of cancer. I do not think he would be able to hold himself. But that little demonstration should be to him an encouragement to try more. What I would say to those people who have a great deal of Christian Science and do not use it, is that it wears out—it becomes rusty if it is not used, and you will get so you will not believe it yourself. You have to put it into use if you get anything of the benefit that Christian Science will give you.

Testimonial Meeting

Before the Evangelical Christian Science Church

MISS MARTHA E. VAN VOAST: To-night is our testimonial meeting, a meeting in which we have our opportunity of the week to tell just what this Truth has done for us and is doing for us every day. To any one in the thought that is one of the greatest blessings that can possibly come to us, because as we give out we gain; and it is always a pleasure to tell of anything that is so wonderful, that has come into our lives, changing them from the old thought into this wonderful Truth. I do not think I ever realize the great distance which I have travelled as distinctly as I do when I come to some one who is just beginning the journey, who is just beginning to learn of the higher thought.

It has been my privilege in the past two weeks to talk with a woman on this Truth, and her summing up was: "Well, I have had a most wonderful uplift." She was a good church member, a good woman, had gone as high as she could in the old thought; and that is what occurs to us in the Truth, we have received a most wonderful uplift. I think that is the opinion of every one who is honest and sincere in his desire to follow the Christ Truth; and the churches, when they come to understand the thing that we are standing for, will accept it; it is to them such a high Truth in comparison with the old one; it is such an uplift; it is such a pure, beautiful thing in comparison with the religion taught in the churches today.

I know many times in my Friday night meetings I have people come in who are doubters, who do not believe a word of

it. If they only come long enough to understand a little bit of it, it is always the verdict, "If one-half you say is true it is the most wonderful thing in the world." Good people, striving to follow the Christ life.

I can remember when I used to read the papers and shudder and feel so bad for these depraved people. The world seemed to be filled with depraved people; as one lady said, not personal devils, but something like that. I said that I had forgotten that I had come all that distance. I know there is no such thing as depraved people; I know the Spirit of Truth, that the Christ, that God is in each of these beings; but in some weak moment they have done the wrong thing, have made the wrong choice. But back of all that I see the Christ; I see the perfect being; and I thank and praise God again that that is my privilege, for I used to grieve, as this pure woman did, over these depraved creatures. I know there are no depraved creatures; all are God's children; I know He loves them; He is leading them and helping them just as much as they will take it, and it is just their wrong choosing.

MRS. MARGARET COWSILL: The other day a friend of mine had a pain in her side and asked me to give her a treatment. I asked her if she wanted me to lay my hands on the place and she said she did, and in five minutes she said, "It is all gone, every bit of it." I said, "Let us thank God that He has given us the understanding of knowing what we are."

As I was coming down to church this

evening, I thought and realized what Evangelical Christian Science stands for. It gives me so much pleasure to know what I am. I know that I am the perfect child of God; I know I have all, and it is a beautiful thing when I stop and think and realize that in my consciousness; and when we get that we have everything.

MRS. SUSAN MORRIS: It seems to me that every Scientist in the room tonight should have something to testify to. For my part I find something almost every day in this beautiful Truth that I could give in testimony. Last Tuesday evening I was called into a neighbor's house to a lady seventy-three years old. She seemed to be in a perfect swoon; seemed not to know anything at all. If you lifted up her hands they would fall down at her sides; her eyes were closed, and she did not seem to see or know anything at all. They said she had been that way quite a while. I went to her and put my hand on her and began to give her a treatment, and talked to her. Finally she opened her eyes and seemed to be as conscious and as bright as she ever was in her life. She said, "I am glad you have called on me." She did not know there had been anything the matter with her. She talked to me and I did not say but that I was merely a caller. It seems to me that I never saw any one respond as quick as she did; regain her perfect consciousness in such a short time, and she does not know that she was treated.

MRS. O. E. THORNILEY: There are so many times, as our beloved Bishop tells us, when we can be masters instead of slaves. It was one of the first things that impressed me when I was coming into this Truth, "Is it possible that I can be

the master over myself?" I realized that a week or ten days ago. I was attacked with this so-called thing that is going around, which the people call la grippe. I was sitting reading my paper in my room, when suddenly I was attacked as though it had gotten me by the throat. It stayed there for a few minutes and after a while I got very cold, and then got warm, and all this time every little while the thought would come up, "You have it, you have the grip," and at the same time I was affirming, "There is no such thing, the spiritual child of God can not have any such thing as the grip." I continued that for probably an hour. Finally I made up my mind that I would retire. I went to my bed, and I am quite sure that my body was never before as hot as it was at that time. I made up my mind that I was to be the master this time. I made the affirmation that I was the perfect image and likeness of God; that I had nothing but perfection surrounding me, and that I was hidden with Christ in God; and I made up my mind to go right to sleep. It was but a very few minutes until I did go to sleep, and I did not wake up until very near morning. When I did wake there was no sign of fever or anything else inharmonious except a little bit of hoarseness in my throat. I demanded that that should get out, and in a day or two it was all gone.

So I have realized that we are masters. When we have made up our minds to be masters we are masters, and we are the perfect children of God. If I had given way to my feelings in the first place, no doubt I would have been sick as people call it, but I was determined to be the master. It is our privilege to be masters not only of these bodies of ours,

but of our environments, of all things around us.

Several things have happened to me of late that are not worth mentioning that I do not consider marvelous, which four or five years ago would have been almost impossibilities; but thank God I have learned to be the master, and I have that mastery now.

MISS MARGARET BRANCH: Last night an old lady in the same house with me sent for me and asked me if I would come to her. I went to her and found that she had quite an attack of la grippe. I began to treat her and talk to her. She said, "I know all about that, do not talk to me." I said, "You sent for me to do God's work; now let me do it as God has taught me, and I will do all I can for you." She got very quiet and I went on and treated her for quite a while, and presently she looked at me and said, "You have helped me; I feel better." I can not tell you how thankful I felt that God had helped her, and I was pleased afterwards that to two other ladies she said that I did really help her, and I said, "It was not I; I was only God's instrument."

When I look back over my life since I have been in this beautiful Truth and see how I have progressed, how I have gotten rid of first one thing and then another, of fear and other things, I feel so thankful that I can express myself to God for the blessings He has given me; and they have been numerous along the line. We all can have the same blessings if we ask God and trust Him.

MISS BERTHA TELLYER: When we first start out in this new way, life seems so full of new interests. It seems that everything is so new and so beautiful; that our life is so full that the days are

not half long enough to accomplish what we want to do; to study and carry on all the things in which we are interested. And, so, one of the first things that we find is that we do not take as much sleep and rest as we have been accustomed to, and so we run along for a while. Presently, we begin to see that we are doing so many extra things in addition to the old things that we have been doing, and we wonder how we are going to do them. Possibly a friend will call our attention to something, "I do not know how you carry that, with all your other work." Then we stop and think; we see that we are not taking as much rest as usual, and we wonder how we get along with our few hours' sleep. That is one of the good things this Truth does. We wake up in the morning desperately tired; we make up our minds that that is one of the old imaginations that we have to shed, we get through the day beautifully, and we see that God enables us to do almost double the work we have done formerly.

WINFIELD S. WHITMAN: I think that one of the greatest privileges God has given to man is the privilege of living. I thank Him that I have the privilege of living, that I have the privilege of being the expression of God, that I have the privilege of being His child; and for all the good things that He has given me, and I realize that I have them. I live because God lets me live, and I will live, and I can live just as long as I want to live. Those are good thoughts, beautiful thoughts.

Some one has said that a man drinks whiskey and commits murder because he gets pleasure from them. Maybe there is some pleasure in them. If there is it must be a very false kind. There can be no greater pleasure that I know of than

to know God and know man and know the relationship between the two; know that you are one of God's family, that you are not a stranger, that He loves you as well as he loves anybody else. Those I think are about the finest things in this world.

I got a letter from a lady that I did not know though I had heard of her. She burned herself, and when she applied the teachings of the NEWS LETTER the blisters all disappeared. It seemed marvelous to her, and she wrote to me about it. These things used to seem marvelous to all of us, but they have lost their marvelous quality. When anybody gets well by being treated it does not seem strange; it seems natural. When they do not get well it seems strange.

I woke up Monday with that beautiful thought of grip that everybody in Washington has been having; it seemed that I had it from the crown of my head to the soles of my feet. I thought I would go out and walk it off; do a little walking and a little treating and come back home and go to work. It stayed with me. I telephoned for help, and I did get some relief, but it was nothing like feeling well. I had a high fever. About half-past seven that evening I telephoned for more help, and by half-past eight every symptom was gone, every bit of the chilliness had gone; the soreness had gone, and I was all right. If I had sent for a doctor I could have had a good spell. There is no use in being sick.

BISHOP SABIN: I was in hopes that

I would get enough of you to talk to-night so that you would let me off. Last night about two o'clock I received a message from a lady in town that her husband was troubled with a pain in his breast and he thought he was going to die. I told her to tell him that I would have the healers on his case in ten minutes, and in twenty minutes he would be well. I do not know what effect this had on him, but I got a telephone message from the wife this morning telling me that he got well right away. In every kind of case where the difficulty is acute, this metaphysical thought will destroy the manifestation of error every time. I have never known an acute case in my life where you did not destroy it right away.

I do not like to talk of cases of healing. I could talk all tonight and all tomorrow, and all week, and a month, and it would be a continuation of cases of healing. I think as to the healing part, that, while it is a great thing to have a healthy body, it is a greater thing to realize that you are living in God Almighty Love, and that it permeates you and makes you perfect. If the salvation of the body were all there is to this Science, I never would be in it. That part of it is only one. The Science not only gives you perfect health, but it renews your youth, destroys the belief of age and the thought of weakness, and destroys the inharmonious conditions surrounding you.

I woke up the other night with some kind of a thought in my mind, I forget what it was; in fact, I do not want to remember it. It was an error that would have had a tendency, if I had permitted it, to make me feel bad. I commenced to repeat to myself, "All that is

is Good; all that is is Good," and it was not more than a minute until the thing was gone, and I did not remember it since or think what it was. It was nothing—that is the thought. There is nothing but Good.

Take persons that are suffering from poverty. You can't unchain some of them because they are so pigheaded and doggedly disobedient. I am going to call it disobedience now, because they will not do as they are told to do, and they go on and suffer because of lack; whereas, it is the golden opportunity of their lives to commit their ways unto the Lord and trust and see His salvation. Take a person who has the realization of who he is and what he is, and it is impossible for him to suffer from lack or anything else. It is simple; you can't be poor; you are the heir of God Almighty; all that is is His, and you are His heir. Therefore it is all yours, and we all have it all, as we all have all the sunshine. We go into the sunshine; it comes down over us, and we all enjoy it, and we have all we can use and all we can get; and yet the sunshine is not any less after we have all taken of it.

The Savior, when he fed the multitude with the fishes, not only fed the five thousand people but he had more after He got through than when He commenced. The same law, the very same law exists today. When He came to the shore and saw the poor disciples that had gone back to their nets and had been working hard all night and yet had not caught anything, He hailed them and asked them how their catch was. They told him it was nothing. "Cast the net on the right side of the ship," said He, and here came myriads of fishes, so much so that they were not able to bring them in—a demonstration along the line of supply; wonderful.

It is the same law that gave to the prophet and the widow and her son a sustenance of many days on the cruse of oil and the handful of meal; the same law that when you want anything and haven't it you go to God Almighty and affirm who you are and what you are, with the perfect realization, claiming your own, and here comes the answer to your prayer most beautifully.

Never a law existed but that it exists today along God Almighty law, because God is unchangeable, forever, and will always be unchangeable. If there ever was a law supplied, the law of supply, that law exists today, and in identically and precisely the same way today as ever before. You can not say it is because Jesus did it, for He himself told you, "The works that I do shall ye do and even greater, because I go to the Father." He made the demonstration perfectly: He taught us the way.

Now it is not for you to talk the Truth and lie down on yourself and say, "Oh, I can't"; ask God for something and then watch and say, "Well, He is not giving it to me," and kill every possible effect that your prayers might have.

The road is open, it is for you. If you fill yourself with trust and hope and righteousness and holiness, you will reap as you sow. If you fill yourself full of doubt and hate and misery, and the thought of lack and the belief in the reality of evil, you will reap as you sow. It will whip you until it whips you under the ground. Whether you have the manhood or the womanhood to be or not to be, determines whether or not you are going to get along. I can sit and talk to you and you can read all of your life, but unless you apply what you know and do as you are told, you will suffer. If you do as you are told God Almighty plenty comes to you; God Almighty

Love fills you; God Almighty Life sustains you, fills you with perfect health, perfect harmony and perfect good; all belongs to you. It is something worth having.

The old thought, the orthodox thought, is passing away. Now within the last two or three weeks, I have been teaching a portion of the time a private class, a minister of the gospel, belonging to one of the great Evangelical churches, one of the oldest and largest in the world. He is preparing himself to teach Christian Science, as we term it; he is preparing himself to teach this God Truth to his people wherever he may be sent. He has a number of calls. He does not know where he is going unless he has decided within the last two or three days; but he is going to take God-healing with him. He came to me skeptical; he wanted the name of this one or that one who had been healed in the city. I telephoned around to a few of our former patients to know if they were willing to give their names to anybody. They said, "Certainly." He saw a number of them and it proved the case so thoroughly that he became deeply interested and placed himself under treatment for a lame knee that had been hurt at the knee cap, which slipped up and down. I understood yesterday from his wife that the knee is substantially well. We have been treating it a week or ten days. He is getting well. He is as thoroughly imbued with the Truth and the necessity of it as I am, so far as I can judge.

Take this Bishop—Fallows I think is the name—in Chicago, one of the leading clergymen there. We have all heard of him; he has one of the largest churches there; I think he is an Episcopalian, if I remember right. He has

come out for God-healing and says it is perfectly genuine and is preaching it. I read an interview from him the other day in which he said that he is getting letters from all over the country, that he and his wife could not nearly keep up with opening and reading his mail. He had more than a thousand letters at that time on his desk that he was unable to read. I sent him a letter. I suppose that letter is there.

Then there is this movement started in Boston. They have a sort of veneering that they put over it, some kind of "suggestion." If they had not called it suggestion the churches would not have had it.

They will turn them out any way pretty soon; but they would not have them around at all, if they had had the temerity to have called it God healing the sick, without injecting into it the thought of a doctor. They would not have been permitted to preach a week right where they are; but in order to make carnal mind swallow the pill, they always have a doctor in it, and give them that farce in connection with it.

Of course it shows the unrest. This minister told me: "Our churches are going down. Nobody is joining them, and on the whole the Evangelical churches are growing less and less." In a statement from the Methodist Episcopal Church in its conference I see they had lost considerably in numerical strength. Instead of keeping up with the natural increase of the population, they had lost within the last four years. They are going down hill, and I tell you their fate is written on the wall, and it is the same inscription that was put on the walls of the palace in Babylon when Belshazzar and his cronies were having the great feast. Converted into English

it means: "Thou hast been weighed in the balance and found wanting. God Almighty's avenging force is now at the gates of Babylon, and Cyrus with his army will go under the river and you before tomorrow night will be sleeping with your fathers." That is what it means.

It is the same thought that Nebuchadnezzar had when he was viewing the wonders of Babylon: "This great Babylon that I have built." He was mocked; he did not give God the glory, and he was smitten and driven from the face of man and made to eat grass for seven years because he failed to give God the glory. The Evangelical Church for which we stand gives God the glory for all, through Jesus Christ, His Son. No one of us claims superiority over another. We know that God loves us all alike, and we are all in the same work and we love one another. That is one of the earmarks of the true Christian, I do not care what you call him, whether it be an Evangelical Christian Scientist, or a Methodist, or whatever he may be; if he has not the love of God in his heart, and the love for his brother that he has for himself, that is a perfectly honest coin that he can take with him into his business and apply it, and see that he does not do wrong, and see that he does not cheat, lie or steal, but places his brother before himself, rather than behind, he has no part or parcel in the kingdom of Good, I do not care what his name is.

I tell you you have to practice this. It does not impoverish you. It does not impoverish you to give, and yet these people hug their dollars, squeeze them until they squeeze the very souls out of themselves. It does not impoverish you to give if you could only understand it; but, on the contrary, every dollar you give will be returned to you manyfold. I am a living example of it. Whatever I give I give because I want to give. It is the right thing to do. I do not talk or think about consequences, and God Almighty repays double, fourfold, tenfold, sometimes very quickly. And yet you can't get these fellows to loose their grip upon the almighty dollar until their very souls are pinched up and they are destroyed. They can't realize the fact that, when God makes them a promise, He is going to carry it out. Giving does not impoverish; withholding does not enrich, but the law of universal supply is, "As you give, as you sow, you shall reap." Personally, I do not care whether anybody gives any money or not; I do not personally, so far as I am concerned, but I am teaching the law. If I gave ten times as much as I do, it would make me ten times better off. Can't you understand this law? Can't you understand? I am talking to the world at large as well as to you. You will reap as you sow. It is as sure as the laws of God Almighty; it never fails any more than water fails to seek its level when it is loosed.

Everybody is entitled to plenty of everything; if you do not have it, find the cause and see that you get what you want.

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Knowledge without soul makes the brain of man an intellectual refrigerator. It may be able to preserve, but no growth is possible within the frigid domains.

Misdirected action is one of the chief causes of failure, but it is not possible to properly direct one's actions so long as one has nothing but failure, poverty and misfortune in view.

Refuse absolutely to say "tired" at any time or under any circumstances. Should you feel tired refuse to feel it. Know that there is enough power in your system to keep weariness forever at bay.

When you are living in the spirit of progress, a failure in one direction means

that there is something still better in store for you in another direction.

True worth will steadily develop while we live in the conscious possession of the boundless riches of the soul.

The mind should always be kept in the attitude of sweet repose. Through this state come the clearest ideas, the greatest power and the most perfect joy.

Continuous advancement can abolish poverty, because the advancement of life will increase the power of life to create, attract, produce and provide everything that is necessary to a full, rich life.

Man His Own Architect

"And ye shall know the Truth, and the Truth shall make you free.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

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

"So speak he, and so do, as they shall be judged by the law of liberty.

"All things are lawful unto Me, but all things are not expedient: all things are lawful for Me, but I will not be brought under the power of any.

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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

"Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

"And to knowledge, temperance; to temperance, patience; and to patience, godliness;

"And to godliness, brotherly kindness; and to brotherly kindness, charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

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

"And let us not be weary in well doing: for in due season we shall reap, if we faint not.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord promised to them that love Him."

The more we know, the more we understand, the more readily we are able to impart that knowledge to others. So when you are preparing yourselves to come into this Truth, you must teach yourselves; make your minds as pure as possible, and come into the Truth. I want to recommend one thing. In your study of all the books in the world study most God's Holy Bible; remember that.

Never say that you are sorry; find something better to say. The proper way to eliminate sadness is to do or say something that will produce gladness.

Every event in life will become an obstacle if we take it in the wrong way; but it will become an opportunity if we take it in the right way.

Prayer of Understanding

I will give some authorities upon this word "Understanding."

The definition, which I get from the lexicographers, is "Understand, To interpret the signification of; size the idea of; comprehend as resulting from a thought, principle, or rule. The knowing power in general, intelligence."

"A spirit is one simple, undivided, active being. As it perceives ideas, it is called the understanding. As it produces or otherwise operates about them, it is called will."—Berkeley—Human Knowledge.

"The Understanding is the faculty of thinking, and thinking is knowledge by means of concepts."—Kant—"Critique of Pure Reason."

"The knowing power in general intelligence, possessed of or exhibiting good sense."

The Understanding which I wish to explain is the Realization of the Truth that all is Spirit and Spiritual Manifestation; that there is no such thing as matter, that so-called matter is a misnomer for spiritual creation. "The Understanding, and Realization that spirit is all, is the knowledge of the Truth, which makes you free. It is the New Birth, and places you above all so-called pain, and want, and misery, believed to be incident to human life."

"It is the spiritual sight, which enables one to discern the true from the false; the gift of the Holy Spirit."—Sabin.

"In the lips of him that hath Understanding, Wisdom is found.

"Wisdom resteth in the heart of him that hath Understanding:

"The heart of him that hath Understanding seeketh Knowledge.

"Then opened He their Understanding, that they might Understand the Scriptures.

"I will pray with the spirit, and I will pray with the Understanding also: I will sing with the spirit, and I will sing with the Understanding also.

"Brethren, be not children in Understanding; howbeit in malice be ye children, but in Understanding be men.

"The eyes of your Understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of His inheritance in the saints,

"And we know that the Son of God is come, and hath given us an Understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God, and Eternal Life.

"For God is the King of all the earth: sing ye praises with Understanding.

"Let men of Understanding tell me."

These are only a few of the definitions of that word in the Bible. There are, perhaps, hundreds of them in the Bible, in different forms, but these are sufficient to give you an idea of the general trend of the thought.

The idea that this so-called moral universe is divided in two parts with the power of God on the one hand and the power of the devil on the other, is but the creation of stupid mind, called carnal mind. It is the superstition of barbaric

ages. There can be no opposite to good, because God is All. God is All, therefore, there is no room for error, and this so-called manifestation of error that we see upon the right hand and upon the left is unreal.

THEN AND NOW.

Years ago, when I didn't know,
 I thought God lived in the sky;
 Sat on a throne up there all alone,
 With a great big watchful eye.

In looking around he glanced at the
 ground

And saw us poor mortals here,
 As worms of the dust, covered with
 must,

Crawling around full of fear.

I thought he was watching day by day
 To see what each one would do,
 With a great big stick, to give us a lick,
 To teach us a thing or two.

No love was taught, but fearfully fraught
 With words of wrath and hell,
 At this distant day my sense of clay
 Can almost the brimstone smell.

How different now, as we sweetly bow
 Our hearts to the God of Love,
 We know he is here our hearts to cheer,
 For in Him we live and move.

MARGARET H. WILL.

Do not be afraid to ask for what you want. Jesus Christ tells us that we can do everything He did, if we only believe. He fed the multitude with a few fishes and loaves of bread. He sent His disciples to catch a fish and the first fish had money in its mouth to pay the taxes with. Everything He did we can do, and more if we only consecrate our lives and our souls and our minds, but we can not serve God and serve the devil. We have to leave this work of the devil that takes up so much of our time. Leave it, come into line where you will do good, because it is right to do good and you love to do good and then you are in line where you can go to God.

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DIVINE HEALING



BISHOP OLIVER C. SABIN.



VOLUME XIII.

WASHINGTON, D. C., AUG., 1908.

NUMBER 11

The Beauties of Evangelical Christian Science

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

POPHAM BEACH, ME., July 12, 1908.

THE subject of our lecture tonight is the Beauties of Evangelical Christian Science and, as I am talking to all the world, I shall talk as though you never had heard of Christian Science. If I had the power to give to each person under the sound of my voice, or those who read, a fee simple deed to enough land to enable them to live as long as they live on earth, without worriment, make them independently rich and endow them with money and all the benefits of an advanced enlightened civilization, including the luxuries of life, how many persons do you suppose would refuse to accept of such a gift from God, their Father?

Now that is what Evangelical Christian Science has to offer. It has abso-

lutely to offer to you everything without money and without price. It gives you, in the first place, a practical religion. The religions of today and the religions of the past thousands of centuries have been pro forma, covered with mystery, with rites and ceremonies which have had the tendency to confuse and enslave the people to the dogmas of the church. Here is a religion that is practical, a religion that you take with you along the every day affairs of life, a religion that will stand you in hand, it matters not what your vocation may be. It gives you God, the Father, right by your side who takes you by the hand and leads you along the pathway of life, ministering to your every want, granting your every necessary request and endowing you with health, with harmony, with perfec-

tion. That is the religion that we teach here now. It is the religion that was taught by Jesus Christ, our Savior. It has its foundation in love.

Before the days of Christ no such thing as religion was ever known. There was a society, a small one, that had many beautiful love thoughts in it that was prevalent among a few of the Jewish nations, but they were very few. This religion, based upon the broad principle love God, love your brother, was inaugurated by Jesus Christ. In all the world's history there never was anything like it. Take the old doctrine as taught by Moses, as an eye for an eye and a tooth for a tooth; he that sheddeth man's blood, by man shall his blood be shed, a quid pro quo; that is the doctrine that to a very large extent was lived up to. The principle of love was unthought or unpreached under the Mosaic system; and in all the ancient times the religion of Socrates, as he taught it, was the only one before the days of our Savior that taught the immortality of the soul. It was a new departure, a something that had never been known.

If a man smite you on one cheek turn the other, love your enemies, do good unto them that despitefully use you and in all things preferring one to the other; not only that, but taking in your everyday life the thought of love to your brother as you love yourself. If anybody must be cheated or taken advantage of let it be yourself. Never, under any circumstances or conditions in which you may be placed, permit yourself ever to take the advantage of anybody.

Now, this religion teaches us that if we do that we are more prosperous, infinitely, than if we take the advantage of the other person. If a person has no principle except that of gain and grab he will be blest infinitely more by seeing

that he does not rob his brother than he does by taking the advantage of him. You will make more dollars and cents, as a matter of fact, and you will never find a man who does that who does not love to do it. If we would square our actions entirely along the line of selfishness, I think we would get our reward in the selfish thought, but that is not it.

We must take the doctrine as Christ taught, do right because it is the proper thing to do, not for the purpose of some expected gain but because we love to do right. That is the principle and that is the religion and that is one of the beauties of our thought. Love God and love your brother, be honest in every and all conditions, and it gives you a practical religion. It makes you a success in every department of life. It makes no difference whether you are a professional man or a housewife or if you are a woman at the wash tub or a seamstress at your machine, or an artist at your easel or a professional woman along the lines of the drama, hold the thought of God Almighty health with you right straight along and you will be a success in every department of life, it matters not what you do. God Almighty life, God Almighty love, God Almighty good is with you.

This religion gives us another beauty and that is it gives you freedom; it destroys all fear. You have no fear of anything. You have no fear of sickness because you have the thought encrusted and engrounded into your conscious thought that fear is error. that God Almighty love casteth out all fear and that is another beauty, you are free. Jesus Christ says, "You shall know the Truth and the Truth shall make you free." It frees you from the fear of poverty. You know and realize who you are, that you are the image and likeness

of eternal life, that you are the image and likeness of God, that you are His heir and joint heir with Jesus Christ and, that being true, all that is is yours and all you have to do is to claim your own and reach out your hand and take. That is the thought which gives you plenty, it is the thought which blesses you and drives out all fear of want and takes you right along the line of eternal love.

It takes out all the fear of calamity. It matters not what your danger may be. If you are one of these seamen upon the deep waters amid the storms, slashing and blowing as it does upon these coasts, you realize at once and forever that God Almighty life and strength are yours, that God Almighty love is yours; and in your mind you know that nothing can harm you and nothing can disturb you, and it will be impossible for anything around you or about you to be endangered. Hold those thoughts, claim your rights and see the beautiful demonstrations that will come to you. There is no more danger of the storms than there is of the sunshine, no more danger of being sick than if such a thought never existed and there is no more danger of being in want because God Almighty plenty is always at your hand. Remember these things.

I think one of the prettiest things that this religion gives us is the perfect realization of God the Father. We do not longer look at Him as a way-off being, filled with justice, a stern judge sitting upon a throne, ordering one to go into the Paradise of love among the sheep and the other to go into the dark hole among the goats. That God has gone and in His place we have love, a love that sustains us, a love that gives us happiness, a love that gives us loving thoughts, gives us prosperity; a love that takes us by the hand and leads us along the pathway of life amid the sunshine of

eternal good, and all is ours. And this loving beautiful Father we love and we could not help loving Him because all that emanates from Him is love, love, love, It teaches us, furthermore, that God does not punish us. The old idea that the fear of the Lord is the beginning of wisdom is exploded. We do not fear God. He is not a being to be feared. We now look upon God as perfect love. If we sin, every sin punishes us. If you voluntarily place your hand in fire, you will be burned. God does not do it, you do it yourself. If you cheat your neighbor you will be punished. God does not punish you, the sin punishes you. If you throw out vibrations of hate from your consciousness against this one or that one, that hatred will settle into your body. It will make you sick and you are punished for every evil thing you do. The evil punishes you.

Mark you, God is unchangeable; He changes not. He does not have to change to hear our prayers and forgive our sins; but we change; we bring ourselves into the line of obedience, of love to universal law, justice and right, and then when we do that we receive the blessing and when we fail to do it the failure punishes us. Now, this beautiful thought that God is what He is is another one of the greatest beauties in our church.

It has given us, furthermore, the proper relationship that we bear one to the other. This idea that we are a conglomerate mass of individualities in our existence is both truth and error. That is to say: You are an individual, I am an individual and others, each of us is an individual personage, but beyond that all the same life runs through us all, the same life that is in you is in me. All life is one for God is all and God is life, and we all have the same life and the same

rights and the same privileges. The fear that goes through your heart goes through my nerves and hurts me through what we term sympathy. It is the universal brotherhood of man and the Fatherhood of God. It brings us all in this one unity, We all live, move and have our beings in this one being, God. God is life manifest, and while we are all individuals, we are yet all one and in one, All God and God manifest. That is a beautiful thought that this religion gives us.

We know, furthermore, that it makes us successful in our affairs. You have never in all your life seen a successful scientist in want; you have never in all your life seen a successful scientist who did not accomplish that for which he went. Never. It is as utterly impossible to fail as to turn this Kennebec river and make it go the other way. The same law that governs your tides and currents governs the other,—the universal law of God. If a person wants anything he can have it by putting himself in line. Success is his. There is no such thing as failure.

I am often led to think of the beautiful saying of Cardinal Richelieu to the little page when he laid before him the beautiful picture of what he would get if he succeeded. When the little page said, "Father, if I fail?" The old man rose up and in the majesty of his supreme eloquence said, "In the bright lexicon of youth there is no such word as fail." And so it is in our religion, there is no such word as "fail." There can be none if you do your part, because you come directly under the promise of God Almighty.

Naturally one of the logical results of all these good things that this religion gives us is that we have happiness. If our friends pass from us we know

where they are—simply beyond the veil waiting, going on with their work. If I should pass out it would be no more change than if I left a desk where I was dictating and go on to the next room. take off my coat and put on another, and go on with my work.

Everything in God Almighty's' kingdom is moving forward; there is no such thing as stillness. The tides go in the ocean and the oceans are moving things, new currents all the way. The earth revolves upon its axis; it goes round in its orbit and systems of worlds are no doubt revolved around one another. You find motion in everything. The motion in that oak desk will make it decay sometime. The motion in the granite's heart will make it decay; the motion in the diamond will make it decay sooner or later; everything, wherever it is is in motion, a continuous onward flow, fulfilling the great destiny of change, of filling in and passing on. Your body is in motion. No person before me will have the same body in a year hence. According to the latest scientific thought the body changes in about every six months. It used to be seven years, then eleven months, but they find out it is going on faster, it changes all the time; the body is going on. Those of you who fill your thoughts with the idea that you are growing old believe in "I am preparing for death." You ladies who lay up your silk stockings and white robes to be buried in are preparing and will furnish the corpse to wear that material. There is no trouble about your furnishing the material to be buried. Get your wedding clothes and keep them ready to be buried in, or let a man buy his coffin in advance—he may live a while but such people are sure to furnish the material to go into those clothes or into that coffin.

It is so with everything. Wherever

you throw out such thoughts it takes creation and accomplishes that which you feared and you will exclaim with Job, "That which I feared has come upon me." But if, in this constant of the body you fill it with right thoughts, "I have health, I have thought, I have happiness, I have wisdom, I have happiness, I have power, and I have spiritual understanding, God Almighty gives me youth, He gives me beauty, He gives me prosperity, He gives me contentment;" if you fill yourself full of such thoughts and of the very best things you can get, and keep it up, these things will pass away.

By and by, as I illustrated in my class, the other night, the glass of muddy water becomes clear by the constant drip of the crystal into it. Then you keep it clear by constantly thinking of the good.

Think what you want, build yourself up, grow strong. There is no more necessity of persons growing old, for the face becoming wrinkled or the hair becoming gray than there is of being sick. You must always know that God Almighty Life is deathless.

Hold to the thought that that is the only life and that life fills you.

This religion gives us an idea of what heaven is. This same subject was discussed with our Savior. They asked Him, "Where is this kingdom of heaven?" 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 heaven is within you. That is where it is. You are as much in heaven or hell here on earth as you will be ever, no place else, and you will be punished in accordance with your wicked acts or thoughts. The kingdom of harmony, the kingdom of good, the kingdom of heaven is within you. Now that does away with a great many things.

Our Savior told us, "In my Father's

house are many mansions.." That is true. There are many mansions in our Father's house, and we will enjoy them; we will travel as thought travels. Did you ever think how thought travels? From the nearest planet to this earth, traveling with the velocity of 186,000 miles a second takes 30,000 years for light to reach this earth. From the North star it would take something over a hundred thousand years for light to reach this earth. Suppose I am in spirit and want to go to the North star, I think and I am there instantly. There is no distance, there is no time, all in infinite mind is here and now.

I have often thought how we will be dressed in this other world, in these beautiful mansions. You know how our Savior was dressed. Remember always that He is your pattern, the way, the life and the truth. He is the way, He taught us the way. Our Savior would go into their midst without being seen. The first thing the disciples would know He would be among them saying, "Peace be with you." The doors might be closed; it made no difference; they might be walking, discussing things. He appeared. Or they might be fishing and He would appear on shore, dressed, apparel created by His thought. In my judgment, if we go anywhere in the spirit world we will be dressed as we desire by the creative power of thought and we will go anywhere and everywhere. Think and you are there.

We do not have to die to get into this beautiful place in the next world. It depends on our own selves whether we are to enjoy it. Unless we are filled with righteousness and love and see the proper side, we have to work out our own salvation. There is no dodging it. Every tongue shall confess and every knee shall bow to the name of Jesus Christ. You

have to do it somewhere, sometime. Whether it be a day or millions of years hence, the time will come when every son of God Almighty will confess and come into the realms of eternal love. That is another one of our beautiful thoughts that all is heaven and all is harmony and all is happiness, all is prosperity.

Here is a religion that comes to you free, as I before remarked. Will you take it, will you study, or will you let it alone? No person in the world has to take my word or any other person's word for the truth of these things. All you have to do is to study, to learn the principles upon which this thought is based and you will demonstrate and will see for yourselves. You can prove it upon your own selves. I never would have believed it and could not have believed it, if all the world had told me, but when I demonstrated it as I have on most of these things, I knew it was true and now all the world could not make me waver for an instant as to its truthfulness, as to the beauties of this great thought.

Our duty is to extend the glad hand to our brothers everywhere, to throw out a

benediction of love. Do not be parsimonious, do not be mean, but remember that God Almighty plenty is yours. Be square, be honest, be liberal, be open, be free-handed and it will come to you the same way. Don't be afraid of doing a kind act for a friend, but remember that for everything you do you will be paid many times over, but that you must not do it for the sake of the reward, because if you do, that would be your reward. Do it because you love to do it. We do not serve God for the purpose of obeying, and we do not serve God for fear of the devil, but we serve God because we love Him. We love to do good and we love to do right. That is our religion, and that is what we glory in—the Truth, and the world will come to it, whether it is now or in the dim future. It is coming and coming fast and by and by all the world will rejoice in the blessings of the knowledge of universal love. We know that God Almighty Love does sustain us and cover us and bless us along the pathway of life, giving us a practical religion and giving us perfect happiness and perfect harmony.

The world is but the picture of its thinking. On the flaming handbills and advertisements given out in the great metropolitan papers the very diseases are pictured by the adroit writers much better than the fellow can depict them who has the disease, and when a sufferer reads the statement he makes regarding disease, he finds a responsive chord in his system. Such persons will say right away, "Yes, I have that disease," and will send right off and get a bottle of the medicine. And so it is in all lines of disease. A person that is always

worrying, has fear of a cold, fear of sickness, is sure to have those sicknesses upon him by the recurrence of the circumstances which he seeks to avoid, because he has created disease by thinking it and it is bound to come.

God is Good, all good, and God created everything that was created and He created all good; therefore, all that is is good. There are some manifestations, which do not appear so, but we will discuss that later on. All that is is good, for God created all.

The Importance of Trusting

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THIS subject may be better fitted for the more advanced student than for those who have not what we term the realization, but the lesson will be good for you all to practice.

The psalmist tells us to commit our ways unto the Lord, and trust in Him, and He will bring it to pass. If you read those old authors, read the sayings of our Savior and of His doings you will find them along the lines of Science. "Commit your ways unto the Lord, and trust in Him, and He will bring it to pass." Almost all the psalms that David and others have written, strike this thought right straight. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters." These are affirmations. They strike to the core, to the center. "Yea, though I walk through the valley of the shadow of death I will fear no evil for thou art with me." This is affirmation.

The old system of praying by petition that we have in practice all over this country to-day is a system of error. It is a system that produces no results. It is not such a system as will enable you to stand in the face of death and denounce it and look to God Almighty Life and affirm its deathlessness. You must have the faith, the trust and the knowledge of who you are and what you are, and to whom you pray; and with these adjuncts you can say to yonder mountain, "Be cast into the sea," and it will go if it be necessary. This faith will face death, as I saw it within a week, the patient

with a pulse of 104, the respirations 42, and the pale, shrunken death upon the face when I denounced it in its teeth, and declared its nothingness, and when by and by God Almighty Life sustained itself and destroyed the apparent error.

But you must trust. This is true not only of the healer, but it is true in every avenue of life. It is true with the patient, and may I hope that the untold thousands of patients who may read this may understand that, when they come to God affirming eternal life, eternal Truth as their heritage, divine Love will come down and settle over them and fill them and lift them from their beds of sickness and of pain and destroy all inharmony and give them the full fruition of heaven here and now.

There is one thought which I want to mention here as I go along, about the giving and taking of medicine. I think the use of no medicine is the better if you are a good Scientist and understand the ground upon which you stand, because then you have nothing between you and God Almighty but your trust. This power is omnipotent, absolutely omnipotent; if it were not, we would not have such wonderful results. But to take the world at large it would not do. As Paul says, you can't feed the babes on strong food. You must give it to them as they can stand it and by and by they will come up on the platform where the strongest Scientist stands.

Mark you. I have never in all my life had an unreasonable prejudice against medicine. God made the medicine. The

priests who followed the stream of bitter water until they came to its head in the Peruvian mountains and there found it percolating through the roots and leaves and branches of the cinchona tree little knew the discovery they made. And yet, from the discovery we get what we call quinine, and any person who ever had any sense, who ever had experience in life, knows that that medicine has been and is one of the greatest agencies in the world for the saving of human life. If medicines, or so-called natural remedies, were not necessary at times and were not good, why is it that we find the fishes running into the fresh water for hundreds and hundreds of miles to destroy parasites that collect upon them in the salt sea? They do it and they become cleansed and go back. Why is it that the wild animals went hundreds and hundreds of miles on the broad plains, as they used to when they were open, to the salt licks? There is a remedy for every ill. There is no question about that, and it was made by God, and all that God made is good.

But the broad Scientist, with his perfect understanding can step up and go on a platform above, and where he would want ipecac, lobelia or quinine for this or that, he gives the thought, and God Almighty Life sustains him and destroys the manifestation. He has the understanding of its absolute nothingness.

But we must not allow our prejudice to govern us. We must not permit ourselves in our happiness, realizing that we have gone beyond, to become egotistical and foolish and leave the lambs by the wayside. We have to bring them with us. A good doctor in any sick case is a benediction. He is human. He can't see the chemical changes that go on in the system. You may give a person

a dose of medicine today and it will fit him all right. Tomorrow or the next day you may give him the same medicine for apparently the same thing, and it will work right against him. The doctors' system of practice is and necessarily must be a system of guesswork. But the doctors do the best they know. They give confidence and they do a world of good. Sometimes they do harm; they can't help it, because they do not know. God Almighty healing is perfect because it heals all and everything.

Now, if you would be a prosperous man or woman in the world's affairs, you have to be full of trust. Let the man or woman without a cent in their pocket, without a crust to eat, come to God Almighty in perfect trust, and they will be supplied with everything.

When the apostle came to Jesus and told Him to pay the head tax which the Roman empire charged upon all persons, they asked for this tax from the apostle.

He went to Jesus and told Him that they wanted money for their poll tax; that was what it meant. Jesus told him to go and cast in a hook and to open the mouth of the first fish that came up and take out a piece of money and go and pay their taxes. He had no doubt. He knew. He trusted. The creative power of thought put the money in the fish's mouth.

A gentleman told me of an incident that occurred in his experience in Salt Lake City. He had spent all of his money but five cents. He had a wife and several children. Five cents was all he had between him and starvation except God Almighty. He went down to his office that morning and locked the office and commenced to treat the situation, knowing that God would sustain him. He heard a rustling at the door, but a short distance from him. He

saw something white being stuck underneath the door. He jumped up and opened the door to see what it was. The halls were all empty, and there was nothing in there. He opened the white envelope and there was a ten-dollar gold piece. I can enumerate innumerable cases almost that have come to the experience of various persons along these lines. Trust God and know that His promises are absolute and can't fail to be fulfilled and you will get what you ask.

Jesus says, "Whatever you ask in my name, believing, you shall receive." Know, trust, and have no fear, and your hard times will be over. The fullness of God Almighty good is yours and it will be rained down upon your head as you never dreamed of in your most extravagant thoughts, because God Love is more willing to give than you are to receive. But you must trust and know and He will bring it to pass. Fear not. As Job said, "Though He slay me, yet will I trust in Him." Fear Not. Trust in Him. Can't you trust a few minutes, an hour or two, a day or two, and do not go off and whine and say I did not believe God would do it anyway? That is the reverse of trusting. Once an old lady prayed that a hill might be removed, and the next morning when she got up, she said: "It is still there, just as I expected." Such trusts as that, there is no good in them. Make the prayer and trust; then throw it out of your mind. Do not try to answer the prayer at both ends. You make the prayer and turn round and want to answer it; you want to tell God how you wish it answered.

Sometimes persons will be out of work. I have known two or three instances of that kind quite recently. Gentlemen came to me and told me of their con-

dition. I gave them treatments and told them how to go on, and told them how to treat and gave them a book and said to them, "If anything opens up take it and hold on to it. Know that God sent it. If it does not suit you take it just the same, if it is honorable; go on and keep treating." Why I have seen them take those little things and the first thing you know they are at the top of the ladder, having built right straight up. "Thou hast been faithful over a few things, I will make thee ruler over many things." That is the thought. It is not for us to dictate. It is not for us to answer the prayer. It is for us to ask and trust. That is as far as we have to go. You see the importance of trusting.

You can't chain this Truth to the lapel of your coat and say "I am a Christian Scientist" and go off and commit hari-kari against the laws of universal Good and expect to go scot free. The highest and the lowest, the ins and outs, are all governed by the same universal law. If we commit sin against the universal law we will be punished by that law. The day of judgment is on us all the time. We are being judged by the deeds done in the body every day of our lives. If we walk along the line, trusting in God for everything and knowing that all that is is good, affirming it and claiming it and acting along that line, trusting God, living in Him, in the realization, we can not be sick. It is as utterly impossible for you to be sick if you do this as it would be to take the Washington monument and dandle it on your hand. It is impossible. The only reason why they ever get sick is because they float. Instead of being trusters they become floaters, The world is happy and the sunshine is bright, and they say "We will just lie

down and sleep on our beats," and the enemy comes in while they are asleep because they do not trust in and rely on God.

You cannot violate a law but that you are punished. Mark you, it is the law itself that does it. God does not have to stand up there with a pencil and have Peter put down accounts against you and for you. Nothing of that kind. Every act you do, every thought you express or send forth into the vibrations is written in the Lamb's Book of Life; it goes out in the waves of thought and the eye of Omniscience from all eternity knows everything you ever did or thought, for it is an open book and is read instantaneously all the time; and as you violate the law the law punishes you.

The poor fellow, as you call him, that has not any work is not poor; he is rich if he only knew it, because we are all rich alike, every one the heir of God Almighty. Every one of us has everything we want if we but reach out our hand and trust and take. But it is hard sometimes from the standpoint of the "poor" person to feel as though he had the earth when he has not a nickel or a place to lay his head. He ought to be the happiest man in the world. He has himself in position where he can trust God Almighty without any veneering on the outside, where he has nothing between him and God; and where he can say, "Now, Father, here am I, I trust Thee for all, because all belongs to me." Remember, in making your prayers do

as I told you in the commencement of this lecture, affirm the same as the old writers did. Affirm, "The Lord is," not say "Please, Lord, be my shepherd, and keep me from want. But, 'The Lord is my shepherd. I shall not want.'" That is the thought. Hold those thoughts. Affirm.

How often have I told you that the coward never wins anything. If you are going to win in Science, or anything along God Almighty's work, you have to be a man or a woman of firm, fixed principles, and there can be no cowardice or fear in it. You have to get it out. You have to be firm as a rock. Know that God Almighty is; that God Almighty does; that you have all; that all is yours, because you are God Almighty's child, his heir, and have all. Then trust.

Sink these thoughts deeply into your heart. In every avenue of life,—I can't go over them all—the same principle applies. It applies to every department of human endeavor. Bring yourself in touch with the realization of divine Love; know that God's Love covers you. God is Love; and you live in it; and it fills your mind, and controls your actions and leads you and directs you. Then trust. You have to demand what you want; ask. As you are told by the psalmist, "Commit your ways unto the Lord, and trust in Him." That is all you have to do. Then the beautiful harvest will come into your life; He will give the blessings of harmony, of universal heaven here on earth. That is heaven. It is harmony with God Almighty Good.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.—Beecher.

Since I am one with the All Good, I claim and use my birthright.

"The only answer to prayer is the power to do the thing unaided."

The Satisfaction of Life's Outreach

LIFE is beautiful to us in its upreaching power, in its revelations of good behind its good. It has something new for us every day, and then has something new more wonderful yet. This is one of the delights of our existence, and we can make a study of it, and have a like pleasure from it as we should from the study of real music.

Take a lesson in the delights of living in this wise:—As you go to sleep say to yourself: Now I am going into a new country of love. Here I shall be carried away from all I know of the day into the silence deep and profound; here I must trust the divine. Every day I have to experience this faith, and I do it in the primal confidence of our nature. It is all right, I have no question about that. In this act of love I am a child, and sleep and dream on the eternal mother's breast. Then notice the gladness of the awakening—how lovely it is to emerge from the dark that has not been darkness to us, and to escape death that has not been death to us; and here, in the light of a new day, we are our real selves—blest with strength and hope, and ready for all duty. It is simply wonderful, and it never loses the surprise of love, however much you study it. It is the newness of the world's creation given to the children of men every morning of all the years.

Now we are to love this life and to find out its higher uses. There is life and life, and the divine life is the flower of the human; and it may so overspread the tree with blossom that there shall seem nothing else but the blossom. So the apple trees appear in the orchards of May, all their gnarled branches ablaze with beauty. And men and women be-

come as fair when they allow the spiritual to show its perfectness in their lives.

Jesus says: "Seek and ye shall find." What we seek we find. If we are seeking the material we find it. It is houses and land, money and place, praise and pleasure. We pay the price of endeavor to find—and then we gain. But if we gain ever so much of the material, we remain dissatisfied, and the reason thereof is that the soul of man is a soul, and will not be content with anything less than what belongs to a soul. It is of the divine, and the divine alone can supply its wants.

We know this now. There can be no mere plea of ignorance. Men are men, and feel that they need the satisfaction of right and truth and love. We have got to live after the law of the spirit of life and to have the integrities of manhood. This is the religion that is the great redemption. It is the reality of the inner life disclosing itself in the words and deeds of a new Christ in every man, which we live as a flower in summer. You make the discovery that life is all right. There is no cause of complaint in it. It is fresh from the Eternal, and you are living the immortal music of love now. You are safe in your Heavenly Father's care. You cannot be in want, you cannot be in danger, and you cannot fear or fret in His presence of joy. And this puts from your mind the thought of sin, sickness, and death, and gives you the blessed thought of love, health, and life. O, how beautiful all this is. You enter it as one coming over the hills from a cold country into a land of summer fruits and flowers.

And then this is practical in the good of the days, for it defends a man from

annoyances and disappointments and plagues belonging to the lower range of living. There is a cloister of the mind where the harsh noises of the day do not intrude. The man who is living from the spirit finds that he is above many pains and perplexities that others are having. They are like children caught on the rocks, and suddenly they sense the tide is surrounding them, and they begin to fear; he calls to them to come ashore where he stands, and when they gain his standing place they are safe and glad.

Jesus asks: "What shall it profit a man if he gain the whole world and lose his life?" If we lose a gold coin, we say it is somewhere; but it is gone out of our usefulness and we lament it. If we lose the gold coin of gentleness and love by

not using it, then we are poorer. Nothing can compensate for not living according to faith, hope, love, and truth.

This is something personal. It belongs to you and me as part of our being. It is the evidence of our immortality because it brings us up into the Eternal. We realize that we are natively spiritual, and the employment of this is like what the poet has in the expression of noble thoughts in the most beautiful words. It is a strength and rapture of the summer sea as it breaks in curling waves on the long line of white sand. It is the fragrance hidden in the petals of the wild rose; it is the music of the thrush as it sings in the gladness of one of God's new mornings. It is the angel heart of every man, knowing himself as a child of God. WM. BRUNTON.

—*From Harmony.*

The Silver Lining

The sun shines constantly whether we can see it or not; in consequence every cloud has a silver lining at all times and under all conditions.

What is true in the physical world is also true in the metaphysical world; the sun of boundless life, limitless power and innumerable possibilities is ever shining; as at present, there is a sunny side to the circumstances in which we live, and no matter how dark things may seem to be we have the power to find it.

To find the sunny side it is only necessary to keep it constantly in mind because we are invariably drawn into those conditions and circumstances that we think of most. There is no mystery about this law; it is as natural and as simple as the simplest fact we ever knew, and anyone can prove it to be true.

When we can see the silver lining we should keep the eye upon it constantly; we thereby concentrate our whole attention upon the brighter, the greater and the better; in consequence we not only create the brighter, the greater and the better in our own minds but we are also drawn into the sunny-side conditions.

When we cannot see the silver lining we should imagine that we see it, we should picture it in mind, and concentrate our whole attention upon the brightness of that picture. We should do this in the full conviction that the silver lining is there; though we cannot see it just now we should *know* that it is there just the same, and we shall have the same results as if we actually did see it.

There is no circumstance, however adverse, that does not contain some val-

uable power, or some rich possibility that we can gain possession of now and use; though the cloud of adversity may be dark, it has a silver lining; beyond the darkness there are better things in store, and by keeping the eye single upon the silvery side as we press on, we shall pass through the darkness, arriving safely in the world of the better things.

When we concentrate the whole of our

attention upon the silver lining, whether we can see it or not, and are determined, with all the power we possess, to reach the better goal we have in view, we cause everything in our personal system and circumstances to work with us. We are turning all things to good account; we are causing all things to work together for good, and that which was against us will change and be for us.

—*Eternal Progress.*

The Potency of Faith

A great wave of quickening has come upon the race. It is spreading all over the land and awakening a new manhood and womanhood in young and old. Life is giving birth to a new force and faith in human minds. What seemed beyond the wildest dreams of achievement a few years ago is now considered attainable. "I can and I will," is the new voice that is heard in the land. By faith all things are possible. That old truth is gaining new power. See what marvelous inventions are being wrought out of the faith of human minds. See what faith in electricity is demonstrating. But grandest of all, see what heights of achievement young men and women are attaining by faith in self. We are beginning to see that the human mind is capable of limitless development. Divine potentialities are stored in the organism of man, awaiting his recognition and expression. There slumber within each—within you—the fire and force of a wonderful character, as the giant oak slumbers within the acorn, and by faith in yourself the wonderful powers and possibilities within your character will begin to manifest and grow stronger day by day.

The new century begins an era of new faith—faith in the inexhaustible powers slumbering in selfhood. The new age calls every mind to awaken its slumber-

ing will and faith and go forth to victory. Self-faith and will can be cultivated by exercise. "Nerve us with incessant affirmatives," said Emerson. We can nerve ourselves for any task; we can build up brain cells full of faith and polarize will-force equal to any demand by taking a positive, assertive, affirmative mental attitude.

Young man, perhaps you have the desire to reach a higher position in life; you hope for that which seems beyond your reach. You want to go to college or you desire a technical training to fit yourself for a position requiring knowledge and skill. Young men are overcoming apparently insurmountable obstacles and winning success. Undaunted faith and persistent wil-ful-ness are the mental forces that lead them on and give them the joy of realization.

Have faith in yourself. Have faith in the faculties and forces of your own nature. No one can limit you but yourself. Let this be the song of your heart daily, I can and I will. I will melt down opposition by my fervor. I will convert others by my faith. I will infuse others with my living enthusiasm. Even though everything seems against me, yet will I unceasingly generate new faith and create day by day the destiny I will to be mine.—*From Thought Forces.*

The Ordinances of the Church

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

My subject this morning is the ordinances of the church. Our church should stand for a perfect rule of life, how to demonstrate along every avenue of life or human endeavor. It should give us, as it does, a perfect rule how to do business, how to live; how to associate with our brothers and sisters; how to achieve success; how to do good; how to be a benefit to the family of man; how to carry out the laws and edicts of God Almighty Love.

In my writings I have quite elaborately taught along most of these lines, but in finishing up the year, I think it best to go on the outside and pick up the affairs of life as they come to you and come to all, whether they be present here or whether they be readers, as a sort of guide as to the beliefs and doctrines taught by this church.

The first thought which I will take up this morning is that of marriage and divorce. I suppose there is no one subject that has been more abused by misrepresentation, by false fables, by false teachings, than the condition of woman.

The first chapter of Genesis gives the story of creation. Into the second and third chapters there is injected a fable, in which the garden of Eden story is told, wherein woman, "the woman whom thou gavest to be with me," is loaded down with the sins connected with the fall of man, and thereby becomes responsible for all the evils to which human flesh is said to be heir.

Man was cursed and driven from the

garden. His fields were cursed and filled with weeds and briars and thorns; he was condemned to earn his bread by the sweat of his brow from that time on henceforth and forever.

He and his children; and she, the guilty one, had a greater curse. She was condemned to bear her children in pain and suffering, and be subject to man.

Now, that story of course is every word of it false. There is not one word of truth in it. In all countries there seems to have been a similar story afloat. It is not always this story of the garden of Eden but it is something that makes woman, so to speak, the under dog. I know of but one country in the world where that rule is reversed; and that is this little country of Thibet that an English gentleman, within the last two or three or four years, forcibly opened up to the world. There woman seems to be the boss.

God made man and God made woman. He made man, male and female made He them. Woman is as much man as man is man. She is part and parcel, was created at one and the same time, endowed with the same power and dominion, entitled to the same rights, and is no more the slave and subject of the man than the man is of her. Man is endowed, the masculine, with intellectuality, with what we term reason largely; the woman is endowed with intellectuality, and what is termed intuition. The man may reason out his proposition, and he

may be right or he may be wrong. But the woman's intuition rarely ever is at fault, because it comes direct from God Almighty. Sometimes it looks very unreasonable to us when a woman says "I know that is so." We do not believe it. But if you will watch closely you will find in a very large percentage that first intuitive judgment will be found to be true.

Now, in all society, in proper society properly regulated, man and woman stand upon an even level. In our church they stand upon a level. We do not make flesh of one and fowl of the other. They are both God Almighty's children, entitled to the same rights, enjoying the same power and the same dominion; and as they utilize and use these gifts they are blessed. In other words, each sows and each reaps his or her own individual crop, regardless of the other; and all of this depressing of woman, saying she must be subject to her husband, is untrue; there is no reason for her to be subject to her husband more than for her husband to be subject to her.

I practiced law a great many years, and I have seen human associations of husband and wife in various ways as they came to the active lawyer, and I rarely if ever took a case of divorce. That was before I ever knew anything of this religion. I believe if you make a bargain you must stand to your bargain; and if a woman has a bad husband let her look into her own heart, and ten chances to one she will find herself just as mean as he. Or if a man has a bad wife, all he has to do in ninety-nine cases out of one hundred is to look into his own conduct and his own history, and his wife's character seems as white as the light of heaven compared to the darkness of Hades, as compared to his own. I am talking from

practical thought. Look into your own self for the error. They brought this subject to our Savior, and He told them to look into their own eye and get the beam out of their own eye before they saw the mote in their brother's.

It is said of some of these so-called New Thought churches that they discourage marriages. If they do they do wrong. Marriage is the civilized regulation of the sexes living together, and should be honestly adhered to by all parties. When you make a bargain stick to it, and do not hunt a divorce court as soon as you think you are tired of married life. I put it down as my opinion—everybody can think just as he pleases,—that divorces are evil and should not be countenanced under any circumstances except in the most flagrant cases.

Our Savior said that Moses "out of the cruelty of your hearts permitted you to have a divorce." When the woman was caught in the act and brought before Him to be condemned, He sat down and commenced to write upon the ground. He was throwing the Love of God into the hearts of those accusers. That is what He was doing. He looked up. They were gone. Said He, "Where are thine accusers?" "Gone." "Go thy way and sin no more." Sin no more. The blanket of love comes over all. Reform. Go thy way. Hold up your head as the child of God Almighty, live a perfect life.

Our doctrine stands for Love. It does not stand for vindictiveness; it does not stand for lawsuits. If thy brother sue thee and take away thy coat let him have thy cloak also. Our doctrine does not stand for warfare. When the Savior put the ear of the servant of the high-priest back upon his head and healed it, He said to Peter, "Put up thy sword,

"for all they that take up the sword shall perish with the sword." It is all along the same line. By the measure that you mete to others it shall be meted to you. Live a pure life, an upright life, a perfect life, a Godly life, a life of love, and you fulfill the measure of this church.

I am not going to say any thing upon the subject of war just at this time, except this: If the time should come ever in the history of our country, according to the rules of life that it should be necessary that we should have soldiers to defend our homes and our country, I am not going to say that you should not go, because as long as the laws are as they are, we have to comply with the laws of the land. Some of the most intrepid soldiers that belonged in the old ancient Roman armies were Christians. Constantine in his younger days had an army corps that was formed entirely of Christian soldiers, and they were indomitable, conquering every thing that came before them; and it became a synonym for bravery and valor to be branded as a Christian, or follower of Jesus Christ.

But we must not settle our affairs in life by vindictive thought, by vindictive conduct. We must settle them with Love, absolute Love. A man comes and wants to whip you. What did Jesus say? If he hits you on one cheek turn the other. He knew the perfect philosophy of such conduct. If you turn the other cheek, hold out the vibrations of Love, no man can hit you to save his life. No man can hit you if you hold the thought that God Almighty Love covers you.

I have told of an incident that occurred, I think, in Idaho. It was published in the Associated Press dispatches. A man was going to whip one of these New Thoughts. I do not know to which branch he belonged. The New Thoughter said, "God Almighty protects me, and I

am not afraid of any man." His assailant ripped out an oath and said that he would show him whether God Almighty would protect him or not, and going to attack him before he got to the man he dropped dead. We do not have to depend on Christian Science testimony for that, for it came in the general news dispatches. God Almighty Love covers you. You live in it. Make that realization, and nothing can harm you.

Husbands and wives should love one another. They should love their children. They should be true to their children. They should teach them properly the proper road, and raise them up in the path they should follow and God Almighty Love will protect them. How much better is it to send a boy out with a good education and good moral habits than to send him out rich. My father did not send me out rich, but he sent me out comfortable. I ought to have enough money to have lasted me all my life. Before my first child was five years old I did not have a dollar, I had lost every cent of my money. My wife's father then set me up. My wife was the only child he had, so he advanced me several thousand dollars, and in a few years every cent of that was gone. Afterwards, I would not take any money from anybody, and after that I always got along because I relied on my education. Money, unless you send your boy out with the proper thought, is more liable to be a damage to him than to be an assistance. Give your son proper education and you will find that he will get along, because knowledge is power.

Another subject of which I wish to speak of this morning is baptism. It is one of the ordinances of this church I want to be plainly understood. Baptism does not save anybody, or does not unsave them. You are all ultimately going

to be saved, whether you think you are or not. God Almighty Love some time will reach you, will reach the worst sinner and bring him to repentance and restitution somewhere, some time. I do not say it will be here on earth in what we term this present existence; it may be a million years hence, or a hundred million for I know, but it will come some time, somewhere. Every child of God shall be redeemed, and every tongue shall confess that Jesus Christ is the Son of God, and come to God through Him in salvation.

So baptism is not for the purpose of saving. It was one of the ordinances which seemed to be in vogue during the time of John the Baptist and afterward with the disciples of Jesus. It has come down as a relic. That is about all there is in it; and if you will read the debates and vindictive controversies that have been carried on over this subject of baptism and its mode, as I have, you will be surprised at what man used to be in the mind of man. I was raised by a father who believed in baptism by immersion and that nobody could go to heaven unless he was baptized. I remember when they hauled me in a two-horse wagon about four miles, broke the ice and dipped me into the Mackinaw river in Illinois. I was bundled up and taken back, and even though I was wet, I felt as though I was saved because I had been baptized. Those things are the relics of the ignorance of by-gone ages.

You can go back and read the history of the world, and you will see that hundreds and hundreds of thousands and millions of people have been put to death, some of whom have been burned at the stake, others thrown to wild animals, tortured, murdered, and martyred upon this one thought, whether the bread and wine that is used in the Lord's Supper

was the real body and the real blood of Jesus, or only commemorative or representative of it.

The first Christians that were persecuted unto the death was after the convention of which Constantine the Great was the chairman. Persecutions broke out a few years thereafter in Egypt and there were several thousand of the followers of those who believed only in the commemoration thought persecuted and were put to the sword, persecuted. In the course of a few years one of Constantine's younger brothers became emperor, or one of his immediate successors at least. They did not have to live always back there, but they had a way of putting them out. He came into power, and he believed in the other theory, and these fellows that had been persecuted by the other fellows were now in the saddle and they put the other fellows to death.

I am telling you these things to show you that human prejudice, human thought, is a bundle of errors from start to finish.

We have baptism in our church ritual. You can be baptized in any way you want, or you can let it alone. It is a personal matter with you. That is our position upon the subject of baptism.

The next and last subject that I will have time to mention this morning is our Lord's Supper, in commemoration of the supper He gave immediately before His crucifixion. He went out from that supper to the Garden of Gethsemane, and was afterward arrested and tried and crucified. Now, we are told that as often as we do this we show forth the Lord's coming. I believe that the Lord Jesus Christ will come again. I do not believe He came at the destruction of Jerusalem, as a great many have taught. I do not think He will come in any other

way than as he went away. He will not come, however, until the world is ready to receive Him. Each one of us has it in our power to become spiritualized thoroughly and live a life of holiness and inwardness to God alone.

We will become spiritualized, and, personally, I do not think there is any more necessity of our dying than there is for our committing suicide. I think it is all within the person himself. As long as we are surrounded with the everyday affairs of life, as I am, for instance, the necessity of teaching and sending out this Truth, as I believe God Almighty has given me the mission to do, it is difficult to so segregate ourselves from the world that we can become perfectly spiritualized; but the time will come when our work will be finished, and then we can retire into our own selves and live for God Almighty, as did the prophets of old. Then will be the time when we can become spiritualized, and we can escape this devil of death.

Death is no part or parcel of God's creation. God is eternal life; and we are His image and likeness. The life within each of us is nothing more or less than God manifest; and so long as we realize these truths, hang on them and do not look to the right hand or the left for contradictions, but firmly stand up like a rock amid the storm, we cannot be tripped up or knocked down. But the moment we waver we fall.

There is only one way to divine, eternal Life, and that is as Jesus taught—live the perfect, the spiritual life. He overcame the powers of gravitation. I have no doubt in the world that He is here in our midst at times. I have no doubt that we will travel in the next spiritualized world as thought travels, and I have no doubt that we will create our own bodies as Jesus Christ did after

the resurrection. Thought creates. I am in the north star, and I am there. I have a body. It is created. I am here, it is created. The disciples would be in a room by themselves. Jesus Christ would come, saying, "Peace be with you." He created His body; it was self-created, created by thought. The creative power of thought created it. "Have you the holes in your side?" "Yes." "The marks in your hands?" "Yes Thomas look at them." But we have no record of those prints ever being seen again, and no record that they were not seen. But he has no prints today. He has the perfect God-form, thought-created body, beautiful and perfect in all its appointments.

Your lives, your existence in the sweet by and by will be ordinarily but an onward, upward tramp, if I may use the expression, to eternal life in eternal Love, eternal beauty, eternal good, and you will be a benediction not only to those you have left behind but to those who have gone before. Your lives will be an onward glory of life, living in God Almighty.

In all these ordinances of the church, let us say as Jesus said to John, "Suffer it to be so now because it becomes us to do these things." That is all. As you live closer, nearer and more perfectly in God you will fill in the little interstices in every place you can and be a perfect child of God. Let Love rule your conduct, rule your actions, your associations with all; and let everybody be able to say when you are here or gone that God Almighty squares his actions by Love and nothing but Love. What a sweet world we will have by and by. Then the Millennium will come, and then Jesus will come again; and the Lord's Supper will have finished its emblematical work.

FURTHER REMARKS.

Before closing our services we always give what we call a treatment. I am sorry that word was ever coined. It leads to misapprehension, and sometimes has been the cause of leading people astray in their thoughts. The word treatment, as understood in Christian Science, simply means prayer. That is all it is. It is the prayer of the realization, and why it should not always have been called a prayer I do not know. The prayer of the realization amounts to this: We understand that God is Life; not that God has life, but that God is Life. If God had Life as you and I, Life would be greater than God and God would be dependent upon Life. But God is All in All. God is Life; and wherever we see Life manifest, whether it be in the beautiful flower, in the tree, in the grass, or in the wild animals; or whether we see it in the currents of the rivers or in the oceans, where they go on in their work of encircling the earth in their ceaseless, endless journeys; or in the heart-throb that pulsates in our bodies; wherever Life exists, it is God manifest. All the philosophers in the world cannot tell you by what power I take this hand from its position a foot from in front of my face, put it to my forehead, and put it back. They cannot by any system of philosophy explain to you where that power comes from. They know only that Life is the power. God is in All and through All, in and through us, and we live in God Life. It fills us and we fill it. It fills not only all the space in this room, in this city, in this world, but the space in all the universe throughout the infinity. God Life is there, controls and is supreme.

God Love is the same. God is Love. You live in Love; it covers you; and all you have to do is to make the realization

and claim your protection, and God Love shields you, and nothing can harm you, but all is perfection.

Now, that is the prayer of the realization. That is the beautiful Father. Although we cannot describe Him, we realize Him through Life, through Good, and through Love as Love comes to us in the many manifestations in us and through us. God Almighty is with you, omnipresent. Now, that is what we call the prayer of the realization.

PRAYER.

We thank Thee, our Father and our God, that we have this realization. We thank Thee that each one of us here today is filled with God Almighty Love, God Almighty Life and God Almighty Good, and that no evil can come near us, around us or about us, because God Almighty Love, God and Life covers us and protects us. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." It is God Almighty power, Love, Good, that controls us, fills us, and directs us along the pathway of Life, gives us all the good and banishes all the so-called evil. This is the realization, our Father, which we have. And we live in Thee; our hearts are filled with Love, Love for Thee, our Father, and Love for our brother; and we thank Thee and we praise Thee for all in the name of Jesus Christ, our Savior. Amen.

HYMN.

Infinite Love goes with each of us to our places of abode, surrounds our homes with peace and harmony, drives out all want, all sorrow, all sickness and all fear, and fills us with sunshine, with happiness, joy and contentment, and with the perfect realization of peace and good. We thank Thee, our Father, for these in the name of Jesus Christ. Amen.

Ignorance Is Sin.

MISS MARTHA E. VAN VOAST

Before the Evangelical Christian Science Church

EVERY one who loves sinfulness is living in violation of law. Sin is violation of law; and you know that Christ appeared to take away our sins; and in Him sin has no place."

My topic is one that is so broad that I hardly know where to begin. Violation of laws. One of the greatest sins of this age, comes from the violation of the law of tolerance. Prejudice holds more people in ignorance, perhaps, than any other one thing. People who desire and claim to have the highest and best, immediately dismiss any idea that clashes with their preconceived notions, with their past education and beliefs, and will not give any new idea a fair investigation. Now, those people are sinning against their own highest and their own best by their unwillingness to look on another side.

In Christ there is no sin; and when we come to know Him, we are in a place where we can understand the law. These laws are so wonderful, so many. But the one I want to speak of more particularly is this: If we do not understand God, if we do not understand the characteristics of God, it is an impossible thing for us to understand the law.

In the first place, we know that God is Love; we know that God is Life; and when we have that in our consciousness nothing opposite of Life and Love can manifest itself. But the opposite of perfect love is the result of something in our thought, in our consciousness, that is its opposite, for perfect love, realized, means perfect physical being. That works on the physical plane, and I am

beginning to believe that all sickness and disease are the result of wrong thinking. It may develop immediately. It may take years before the mental picture of our subconscious mind takes effect, but at the same time it is there and some time works out from our own wrong thinking, or wrong conception of right thinking.

I was very much puzzled over a lady who said to me two or three years ago, "Well, I know coffee does not agree with me, but I drink it in the winter and then along about February or March I drop it and then in the fall I take it up again." I could not understand that kind of thinking. How could she do something that she believed not right. You see she proved it by her own expression; and in a year, or a little less than a year, she had such a very violent illness everybody was puzzled to know what ailed her. I do not know that she ever did find out exactly, but I thought if I were treating her I would go right straight back to that one thought that she gave me a year ago and treat against the belief in her own mind that coffee was hurting her. She had there shown the seed; she had broken a law. If she could drink coffee with the belief that it never would hurt her she would have stood some chance, but doing a thing that she believed would injure her brought its own result.

I heard a congregational minister say years ago that whatever you did, believing it in your consciousness to be right, was right. I can't go quite that far because I believe there are laws that are

fixed, unchangeable, in the physical, in the moral, in the spiritual, which if we do not obey we will be hurt. We will simply reap our own sowing.

The law of the physical is one in which we are interested; and I am beginning to believe that that is just; that you must never do a thing that will injure you physically. If I can sit in a draft with a belief that the draft does not affect me it will not hurt me. If when I get my feet wet, soaking wet, and stay that way for two or three hours, I think that this could not possibly injure me and no one else knows anything about it, I am all right.

I got up a little diet of my own and I thrived on it and got along beautifully. I ate but two meals a day until I told a pretty strong thinker what I was doing; then I immediately fell. I had not protected myself against her thought, and that was the law, and for a number of days I had to conform to her thought and eat three meals a day until it had worn out and I could go back to what I thought was right.

Now, those are laws. Thoughts are things and there is no use to say they are not. But because they act in such a way, because they look impossible from our lack of knowledge of the power of thought and you say, "Oh, it can't affect any one like that, you are wrong."

Thoughts are absolute things, particularly thoughts of the positive thinker. I have proved that to my satisfaction, and I think if you will watch a little while you will find it to be so. If I go into a family as a healer I am pretty apt to look around for the positive thinker in the family. There is always one that runs the family, I have found. I pick out my positive thinker and immediately begin to protect my patient against that person's thought, recognizing the power

that such a person has, and if I guess it right my patient comes along all right, and if I do not I have some pretty hard work. It does not matter whether they are in sympathy with me or not. I could tell of a dozen cases where I knew the thought of some member of the family was holding my patients down. Positively I worked three weeks on one woman that I know if I could have got her in an environment free from the thought about her she would have come right up. But the thing was to get that power of thought off her. They quarreled with her for what she was eating, or the way in which she was living. She wanted to live her own way, not their way. We had a hard fight for three weeks, and then I had to call in another Scientist, owing simply to the power of thought that was put on her by somebody else. Thoughts are things; and if we do not watch we will really get to throwing out thoughts that are going to hurt somebody; and if we do that they will eventually come back to us.

The world is filled with thought, and ignorance of those laws is sin, and we get our reaping from it. I could talk all night on the one law of thinking and the way it works. It is positive and it is the law, and it is one that we use whether we know it or not, and we can't think a thought that is not for good or for bad. It is one or the other and I find that the safest way altogether is to stop thinking if I can't be sure that my thinking is right. Just simply shut down and say, "Well, I will not think;" I begin to say, "There is nothing but God." That pulls me out.

We are all under suggestion, or under somebody else's thought, more or less. It is one of the cases that I have been trying to fight out, and if I had people about me they would think sometimes

I was crazy. I stamp my feet declaring for the control of God mind. I will be influenced by the God Mind and my own thought which He gives me, and I refuse to take anybody else's thought.

Now to take this ignorance of the laws on the moral plane, there is a tremendous gain; and when we come into that there are so many things that criss-cross; they are so firmly fixed and we reap the penalty if we break them; and it is ignorance not to know them. But when we come to laying down the law for anybody else, I hesitate, because I believe that, if a human being will go to his own, the divine, the God in himself, he will never hesitate a minute what to think or what to do. It will be given to him and given to him in an unmistakable way. For myself I know I hesitated until I came to Science. I used to say, "I wish I did know; I would like to know, but I can't tell just which is the better, which is right." And, as I said so many times, when I came to the perfect life of Christ, I take my puzzle there. It is always answered quickly. I do not have to think more than a minute until it is settled for me, and I am satisfied always with the answer that I get there. The result is always good in its reaping.

We may do a thing that does not seem very bad to us, but yet reaches so far. It affects some one whom we never would think of. It is told; it is repeated and repeated, and it goes on, and there stands a thing that influences character, which will last after we are forgotten almost.

It does not cost me any effort to turn down a wine glass if I am at a dinner table, not a particle. But how far does that reach? You say there is nothing wrong in a social glass. No, perhaps not, in one sense and one view. But, if

your influence is to go for the very highest and the very best, do you think you can afford to pull down even for a little bit some one who was making a fight to overcome that one thing? "Here is So and So; he does it." I have gone to people and tried to get them to stop it, and they will say, "Here is So and So; he drinks. He does not drink publicly, but he drinks." What am I to say? Is it not better for me to stand for the thing that is right? It does not cost me anything. It is so all the way through, every little thing. It may be the tobacco habit; it may be tea, or any one of a thousand other things. There is just one standard and I believe it is the best.

I believe God made us to live in a simple way on simple food. I do not believe He ever intended we should do the things we are doing today and thinking all right. I believe that, if we lived simply on more uncooked food and fruits, we would have not only different bodies but different minds. I believe that firmly. I have seen it pretty thoroughly tested, and I am more and more convinced of it. I heard two old men talking several years ago, before I came into Science. One passed out a few years ago at 103. I did not keep track of the other one, but he was well along in years. I heard their conversation. One of them said, "I might just as well have lived to two hundred. There is no reason why I should not have done it if I had only known how to eat." They went on talking very learnedly, for one was a doctor. I listened, and I made up my mind that they were just about right. One half the people eat more than they should eat and of the kind of food they should not eat. They break laws. They get the reaping of the law. There is no doubt about that in my mind. We could live to two hundred if we used sense and wis-

dom and understood the law. I believe that firmly, and when we come to that age it will be because we are not going to be guided by a fool appetite and hunt around for something that is nauseating and never should enter the human stomach.

When we come to spiritual laws we come to a different set, but the law works just the same. A lady asked me not long ago why could she not get the spiritual realization? She would give her life for it, and she wanted to know if there was any way that I could tell her that she could get it. She was extremely earnest. I said I could not say just at that time how it could be done. If she desired it I knew the Lord would give her the desire of her heart. I knew that was absolute. I began to know her a little better, and I heard her talking. She spent her life in anything but a spiritual line, and thinking of everything but spiritual things, dwelling in the material, feeling herself superior to any one who was not dressed just right. One evening I spoke to her about loving God. I thought it was so beautiful for Him to have loved us all these years and naturally His children should love Him. "I could not do that," she said. "I could not do that." "Why could not you love God?" "I can't understand that; I do not like the Bible; I do not like God." Do you think she could get spiritual things that way? She was breaking every law of the spiritual. First of all she did not understand that God is Love, and that all the good things in her life and all the love in her life was God manifest.

We have to seek spiritual things and leave out the material. The material things may be all right. I do not believe you can live entirely to the Spirit, but material things must take the second

place. There is no other place for them. If a person wants spiritual things, material things must take the second place, and when they are put in the second place, the things are of use. I know that I was very much puzzled over that in my first few months as a student. I spoke to Bishop Sabin of giving up certain things, and he said, "You will get all these things back after a while, but they will be so different you will never look at them as you have." I could not understand that. Never look at things, the things I had worshipped all my life in the same way again. That was a puzzle.

My first clash with Bishop Sabin was over theatres and card parties. He told me that after a while I would not care for these things; but would care for something better. That was another thing that puzzled me. If I could not care for them what would be the difference? I wish I could tell you how I have changed along those lines. These things are only things, and they have the right place at last with me. They are not absolutely necessary. I am just comfortable and I do not think about them; I do not have time for them. And as for theatres and card parties I do not know of anything that would tempt me less. The last card party I went to I asked to be forgiven if I got out alive. Such was the change that had taken place. Things had turned around. The change is in me. The higher things are the beautiful things. The thing that is the very highest that I can think of is the thing nowadays that entertains me the most. That is my change and that is the thing that has to take place in the heart of a human being who wants spiritual things. When the spiritual desire takes its proper place you have no time for these other things; you do not think about them; you do not want them.

Some one came to me and wanted to know about the sacrifice of giving up. There is no sacrifice in it. You simply have the highest, you have changed places and you are only happy in the highest. The other thing has gone down; you do not want it. The change is in your conception. The things can come right on just the same. I do not mean to say I can not see beautiful things. I do, and I enjoy them in a way I never did before; I recognize them as God manifest. But they are not the essential things that they were.

I can see that my reaping was just. The idea that I held was ignorance of the law, and I put materiality and material things in the first place, in the highest place, and God was away down and out. In fact, I did not know anything about Him, and the knowledge that I

have of Him today is the sweetest thing. I wish I could tell it. I wish I could explain it, because if I could, every one in the world would want it. But it is like all other spiritual things; it is something you have to experience personally. It has to come to you individually and then you know; and when you try to tell somebody else you are puzzled just the same as myself, because it is one of those spiritual things that has to be spiritually discerned.

Spiritual laws govern and control and bring us into our perfection and our union with Him; and I can say that the only way to get there is to fill yourself as nearly as possible with the perfect love of God and His children, and then ask God to lift you into your perfect union, Spirit manifesting the perfect thing that God created.

'Tis not the greatest singer,
Who tries the loftiest themes,
He is the true joy bringer,
Who tells his simplest dreams.

He is the greatest poet.
Who will renounce all art.
And take his heart and show it
To every other heart;

Writes no learned riddle,
But sings his simplest rune,
Takes his heart strings for a fiddle,
And plays his easiest tune.
—Sam Walter Foss.

Continue to like what is likable in anything for its own sake, without trying to render it unlikable from its inferiority to something else.

LEIGH HUNT.

A little more patience, a little more charity for all, a little more devotion, a little more love; with less bowing down to the past, and a silent ignoring of pretended authority; a brave looking forward to the future with more faith in our fellows, and the race will be ripe for a great burst of light and life.—The Fra.

I know I have the right to draw from the universal all I would to fulfill any upward, noble longing of my soul; and I know I shall receive, if I harmonize myself with the throbbing vibrations of infinite force. That harmonizing, however, is my task, my responsibility, and my joy.—Floyd B. Wilson.

Your body is the temple of the living God, and Christ is the head thereof.

The Future of the Church

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church,

IF I could disillusion all of our minds of personalities and look at cold facts as they are, at religion as it should be, I think my lecture might be some good. But the trouble is and has been during all the ages that religion has been surrounded by mystery, which is absolute humbuggery and absolute error.

Look at the world. You have the Bible. It tells lots of things that are true because they are self-evident, self-demonstrable; and where it is that we believe it, and wherein it is not self-demonstrable and not self-evident, we care nothing more for it than if it was any other book.

Here is the world created. You can look at it from its minutest strata up to its pinnacle called man, and you see that it has all tendency to come up to him. Moses' account of creation, whether it be true literally or not, is true in reality. God did make man and give him power and give him dominion. He gave this being that, because all culminates in him. He gave him power and he gave him dominion; and he has that, and it can be proven by simple demonstrative proof as it comes before you.

The religion of the future must be different from the religion of the past. The religion of the past has been a tyrant. It has been the handmaiden of cruelty, of ignorance, of superstition, of enslavement. It has been the cause of more crime than all the other causes of crime in the whole catalogue of causes; religion has been the master-piece by

which and through which men have executed their deviltries.

Now that has to be changed, it is changed now, it is changing. Two hundred years ago it was very different from what it is now, even upon the sacred shores of New England, where the people then were so pious that they would start into church at daybreak in the morning and the preacher would preach until the congregation could not see at night, the whole day through on the Sabbath. And yet these devoted people who would give so much time to worshipping, encrusted with ignorance and superstition, would go out and burn a witch.

That has got to be remedied; it is being remedied. Man is becoming freer; man is becoming more in touch with what he is.

The church of the future will follow the teaching of Jesus Christ in its essence. It does not make any difference what its name may be, or whatever millions of names it might have, any church that teaches the doctrine of Love, love God and love your fellow is the foundation upon which this great church of the future must be erected. Now that is not simple mouthing. We are not in church simply to look handsome and hear pretty talk and go off and say, "How lovely he talked; he talked about love so sweetly," and that kind of nonsense.

To bring it down to a fact, do you love God with all your mind, might and strength? If you love God in your mind what do you have to do to love God?

You have to do right; you have to love to do right; you have to love to be honest; you have to love to be upright; you have to love to help your brother and instead of reaching out and trying to get ahead of him, you have got to reach out and help him; bring him up. It means something. It is not mouthing. You have to get right down to bedrock and work for your brother the same as you work for yourself; and if there is any advantage give it to him. Now, that is godliness; that is loving God. It is doing as God would have you to do.

Then you trust God. Suppose troubles come up, instead of going to law and trying to law your neighbor out of what little he has, you commit your ways to God. Commit your ways unto the Lord and trust, and see what harmony He will bring forth. Instead of fighting as carnal mind has laid down according to humanity, carry your burden to God Almighty and let Him carry it for you, it makes no difference what it is. If it be along the ways of business, take it to God. If it be along the ways of health, take it to God. If it be along the ways of humanity in any of its soundings, go to God with it. Let God be the director over all, and if you do that what beautiful harmony will be in your life. It makes you an absolute success in everything you touch, it makes no difference what it is. You cannot be imposed upon in any degree; the omnipotent God sustains, and it makes you perfect in all things and in all ways. You have the sustaining power of God Almighty over you.

Here a trouble comes up before you as big as a mountain. It looks as though it would roll over you and crush you, affirm, "God Almighty is my strength, and on Him I rely," and the first thing you know it has been finished; it is gone.

But if you get scared and take to the woods, as we lawyers sometimes call it, you are left, you are lost.

The man who wrote the "Pilgrim's Progress" was a pretty good scientist. When the poor pilgrim came to the wicked gate along his wicked path, he met enemies, and he trusted in God and came out victorious. So it is with us in all the vicissitudes of life.

The church of the future is going to be very different from what the church has been in the past. The church of the past has been, as I told you, an engine of destruction. The church of the future is going to be different, is going to be the means by which humanity will come up to its own, and it is going to destroy death. As soon as humanity becomes imbued with the idea of the deathlessness of life, there will be no more death. The last enemy that is promised to be overcome is to be death. Death is an enemy. It never was God-created. But the whole world has been taught from their infancy, from generation to generation, to hug this infernal thing called death as the gate to the sweet by and by; as the portal through which they are to pass up to God Almighty, and enter that which is pleasure. It is a lie. God Almighty made man in His image and likeness. God Almighty is Life. There is no death in it.

I am going to live, and I denounce the devil of death and defy him, and I am going to live.

The church of the future will teach you how to live. Trust God Almighty, though the heavens fall. Fear not, for God's power is omnipotent, and nothing can overcome it.

The church of the future will teach you how to live in health. It will make you honest. It will make you upright. The vibrations that come over you will

be honest; they will be sweet; they will be pure, and everything that comes down into you will be strong, will be of power and of wisdom, and you will be built up and become stronger and stronger as the time goes by. Instead of degenerating and growing old, you will cast aside these habiliments of age and you will take to yourself youth.

This morning I read a magazine for an hour and a half, and when I got through I laid it down, and I saw that I had been reading all that time without glasses. So it will be with all of us. I am sixty-eight years old, and had been wearing glasses for twenty years before I ever heard of this Science, nearly thirty years in all, and my sight has returned so that I can see without glasses, and use only faint glasses.

It is the Truth of God Almighty come into the consciousness that builds up the body; and the church of the future will build all up. But, men and women, you have to be earnest. The time for milk and water Christians has gone by. It never was. There never was a time for such people. Jesus Christ tells us in substance that he who puts his hand to the plow and looks back is not fit for the kingdom of God. You have got to work with vigilance, with energy, with industry.

During my days in college I was like a great many other boys, and I thought it was nicer to play with the boys than to work. My father made the mistake that a great many other men make; he gave me too much money. I would play with the boys until twelve o'clock at night, and then from that time I would have to get my lessons in order to get through and not be plucked at the end of the session. But the consciousness and the truth came into my youthful mind that nobody ever won anything that did not

work; and I went to work; and from that time I date what I know now. I went to work, and I have been at work ever since. That is what you have to do; you have to make the effort; you have to make the effort along the lines.

One will not grow as fast where he is environed by these business affairs of life as he would if his work was entirely devoted to it, as mine is; but you can grow as fast as you can. Pray to God Almighty for the opening, and He will give you strength, He will give you power; and by and by the clouds will go back and you will sail up into the blue sky of eternal Love, forever protected by God Almighty. Then you will have what belongs to you; and there will be no more sorrow, no more sickness, no more death.

It is hard for us in this environment, raised as we have been, to see our loved ones go away from us; it is hard, very hard. Even our Savior wept at the tomb of Lazarus. We are told to weep with those that weep and rejoice with those that rejoice. Human affections were created, and human affections must be considered to a certain degree. We must not be adamant rock; but, on the contrary, must have our hearts filled with perfect love, and perfect trust, and God Almighty good will be our enjoyment; and our lives and our acts will be the balm in Gilead to those who suffer.

The culmination of this religion of the future will be that it will give us true liberty. We will be free. Most of you who have made a study of the past, and I suppose you all have, can see that slavery and domination by human thought have been the accompaniments of religion. You are freed from that; you are freed from every kind of human domination. Every child of God is entitled to his freedom. No person on the face of the earth has a right to put

his hand upon your head and say, "Thou shalt." God Almighty made you His own child. He gave you power, he gave you dominion, but He never gave power and dominion to man over man. So you are free. You are free in your mind; free in your body; free in everything. Trust God Almighty and you will have all.

You will be free from this hobgoblin of poverty. How many suffer today by being dragged down and destroyed almost from the fear of poverty, from the fear of want? Scrambling for the Almighty dollar is the lot of almost ninety-nine out of one hundred. You will be freed from that. You should be as free from the fear of lack of means as you are free from the fear of lack of air. One is just as plentiful as the other.

When you live in God Almighty love and He sustains you and takes care of you, you will be free from sorrow, because your loved ones and you will be forever together and there will be no such thing as passing out. You will be free and God Almighty will give you your friends that have gone before, and by and by your bodies will become spiritualized; and you will go where you choose. Then you will have what is termed the Millennium, and you do not have to die to win. Purity and concentration of thought, and a perfect life of righteousness will purify our bodies, and by and by we can walk as Jesus walked, on the water. We can go where we choose and do what He did because we will be perfect as He was perfect, and free from all the environments of so-called physicality, so-called carnal mind. The Love and power of God Almighty Truth will be our balm in Gilead. It will lead us wherever we go, and make us a blessing not only to ourselves but to all with whom we come in contact.

Now, my dears, one word more. During the past year the church throughout the world has grown wonderfully, wonderfully. I think we have more than a hundred thousand more students throughout the world than we had a year ago. In many places there are teachers and writers—publications going out. I was very much amused some time ago to receive from the Island of Ceylon a little booklet on Evangelical Christian Science. It was very good, very well written, and I endorsed every word of it, for every word of it was taken from some of my books, and I felt as though it was doing good. The man who published it wrote to me asking if he could use my books in getting it up and I told him to use everything I had ever written.

There is another in Australia who is a lecturer, organizing societies, preaching the gospel and healing the sick.

Away down in South Africa they have gotten out a little book in Dutch or pigeon English. I can read but little of it, but I notice Evangelical Christian Science is mixed along through it.

The work is going on. It is leavening the masses. Right in this city as sound Christian Science is being taught every Sunday as ever fell from the lips of man. I heard a lecture last Sunday night, the first time I have left you in a great many years, as good a lecture as ever fell from the lips of man, solid, sound Christian Science. The lecturer did not call it that. I do not care for the name; it is the Truth that makes you free. It is not the name, Methodist, Baptist, Roman Catholic, or Evangelical Christian Science; it is the Truth that makes you free, the Truth. The old adage is, "A rose by any other name would smell as sweet." So it is with the Truth.

Now what is true of Washington is true of almost all the large cities. I got

a letter from Bishop Fallows not long ago, in which his enunciation was almost complete along the lines of Science. So it is in all cities. The ministers are talking Love; they preach Love right along; and I was almost committing an error in this, that I was going to thank God that I had been the means of bringing some of these poor people to the knowledge of the Truth; but I say, I thank God that the Truth has come to them, and that the God Almighty Truth is winning their hearts.

It will not be twenty-five years until this Truth, by whatever name it may be called, will fill all the churches, so that it will dominate all. Then we will not have to build twenty thousand horsepower fighting ships. The world will soon come to the knowledge of the Truth, and the lion shall lie down with the lamb and a little child shall lead them; the sword shall be beaten into ploughshares; and the art of war, the art of killing, the art of butchering will have passed away. When that time comes we will commence to look up; we will commence to see through the mists, into the beautiful blue sky of eternal Good, fill all the earth, and then we will have it.

I hope to live to see that time. I hope all of you will make up your minds to do that thing. But if you want to die, you will die. Have no fear about that. A doctor who was one of my co-workers

years ago, a graduate of one of the leading Eastern colleges and a very able and lovely man, took exception to one of my lectures about the universality of Life. He said, "Colonel, you are simply driving your people away when you talk against death." I said, "Doctor, it is the Truth." Said he, "No, it is not true." I told him that they could die if they wanted to, I did not take the privilege away. But he said, "You are talking against it." The poor man died within two years of that time. He was sitting in the Arlington hotel; he put his head over on the chair and was dead.

Certainly you can die if you want to. You have the right to do what you want to do, and all the world can't prevent it. But you can live if you want to, and I tell you I am going to live. I will throw out the Vibrations of Eternal Life until they get the box on top of me. I will never give up, never surrender to the devil of so-called evil thoughts. Never surrender to them. They have no power over you, but if you surrender; if you fill your mind with fear, fear creates that which you are afraid of. Now, instead of having fear, creating thoughts in your mind that fill you with evil, have thoughts that create the vibrations of Good.

I hope to see you all in September. I expect to be back with you, and may God Almighty's blessing go with you all.

Oh it is a fine thing to be loyal; who cares whether the reports are true or false; if our friend stumbles we will help him to rise, and in helping him to rise we will rise ourselves. It is a great privilege to pardon; it is better still to look through the fault and see so much to admire that you perceive nothing to forgive.—The Fra.

"Build it well, whate'er you do;
Build it straight and strong and true;
Build it clean and high and broad;
Build it for the eye of God."

And let him go where he will, he can only find so much beauty and worth as he carries.—Emerson.

Washington News Letter

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fail to state whether it is for a new sub-
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The intellect alone cannot bring us health and success. These are largely a result of faith, and faith works independently of the intellect. Indeed, an over-developed intellect is often a serious drawback to a simple faith. The intellect acts as a balance wheel, and too much intellect retards the free and onward progress of the individual.—
Wm. E. Towne.

Unchain the Truth

BY the time this NEWS LETTER reaches the readers, the class at Popham Beach will have been numbered with the past. It was the first series of lectures that I have ever given that has not been published since I have been trying to propagate this work. The reason I did not publish them is because the field is very well supplied with this literature. The Christian Science Instructor is a splendid book to a student and everybody else who wishes to practice this science.

We have some very nice and lovely people who came from various parts of the country and I know that the lessons did them good, to a great extent. They seemed to have the realization beautifully.

By the time the next NEWS LETTER comes out we will all be back in Washington and I will be at my old place on the rostrum in Washington, as I cannot see my way clear to give that work over into the hands of anybody else just at this time. I hope the time will come when I can be emancipated from this work and can take the lecture field, but

the time has not yet come. We will simply trust God and go on as He leads.

I send, to all of our dear friends wherever they may be, my sincere love, hoping and trusting that all and each are enjoying themselves as best they

may, living in the realization that all is good and God our Father reigns over all, and we, His children, are animated by the One Life, and are in the enjoyment of perfect harmony. God does bless you all.

Lovingly yours,

Oliver C. Sabin

Bishop.

FROM BOSTON FRIENDS

THE METAPHYSICAL CLUB,
BOSTON, MASS., July 12.

Bishop O. C. Sabin.

Esteemed Friend: The news of your beloved wife's promotion to a brighter life has been received with sadness and sympathy for you and every member of your dear family.

To the departed it is not calamity but opportunity.

"Passing out of shadow
Into a purer light;
Stepping behind the curtain,
Getting a clearer light."

"Passing out of shadow
Into eternal day:
Why do we call it dying?
When we part along the way."

The many readers of your healing words among the members of our dear Metaphysical Club send through me words of courage and good cheer that

you may have grace sufficient in this trying and mysterious experience.

Yours in love and truth divine,

SARA G. M. LAVAKE,
Secretary.

KIND WORDS FROM A STUDENT

Swainsboro, Ga., July 4, 1908.

Bishop Oliver C. Sabin,
Washington, D. C.

Dear Sir.—I am sending you \$1.60 for offer No. 1 as advertised in Christian Science.

Forward them to Swainsboro, Ga., for the present, as my business will keep me here for several months, though my home is in Jacksonville, Fla.

I cannot speak too highly of the pamphlet Christian Science. The little book has done me a wonderful amount of good. I have loaned it out and it is the most difficult thing to ever get it back again. It seems to have the rotary properties of a circulating medium, which

will not return to its bank of issue until it has entirely performed its mission.

I cannot express the gratitude I feel for you personally for having brought its philosophy so clearly to my understanding. That I may also become a fit

instrument for the spreading of this divine instrument through Christ, is the prayer of

Yours sincerely,

JOSEPH SPEKE.

Mental Revolutions

One to whom the new thought brings a sudden mental revolution is quite apt to find his environment turned upside down to match. Christian Scientists call this "chemicalization," and liken it to the results effected by dropping soda into sour milk. When new thought was very new nearly everybody was at first 'chemicalized,' because the new ideas produced such a sudden and radical change in the thinking, and consequently in the body and surroundings. Violent sick spells often resulted from treatment or from study of the new science. In fact "chemicalization" was the rule, instead of the exception as now.

The change is due to the fact that new thought is permeating the entire social world and nearly everybody has been taking it in homeopathic and unlabeled doses from the pulpit, from lecturers, from the magazines, the new novels, the Sunday "editorial sections" and even from the daily papers. So when new thought is presented to him as a science

and art and practice he says, "Oh, yes, that agrees with what I always believed;" and the changes wrought in him are less severe and rapid.

If new thought "chemicalizes" you just rejoice. Keep up a "happy front," and *keep practicing*. Don't be scared out by a few "feelings," a rush of blood, a bilious spell or a financial "disaster." *Keep at it*. All things are working together to manifest *what you desire*. If you get sick you are simply getting rid of dead and poisonous matter; you will be healthier, happier and stronger after it is over. Help yourself along by eating little or nothing, drinking quarts of water to expedite the cleaning process, and breathing oceans of *pure* air for the same purpose. If your house tumbles about your ears look happy and *expect a better one*.

Go in to win, and stick quietly and confidently to it if the heavens fall.

New heavens will be revealed.

What you desire will manifest—unless you are a fraidie-cat and turn back.—Nautilus.

"Each high and positive thought is like a brick in a great edifice, which finally towers up with intelligent design and beautiful proportions."

Remember that, when you're right, you can afford to keep your temper, and that, when you're wrong, you can't afford to lose it. GEO. HORACE LORIMER.



MY DEAR CHILDREN.—Your editor affirms you are all having a good time after your year's work of laying up the bricks of knowledge. If you let your vacation be a gathering of another kind of experience, learning the habits of the birds in your locality or whatever comes in your vacation surroundings you will still be adding bricks to your building. In my vacation home, Popham Beach, you can hardly look in any direction out of doors but that you see "sea gulls," a bird larger than the crow and pure white. I found that they mostly went to Sable Island—an island of sand—to lay their eggs and hatch their young. Their eggs are as good as hen's eggs, only smaller. When the fishermen want eggs they go

to the island and brush aside the eggs already laid, and go away for an hour. When they come back they pick up a bucketful of fresh laid eggs. I can easily believe it when I see them in such numbers. They are mostly hunting fish. A sea gull will catch a fish and the others will give this queer weird cry and pursue him and something will cause him to drop the fish, when another catches it and so it goes on. We always have our good times in ourselves, so I know that you each will have a happy vacation, if you do not have it riding on the ocean in a little boat. I am getting so many stories you will all know Popham as well as I do. Here's off to a happy vacation.—EDITOR.

1st Week---God Omnipresent

Monday, Aug. 3rd.—Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill the heaven and the earth?—Jer. xxiii:24.

Tuesday, Aug. 4.—The eyes of the Lord are in every place.—Prov. xv:3.

Wednesday, Aug. 5.—If I ascend up

into heaven, thou art there.—Ps. cxxxix:8.

Thursday, Aug. 6.—If I take the wings of the morning and dwell in the uttermost parts of the sea even there shall thy hand lead me.—Ps. cxxxix:9-10.

Friday, Aug. 7.—Yea, the darkness

hideth not from thee, but the night shineth as the day, the darkness are both alike to thee.—Ps. cxxxix:11-12.

Saturday, Aug. 8.—Will God indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain thee: how much less this house I have builded.—I Kings viii:27.

Sunday, Aug. 9.—He cutteth out rivers among the rocks and his eye seeth every good thing.—Job xxvi:10.

We live in the presence of God. We

can think of no condition of life that is not in the midst of God. We have learned that God is life. God is love. Spirit. Now we learn that He is always present everywhere. Our happiness and peace in life depend entirely upon our recognition of and harmony with the great ocean of God love that surrounds us. In the realization of this truth are joy and contentment. Outside are unrest and vague longing, the constant wishing for something that we never find.

2nd---God Omniscient

Monday, Aug. 10.—For the ways of men are before the eyes of the Lord, and he pondereth all his goings.—Job v:21.

Tuesday, Aug. 11.—For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.—Rom. i:20.

Wednesday, Aug. 12.—But Jesus did not commit himself unto them, because he knew all men.—John ii:24.

Thursday, Aug. 13.—There is no created hide itself oetahr detaohrd otata ted thing that can hide itself from the sight of God. Everything is exposed and laid bare before the eyes of him to whom we have to give an account.—Heb. iv:13. Twentieth Century Test.

Friday, Aug. 14.—And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts.—Matt. ix:4.

Saturday, Aug. 15.—Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.—Ps. cxxxix:2.

Sunday, Aug. 16.—For his eyes are upon the ways of man and he seeth all his goings.—Job. xxxiv:21.

A big man once told me that when he was a little boy there hung in the dining room of his home the picture of an eye. The all-seeing eye it was called, and when he was naughty that eye seemed to follow him everywhere and make him afraid. God does see everything we do. Nothing can be hid from him, for he knows our every thought; he is always trying to help us; he is always loving us and grieved when we are afraid of him. Whenever we make a mistake and do wrong we must remember that God love is always with us to encourage and lead us back to perfect Good—God.

3rd Week---Omnipotent or All Powerful

Monday, Aug. 17.—Seeing that he is Lord of heaven and earth dwelleth not in temples made with hands.—Acts xvii:24.

Tuesday, Aug. 18.—Preach unto you

that ye should turn from these vanities unto the living God which made heaven and earth, and the sea, and all things that are therein.—Acts xvi:15.

Wednesday, Aug. 19.—From everlast-

ing to everlasting thou art God.—Ps. xc:2.

Thursday, Aug. 20.—And He is before all things and by Him all things consist.—Col. i:17.

Friday, Aug. 21.—All things were made by Him; and without Him was not anything made that was made.—John i:3.

Saturday, Aug. 22.—As thou hast given Him power over all flesh that he should give eternal life.—John xvii:2.

Third Week.

Sunday, Aug. 23.—But to us there is but one God the Father, of whom are all things, and we in Him and our Lord Jesus Christ, by whom are all things and we by Him.—I Cor. viii:6.

If we think at all we cannot help but realize the Omnipotence of God. Everywhere we see His power, the life of plants and animals, the rising and setting of the sun; in the storms as well as the calm beauty of a starlight night, but greater than any of these is the power of God to change and control our inner life. This all-powerful God is ours. We can draw on Him for anything we need whether it is the health side, the intellect, if we have any, that seems hard for us to do; we call on this force to help us and the task becomes easy. If we have fear we ask this same power to protect us and nothing can hurt us in no place, in no way.

4th Week---God the All

Monday, Aug. 24.—I am the Almighty God. Walk before me and be thou perfect.—Gen. xvii:1.

Tuesday, Aug. 25.—The Lord is nigh unto all that call upon Him in truth.—Ps. clv:18.

Wednesday, Aug. 26.—The everlasting God the Lord, the Creator of the ends of the earth fainteth not; neither is weary. There is no searching of His understanding.—Isa. 1:28.

Thursday, Aug. 27.—Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.—Ps. 1:2.

Friday, Aug. 28.—Why callest thou me good? There is none good but one—that is God.—Matt. xix:17.

Saturday, Aug. 29.—He maketh his sun to rise on the evil and the good and

sendeth rain on the just and unjust.—Matt. v:45.

Sunday, Aug. 30.—I am the Lord and there is none else. There is no God beside me.—Isa. lv:6.

The allness of God, Good, closes our lessons on God. If we know in our thought—that is, think it all the time and on all occasions—it will bring us up so that we are like Him, Good, and that is our happiness, the only real happiness a human being can ever know, for it's all happy clear through. God's goodness is so wonderful that if we are good we feel it and if we are bad, even very bad, we have this same goodness around us, over us, and always giving us perfect good, all we can take of it. The more good we are the more we are like Him and the more good we have, always growing, progressing more and more good manifesting in our lives until we become like Him, perfect.

Stephen's Fishing Trip

We all walked down the long pier to the naphtha launch. There was a lot of little folks aboard today, for Stephen had been promised by the Admiral that he should catch a big fish. This was his trip. The engine started and we were soon out on the ocean, all laughing and talking, with Captain Tom looking out for the comfort of every one. We left Big Sugar Loaf Island to the south of us, passed out a narrow place between two islands that they call the Gut, then we picked our way among the many rocks about the islands and came in east of Salter's Island. The engine stopped. Captain Tom threw down the anchor and then the excitement began. The fishing lines came out and over they went. The Admiral has a trick of catching the first fish, and every one wanted the first fish today, so as each one felt a nibble on his bait they looked to see if the Admiral had one, but no, indeed, Little Betty, if

you please, was the first one to pull in her line, amid great excitement, for there were three more following close and Captain Tom became almost dizzy, with fish coming in every direction, for Betty could not take the fish off the hook, nor could she put bait on it. In a few moments little Stephen began pulling valiantly. Everybody stopped and told him how to land him. Captain Tom went to his aid with the gaff and Stephen pulled in a codfish more than half as long as himself. Pretty soon he proved the truth of affirming by pulling out the second big fish. He had only been promised one. We all came home happy and satisfied to look at the beautiful ocean with its many islands.

But Stephen sat by the box of fish, looking at his prize. I heard Captain Tom say softly, "I would rather see Stephen catch a fish than to catch a-r-y fish in the ocean."—V. V.

Silver Lake

One of the walks at Popham Beach which is very popular is down the long pier that runs out into the bay—Atkin's Bay—three or four hundred feet. This bay covers nearly a thousand acres and twice in the twenty-four hours is filled and emptied by the incoming and outgoing tide. This particular evening the tide had gone out and lying on the long eel grass, where hundreds of slender white-bellied fish called silver hake. They had chased a school of baby herring into the bay while the tide was in and lay with their victims dying out of their

ocean home. These hake are so greedy that they eat of the baby fish until they get so full they turn on their backs and die—some say split open.

Later we heard the boys shouting on the beach and went to see the sport. The shore was lined with fish jumping out of the water, and some on shore in their eagerness to catch the baby fish. The boys took off their shoes and stockings, waded in a little way and speared the fish with an iron fork or anything that was sharp and the fish were thrown out in every direction, and it was mostly the greedy

hake, and by the number that lost their lives you would have thought there would be none left. The oldest fisher-

man said they had never known anything like it. All the hake too seem to have come at this time to this place.

Prepare to Live

We only need to go back one or two generations to find that the most common warning of the past was: "Prepare to die." Theology, hymnology, sermon and precept combined to press home that solemn injunction. Not very much was said about more love, greater faith, and a more spiritual life and consciousness, but the emphasis was upon correct doctrine, and upon that no latitude was permitted. But the clarion call which thundered down the ages to prepare for death is now not only softened and modified, but it is beginning to be turned in the opposite direction. "Prepare to live" is the coming inspiration. What a wonderful change this soon will bring to the world! The change cannot be due to the old principle that "One extreme follows the other," for life is not an extreme, but the most broad and universal of all basic truths.

There is but one life, and it is the same whether we are wearing the body or have laid it off. Time, which is a matter of earth revolutions, seems very real to us, but a broader view merges it into the eternal *now*. It is the prevailing supposition that life is made up of physical sensation, and a large part of the scientific research of the past, and even the

present, counts sentiency as the basis of all knowledge. Under such a philosophy, life is merely the property of a form of clay which is in an organized state of animation. When the clay crumbles, what becomes of its dependent properties? This is still the enigma of physical science so-called.

Prepare to live! The fact that human nature in due season finds what it expects and prepares for has abundant demonstration. This is largely true of mistaken expectation as well as that which is spontaneous and natural. The realism which we meet with is largely within ourselves. But more especially when there is free development, there is a kind of prevision which works itself out in its own order, and verifies its own prophecies. There are certain sequences in store which are felt to be true, and feeling is deeper than logic. It is the eyes of the soul which are to be kept open, and this makes things discernible which are hidden from the intellection of the head and the perception of the senses. It follows that to live richly and with full-orbed ideals, we must *prepare* and *expect* to live. Positive optimism provides for its own fulfillment.

HENRY WOOD.

—From *The Nautilus*.

"Good for the body is the work of the body, and good for the soul the work of the soul, and good for either the work of the other."—Thoreau.

"Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it East, or blow it West,
The wind that blows, that wind is best."

Eternal Life

MRS. O. E. THORNELEY

Before the Evangelical Christian Science Church

THE words of Jesus Christ are so emphatic that it seems to me that it is time for us to begin to understand and appropriate them. We find in John, viii:51 these words: "*If a man keep my sayings he shall never see death,*" and again in John xi:25, "*I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die,*" and again in John iii:14-17, "*And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life.*" These are only a few of the many statements that Jesus made to try to persuade men that it was not the intention of the Great Creator, God! that any should die.

We find by following Him closely that his whole ministry was the trying to convince the people that it was their privilege to live; also that there was a law that had been violated but, if that law could be kept inviolate, there need never be another death.

If a man keep the words of pure truth he shall never see death. Man, as we are taught, was created in the image and after the likeness of God. The question arises, Who is God? Where and What is God?

We find by careful study that God is life, God is Love, all power, all wisdom. That God is everlasting Life, from everlasting to everlasting—forever Life; that God is omnipresent everywhere. We

also find that man was made the very image likeness of all this. If this be true then we certainly are something that can never die. If we are life eternal, so far as we are concerned there is no death. Death, as we understand it, claims to be the absence of something; particularly the absence of life. But creative life is everywhere present. There can be no place where creative life is not at work. Therefore there is no absence of Life. If there could be any place where life is not actively employed then there is some place where God, the Supreme Being, is not supreme.

As Bishop Sabin so often and so beautifully explains, "If God were not Life itself, the very essence, or if He had life as we have it then life would be greater than God." But God is Life and we are in the very image and likeness of that life. Then how can we die?

Death claims to be the absence of life and claims to be something. But if the supreme is supreme, the one only, and besides and whom there is no other, then it is simply one of the impossibilities to think of death as anything, and whatever one cannot think or conceive of has no existence.

The world has been looking a very long time at this thing called death, and as yet has not found any life in it. The generally accepted idea that we must die in order to get into the Kingdom of Heaven, or Kingdom of Life, needs to be better understood. When we begin to realize that we are actually the likeness of

God; come into the knowledge that we are spiritual beings, it begins to dawn upon us that we need not pass through the portals. We get into the knowledge of the truth by denying away the falsity, or by turning away from it, or telling it as Jesus did, "Get thee behind me Satan."

Jesus commands us to follow Him. We are to know that as He liveth in the Father and the Father in Him, so are we to live in the Father and the Father in us. We are to realize that we are eternally in the presence of God, Good; for God is Good! and we live, move and have our being in the All Good, and we have dominion over all things in and of the earth, air, and water.

We have been spoken of as clay or earth, but we now know that we are not of the earth, but of the Supreme Life; and as we come into this knowledge we find it is Life Eternal. It is knowing God aright. God is Eternal Life, the very essence, and to know Him is to know what Eternal Life is.

Ah! but some of you may say, "Don't you think it well to prepare to die?" I say most emphatically "*No!* Prepare to live. The time to do so is *now*; not tomorrow, next week or next month, but now." Begin to study the life of Christ, the messenger who was sent to bring us the good tidings of "Peace on earth good will to men!" Jesus came to teach us how to take hold of the promises; to show us that there is no death, for he declared that it was an enemy that should be overcome. He made the sick well, the blind to see, the lame to walk, and He raised the seeming dead to life. He told us how these things were done, and as we come to Him and study his life and precepts, we find that we too are able to do the very works that He did and even greater, if we go to the Father

in His name. For it is the Father, the Supreme Life, working, and through us that doeth the works.

We realize that we are one with God the Father, and that all things are possible through Him. We also realize that God the Father is everywhere, and that there can be no opposite; for He is all in all, and through all; that the opposite can be nowhere. In God, Good, there is no death, for death is not good, so it must be error or false.

This science, the Evangelical Christian Science, or knowledge of Jesus Christ and His teachings, must be capable of being placed before reasonable people, in a logical manner, else it has no claim to the name of science. It must come through the intellect. There are a great many who dispute the claims that it is a science, but ordinarily those that dispute the claim are those that haven't looked into its merits. As soon as they do they see the soundness, and pure logic and they, too, will say, "The half has not been told about it."

One thing that is very interesting (and I will say the most important) is, that its beauties and benefits are only for those of you who put it into practice. In fact, any science is a theory until it is practised. As soon as it is practised it becomes an art. I might tell you all about the science, explain it, teach it, but before you can understand or appreciate the beauties that lie hidden in the mine, you must go down into the mine yourself. Being considered a science, it must be practical, for one of the generally accepted ideas of anything scientific is that it can be put into practical use.

The time has now come when the cry is going up all over the world, "Why don't some one put into practice the things that Jesus taught? Why don't some one do something to relieve

the thousands of suffering humanity on every hand?" And the answer seems to be that for the most part the people are acknowledging the form and denying the power.

Christian science is Christian practice. It is putting the truth on a practical basis instead of a professional one. It is the finding out of the principles involved in the teachings of Christ.

Christian science is a chain of reasoning to which, if a person pays strict attention, the prayer of his heart will be answered. This then is a practical religion, and we must practice what we know. If you do not practice it you can no more realize the true beauty of it than the lover of art who has never taken a brush in his own hand, or the lover of music who may never have touched a string of the instrument. Do you think it would be possible for any one to bring out all of the beautiful tones of music, without practice, or the artist the beauties of nature without the practical use of the brush and paint? I think not.

Everything that is to be attained must be first, the desire to *be*, then study, after that the most important of all, *practice*. Paul says "Faith without works is dead." So theory without practice is useless. Practice makes perfect; so then if we desire to be what it our privilege to be, "Perfect even as our Father in heaven is perfect," there is something for us to do.

I believe the first and most important thing for us to do is clear our minds of all the old error thoughts, prejudice, envy, jealousy, hate, malice and vindictiveness, and fill up with pure love; the next step, find out who and what we are; what we are entitled to.

Then it is very necessary that we know or realize something about God before we *can* have any definite idea of what we are ourselves. God is everywhere; there

is no place, state or condition or circumstance in which you can not and ought not to take God for your principle. We talk a great deal about God, but what I want to convey is to get practical results. Practice what you know; commence to think right and you will begin to practice right. You can not deceive God. Every thought you hold leaves its effect, and you can not deceive God or the man that is made in the image of God. So if you want Life, health, happiness, prosperity just think it, and do not allow any other thought to come in and rob you, and you will have just what you think.

Jesus said "I come that you might have life and that more abundantly; also that you should ask, believing and knowing that you already have what you ask for. Then let us be sure to ask for the things that we need and then trust, then see how soon it will manifest. You won't get anything that is not good, for God is not anything but good, and has nothing to give but the Good. Now, if we prefer death rather than life we can just think ourselves into it by constantly holding on to it as a reality. It is our privilege to choose, but to realize life we must know before we even think that life is ours and always has been, and think only of God or Good and just keep thinking that we were created to live, instead of to die; think that God is Life; and, the greatest of all, He is Love; that we were created in this image and after this idea. When we do that a change begins to take place in us. We become new creatures in Christ Jesus. We begin to come into newness of life and health and strength. As Evangelical Christian Scientists we hold that all is good. This is the power and wisdom which, if we hold to it, will lead to Eternal Life.

If to know God aright and Him that He sent is Life Eternal, all we have to do

is to study about God and think of what God is, and then the spirit of truth will teach us all things. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life. Work not for the meat that perisheth, but for the meat which abideth unto eternal life, which the son of man shall give unto you."

The spirit in which we do anything is the actuating principle. The spirit or intention of any act is the thing upon which we are judged. The mere doing of anything amounts to very little, but the spirit in which we do it amounts to a great deal, really is all. Jesus said, "The words that I have spoken unto you are spirit." It is as though He said, "Don't pay any attention to my flesh; my flesh is not I at all. My spirit is I. My words are I, and my words are life, for I am the way, the truth, and the life."

It is so hard for us to realize that so much depends upon our thoughts and words; but now that we are beginning to understand that thoughts are things we ought to be very careful what we think or say, particularly what we think, for the word is nothing but the result of some thought back of it. Do not allow yourselves to think evil thoughts, and before you are aware of it you won't speak any. The power of life is in the tongue. It matters not whether you believe this law or not it works on just the same. Like water running down hill, it is a law and goes on forever.

I would like to speak a little about vibration right here. In the first place you must never express a thought about yourself or your environment that you would not wish to see realized. Emerson says, "If you don't wish to be known to do a certain thing never do it," and our science says, "If you don't want to

experience unpleasant things don't think about them; don't imagine them; for the moment you have spoken them you have thrown them into the vibration, and it goes on and on as the little wave goes on when you throw a pebble into the ocean."

If you find unpleasant thoughts coming up in your mentality right here is a good place to use your dominion. Just stop it and take up the thought that you *would* love to see realized. Then ask God for it, thank Him for it, and it will be sure to manifest. If you want health and Eternal Life just think that there is no sickness or death in God, for when you do say that there is no sickness or death you are speaking of things as they really are, and not what they seem to be, not after the flesh but after the spirit.

Here again is where you must practice what you know. For if you can by your thoughts keep from sickness you ought also to keep from death, for death is the result of sickness and sickness the result of sin. Then the point is, just stop sinning; be sure to think right; stand at the door of your mentality and refuse to admit any but pure, good thoughts; never think evil of any one, or what is still more important, never speak it. Wrong thought if expressed always results in wrongdoing, and right thoughts result in doing right. Christ teaches us to practice the truth. We are not to say there is no evil and go and do that which our conscience tells us we ought not to do. When we say that there is no evil we mean that there is no satisfaction to be derived from thinking evil, and there is no right in wrongdoing. There is no health when we violate all the laws of health, but when we hold to the thought that we have perfect health we are then complying with the law of perfection, and when we say these things silently to those that seem to be in distress they

freshen and brighten like a plant that is watered after having been neglected for some time. We are, in fact, giving them living water so that they will never thirst again.

In our treatments and teachings the more we fast from evil thoughts and think good, pure thoughts the nearer we approach that instantaneous demonstration of healing that Jesus exemplified. I believe that it will not be very long until we shall be able to heal the sick by the spoken word always. There are now a

great many instantaneous healings and why it is not so always I am not able to answer. But I am so sure of it because if it can be done once it ought to be done every time. There is still something that we do not understand. We shall grow into this knowledge, for Jesus tells us that we shall know the truth, and that the truth shall make us free. We are to be free by boldly saying, "There is no death." There is only the one power in all the universe, and that is *God!* eternal truth, and *everlasting life*.

The Reward

He who said "Seek first the Kingdom of God," said also, "and all the other things shall be added;" the other things being nothing less homely than clothing and food.

Is there any sense in this, or was it merely a sentimental, pious platitude? At first sight it looks both unlikely and untrue. Seekers after the Kingdom have ended their search at something equivalent to a cross. The old Hebrew poet said: "I have been young and now am old, yet have I not seen the righteous forsaken nor his descendants begging their bread." He must have had a singular experience, or the people of his neighborhood must have been exceedingly fortunate. And yet who knows? Even a righteous man may fail to seek first the Kingdom of God. In fact, it is probably an excessively rare thing that any one should do that. Perhaps no one ever did, unless it was the Master; and for all we know, it may be literally true that if any one could really and truly seek first the Kingdom, all other necessary things would come to him, and not supernaturally either, but only as the

working out of natural law; for seeking first the Kingdom would mean the sinking of self, the absence of provocation in relation to one's fellow-creatures, and, in fact, a perfect life, and the effect of that would probably be to win the sympathy, good will, and helpfulness of every one, and thus make "all other things" certain to be added. And yet there are exceptions—as Jesus knew. But what if he did get all "the other things" for which he cared? The world has never sufficiently valued righteousness as an asset in human happiness. Evil temper has prevailed over the heavenly possibilities; and, as this has been so general, mankind has been ceaselessly engaged in grabbing and guarding, simply because it sought first, not service in the Kingdom of God, but self-gratification in the kingdom of man.

The world calls this "preaching," all very well on Sundays, from a man who knows next to nothing beyond his papers, his books, and his dreams; though, all the time, this is the one thing that is most clearly demonstrated in every department of human life; only we must be

careful to bear in mind that seeking first the Kingdom of God means seeking righteousness first, and all the tempers and actions that correspond. Given this, we contend that the peaceful enjoyment of "all those other things" will be likely to follow, simply because of the absence of provocatives to strife.

True of individuals, it is even more true of nations, though perhaps no nation ever tried it thoroughly or for long. The nations of the earth are but little farther on than the denizens of the jungle, after all. We can polish up the door-plate and the knocker, and can observe certain formalities, but the jealousies, envyings, snarlings, and conflicts of the nations are not essentially different from those of the jungle. And the cause of it all is selfishness blinded by ignorance and bad temper—a ghastly waste!

If only as a curious experiment it would be interesting to see what would happen to a nation that, for once in the world's history, sought first—actually put into the first place—the Kingdom of God and the righteousness of it. To say nothing of czars and emperors and kings and the like of them, was it not a great English bishop who told us that no nation could take for its compass the Sermon on the Mount? That was and is quite true as things stand, and if a nation put its "dignity," its ambitions, and its "prosperity" first.

But, here again, we hold that even as "a paying game," Christ's way might be more profitable. What does a nation really want? It wants, or ought to want, respect, peace, confidence, open markets, and the world's goodwill—a precious asset! Well, how are these to be secured for a nation? Assuredly, just in the same way that they are secured by a man. He who would have friends must be a friend. We say to the high-

spirited young fellow just entering into the arena: "Do what is right; be just; be as generous as you can; make yourself useful; make yourself a necessity; be not too stiff; be flexible and brotherly, and don't mind a little sacrifice, and you will see that all necessary things will follow. No one will want to hurt you." Precisely the same law of life applies to nations; and, but for our tempers, everybody would see it and prove it. There is nothing arbitrary, then, in this law of life which is based upon a profound spiritual truth as to the very make of man and the trend of the subtle laws that govern him, whether he understands and believes or not.

Then there is another way in which this law of life works. The absence of anxiety about one's life tends to sustain it; and the spiritual atmosphere of the Kingdom and the havening peace of its righteousness help a man (as it might help a nation) to freer mind, a broader view, a sunnier cheerfulness, and a braver resolution, all of which are conducive to health and to the attractive and winning power of the selfhood. Yes, as always, Jesus was very wise. Be anxious to save the life, and the life will be in peril. Be willing to lose it, and it will be saved. Worry enough about food, and it will cease to nourish. Be ready to take a crust and an old coat into the heavenly Father's Kingdom, and the sunshine and the music of it will bless every road.

—From *Light*.

Politeness is like an air cushion; there may be nothing solid about it, but it eases the jolts of this world wonderfully. He that cannot freely forgive others, destroys the bridge over which he himself must pass, for every man has need to be forgiven

HERBERT.

Testimonial Meeting

Before the Evangelical Christian Science Church

WINFIELD S. WHITMAN: I once asked a man to come to these meetings with me. He said that before the war he was converted and joined the church, was taken in on probation. They allowed him six months' probation to see if the work was done right and if, at the end of six months, he had been firm he would have been taken into the church. However before the six months were out he enlisted in the army, and when he came back after the war the same people were telling the same stories they had before and the only difference that he could see was that the stories were a little larger than before; and he had never seen any church that was an exception to the rule. He came to this church and within a year he came again. He said he did not hear the same thing but heard different things. This man had been so deaf that you had to yell at him, but he would sit about half way down the room and never had any trouble hearing here.

I think it was through him that I first heard of my first demonstration in Christian Science. He was healed of a severe case of rheumatism and paralysis in one treatment. That first attracted my attention.

Last night about three o'clock my wife called me and said the baby was suffering from a cough and she feared was taking the croup. I treated two or three minutes and went to sleep. My wife sat up in bed watching the baby for half an hour, and then went to sleep; the baby went to sleep, and we have not heard of that cough since.

Last night a little boy came to me and said that he had an awful earache. He had had that experience once before and

it was not satisfactory to him and he said that he was afraid he was getting that earache again. The cars at that time were beyond 9th street, coming up New York Avenue, and I told him that by the time the cars got in front of the house he would have no earache. When the cars passed the house he said, "It is gone with the cars." We have not heard of the earache since.

These little demonstrations on children are enough to convince any one of the truthfulness of Christian Science. I have seen lots and lots of children treated, and they always respond just as a plant does to water, shot right up, under the treatment. Their unbounded faith and their expectation brings about a healing, and I do not know that I ever knew of a failure when treatment was commenced in time.

God is Good. No one can tell how good He is. God is Love; God is Life. If we put our hands in our pockets and walk up and down and say "Well, that may be so; it may be so," we will not get any benefit. It is so, and all we have to do is to reach out our hands and take.

One year in Christian Science is enough to convince anybody that it is the best year of his life. It is enough for any one to know that you have something to hold on to; that you can always be happy with. Any time you want to, you can go back, but as they do not go back they must be satisfied.

MISS MARTHA E. VAN VOAST: I think it is wonderful how good God is. I have fresh evidence of it, I was going to say, every minute. I love Him better every hour of my life. I never recognized what a blessing it is to understand

what His love means until this morning. A dear soul, who believed in suffering, had been afflicted for seven or eight years, sent for me. I began to talk to her about our wonderful God of Love, how He had loved her all these years and never wanted her to suffer one minute. He was just anxious to relieve her just now if she would only accept of it. She began to cry; she was very nervous. I thought it better not to talk any more. She did not understand me, or understand the God I was talking about. It simply frightened her. The moment you begin to talk about God they think of fire and brimstone and punishment, and I recognized that as the idea most people have.

When we understand what God Love is and become one with it, then we begin to live. Before, we are divided; we are not at one; we are imperfect beings. No harmony is possible for that kind of person. But the minute we understand what God is, and that we are in union, in perfection, one with Him, then we begin to know what it is to be happy, then we begin to know what Love is; then we begin to know what Life is; begin to know what harmony is. If you do not know what God is, and do not love Him, do not wait a minute until you find out what a wonderful being He is. He is Love. You can't stretch your imagination sufficiently to take in His wonderful goodness. He always did and always will love you, and He is ready to give you every good and perfect gift if you will accept it. All you have to do is to take it; it is yours. Do not wait a minute; find not how good He is, how much love he has, and take Him into your Life and become perfect.

AUGUST MILLER: I am distributing some pamphlets for Bishop Sabin and I come in contact with various kinds of

people. Most of them are favorable to Christian Science. Last week I came in contact with a doctor who had studied in Paris and Berlin. I handed him my pamphlet and he looked at it and said, "What is it?" I told him. He asked, "Are you a Christian Scientist?" I told him "yes." Then he said, "You are killing our trade." After we laughed over it, I said, "Remember we are just beginning and we are beginning to kill your trade. There is no doubt that Christian Science will succeed and you are doomed." Then the doctor told me, "Don't you know what I am going to do? I am going to combine Christian Science with my practice." I said, "That will not go, Doctor; both together will not work. You had better give up medicine, and give yourself to Christian Science. No doubt you will succeed." We quit good friends.

REV. JAMES HUGH KEELEY: (Called on by Bishop Sabin.) I had not intended to speak here tonight. When the first brother was speaking I recalled a testimonial meeting that I attended in western Pennsylvania, where I afterward was connected with the Methodist church, although I was not a member then. I was quite critical and skeptical at that time. There was a German there who was converted, who could talk very little English, but his face was beaming like a big full moon, with happiness. After he took the floor and endeavored, apparently, to make a sentence and failed, he said: "Vell, I is mighty in love with Jesus: dat is vat I know now." He said the rest by his looks. In fact, to me, it was a most impressive speech, for he acted it, and I knew, under the embarrassing circumstances that he could not have said that unless he felt something far beyond the average experience.

The Lord declares, "Ye are witnesses."

I have been a believer for thirty years, (for it has been thirty years, last month, since I experienced a change of heart, along the line that the Lord explained to Nicodemus, although it seemed beyond his comprehension.) Thirty years ago I believed in and received experience. "Ye are my witnesses" always had great force with me. Wherever I have had a church there was always trouble unless I could get the people to tell some other story than they told "before the war;" as my brother related tonight. If there was anything that made me feel like arousing agitation in the church it was to hear stories that were dead. I wanted the latest; I did not want any back numbers.

I have just this to say briefly tonight in regard to this Science: I believe in it. I cannot say that for twelve or fifteen years I have disbelieved in it. Twenty years ago I read Mrs. Eddy's book, "Science and Health, with Key to the Scriptures." I at once wrote two articles and sent them to a magazine, church paper, that seemed to be pleased to publish them. The thought I had was to show the weakness of the book, and the body of each article was mostly a series of quotations showing that they contradicted one another. I did not attempt anything else, for two reasons: First, I felt that if there really was anything in it, it was too profound for me. Second, I was not then disposed to credit any inspiration to anybody in Boston, superior to what we already had in the accepted scriptures.

But I am more and more impressed that Bishop Sabin and his co-workers all over the world are in a service that in a generation or less will lead the civilized world along this line. I felt that way. I am not prophesying how it is

going to develop, or what part I may have with it. But I feel convinced that it is coming and therefore I have little patience with Mark Twain and others who are telling the world, especially the Protestant and Orthodox sects, or people, words of alarm, that they are going to be overshadowed, claiming that Christian Science is going to have some forty million adherents in forty years. But I do verily believe that this Science is going to reach its logical and proper place in a very short time. That is my conviction, as I now see it.

The other day I read a report of a convocation of doctors in Philadelphia, and a little part of the speech of one was reported; you may have seen it. The conclusion was this: "Doctors, we must wake up and do something. There are about three millions of people who have gone to the Christian Science cult, and about one million have gone to other cults of the New Thought, which means a yearly loss of fifty millions of dollars to us." I thought of that crowd in Ephesus, aroused by the silversmith who manufactured shrines for Diana, who thought their craft was in danger. They succeeded in getting a crowd and making an uproar; they went about crying out, "Great is our cult, the doctors; great is materia medica."

In fact I hardly feel like making light of it. Those physicians are serious. The more sensible of them say: "Drugs are largely a fraud, anyhow. Let us get into Christian Science and do humanity more service, or get the truth of Christian Science into us." Then they really do mean what they say.

I believe Bishop Sabin and others are doing a work that will lead a sincere physician into the science that will cure people without drugs; and later on, most physicians will be right in line with the

movement and there will be fewer doctors.

I am very much interested. I have read Bishop Sabin's books and many other books, and while I have been a minister for many years, though for seven or eight years I have not been all the time in the pulpit, I feel that if I had had the truth that I know now, that I am convinced of now, in all the years back, I would have been vastly more serviceable to the congregations I was trying to lead and instruct.

Whatever phase this movement takes I shall insist, as I have always insisted on the whole truth, whether they pronounce me heretic or not. If God ever spoke to man I believe He speaks to him now. I believe if God ever spoke to humanity, He speaks yet. Revelation is continuous. I accept the general doctrines that God is all Life, all Love, all wisdom, all goodness, and that we live in Him and can fully have His blessings now. Everything is for us.

As to details of demonstration I admit that I am not yet where I hope to be in the near future.

MISS MARGARET BRANCH: This morning before I began my daily work I had reason to believe that there was some inharmony brewing and I did not intend to become subject to it. I made my affirmations along the line that it did not belong to me, and I would not have it, that God had given me dominion and I intended to use it. I knew He would help me; His omnipotent Love was protecting me from anything that would interfere with me or my work. A few minutes after I made these claims I began my work and everything went as clear and as harmonious as could be. I have been as happy as could be. Nothing on earth has gone wrong with me today.

BISHOP SABIN: We have had a very nice meeting. It would have been better if we had more time so that all could have spoken. I wish to say to our young friend about the doctors that we would like to have all the doctors understand this Science. I know of a doctor in this town, who, after an operation was performed which proved unsuccessful, healed his patient by this Science. He said that all human skill was at an end; he took up the prayers that were written in Christology and God healed his child; brought her out well.

I was told about another case within a few days, a member of my family was told of it, a case that had been given up to die by two doctors. A Scientist was called in and by the use of this Science and medicine the person got well.

We have now a number of doctors, some in town, some in other places, who are studying this Science. Medicine per se is not bad. To say that it is nonsense. God Almighty made the catnip; He made the lobelia; He made the pennyroyal; He made the cinchona bark. He made all those things. They are His creations. They have done the world wonderful good, and they are doing a great deal of good now. We are not making war on anything that is good.

There are certain kinds of herbs that the lower animals eat when they have certain affections. The fishes come from the salt water into the fresh, in order to clear the parasites that are on them and that appear only in the soft water. When we go from the river here a certain kind of fungi gathers on the bottom of the boat. When we take it down into the salt water in the bay, the salt water takes it away and the boat will come back perfectly clean. Let the boat stay in the salt water long enough and another

kind of parasite comes on and the fresh water kills that.

I have told of instances where persons have been healed by certain herbs. I believe that botanists now think there is a cure for every ailment in the locality where the ailment exists, but I think in these latter days the doctors are creating so many diseases, that the diseases are increasing faster than the herbs.

I want to say in regard to Dr. Keeley's remarks that if there is anything that pleases me more than another it is to see men of brains come out and recognize and acknowledge the Truth of the position we take. It is not only true of Dr. Keeley, but of thousands of other brainy, strong men; and if a person will look at it just a moment he will see that his conclusions are right. Here is a religion that believes in God, believes in Jesus Christ; believes in Love; believes that Love is all, and that Love controls all; believes not only that all Good existed forever; that God's laws are unchangeable; believes that if God's laws are unchangeable, if there ever was a law that man was healed by God in answer to prayer, that law exists today. These are logical conclusions that can't be budged; they are axiomatic truths and as easily demonstrated as that two and two make four.

Now, why will not that kind of religion take the world? It destroys poverty; it destroys ill health; it destroys sorrow; it destroys every so-called in-harmony of life; makes you the master; frees you from slavery. Why will not such a religion as that take the world? Where is there anything comparable to it?

In our religion we all stand on a level, God Almighty's children. God loves us all alike; and if one is a better

demonstrator than another it is because he has studied his lesson more closely. If the other will study he will come right on to the same plane. You have nothing to do the next two or three hundred million years but study and by and by you will come out quite a smart scholar. But we are scratching the edge of the back of the book; we have only barely opened it and have been enabled to look at the fly-leaf. That is all. The myriads of wonderful developments are ahead of us and we will go on till our demonstrations and provings are definite, both in number and in scope.

I, myself, find that I am growing; that in the last few months I have come to a conclusion that has become so clear to me that its force is that of absolute certainty. That is that all that is created can be created again by us. It is the creative power of thought, and this conclusion has explained some things to me very clearly. Our Saviour all at once would appear on the side of sea, cooking some fish. At other times He would walk side by side with His disciples, discussing with them upon these truths, and their hearts would burn within them. They did not know that it was He. His creation was such that they did not know Him. At other times they might be in conversation in their rooms, with doors all shut. Suddenly Christ, the creation of thought, would appear and say, "Peace be with you." In the sweet by and by, if you will permit the expression, suppose we want to go to the north star we will think and we will be there. We will create such a body as we want and we will travel as thought travels. I have heard this expression, for instance, that it would take light over a hundred thousand years to travel from the North Star to this earth, traveling with a velocity of 186,000 miles a second.

We will think, and we will be there on the instant.

When we understand this Truth, this God Almighty Life, we understand that all space is annihilated. There is no such thing as time. There is no place to measure from or to; infinity everywhere.

I tell you the conclusion Dr. Keeley has come to is the only conclusion. This is the only religion. It is the only thing that makes man free, and will make him

free; and I tell you all we have to do to obtain this excellency is to work, study, labor, practice what you know. Let that be an emphatic principle in our existence. Practice what you know. Cease to doubt. Go on and up and God Almighty's blessings will make you a giant, and you will go on for ages and ages; and by and by you will know and be with God and see Him as He is, and be like Him and know as He knows.

Do You Know

That the good things of life come to you in proportion to the good thoughts with which you fill your mind? This is also true of evil.

That you can help more people and help people more by seeing and encouraging their good traits than you can by hunting out their faults?

That as you put away from you the criticising, fault-finding, resentful, jealous thoughts, you put away the very seeds of unhappiness and disease?

That the more love and charity you express for the other fellow under even trying conditons, the more you can af-

ford to respect your own good judgment and self-control?

That the thoughts of your heart are very plainly photographed in your face, and there is no question but that wide-awake people can read them?

That the cheery smile and pleasant words will open doors of opportunity to you that would otherwise remain closed?

That people become really great only as they become actively good and wise?

That activity is really and truly a law of God?

IDA T. DAVIS.

—From New York Magazine of Mysteries.

Love

Justice is love holding the balance.

Mercy is love being gracious.

Eloquence is love talking.

Prophecy is love foretelling.

Faith is love believing.

Charity is love acting.

Sacrifice is love offering itself.

Patience is love waiting.

Fortitude is love suffering.

Endurance is love abiding.

Hope is love expecting.

Peace is love resting.

Prayer is love wooing.

Sympathy is love touching, tenderly.

Comfort is love soothing.

Soul saving is love rescuing.

Soul-developing is love helping.

Enthusiasm is love burning.

Work is love laboring.

Sanctification is love leavening.

Marriage is love mating.

—John D. Jordan, D. D. in Watchman.

Testimonial Meeting

Before the Evangelical Christian Science Church

MISS MARTHA E. VAN VOAST: This evening is our regular testimonial meeting, and it is in our own hands to make it interesting or otherwise. It is also the privilege we have of the whole week to speak a word for the Truth, which has done so much for us. It is one of the best means, it seems to me, which for a student to gain Truth, to speak for it, for the law of receiving as we give, is a law that is absolute; and by giving out that which we have we receive more. I am convinced of this, as it has been my great help in my work, in my life as a student. I began it with fear and trembling and had a great deal of self-consciousness to overcome, as I had never spoken in public; but I soon found that it meant strength; that it meant knowledge; and that it was a privilege that I must not turn away from; and so it has been the practice of my student life that I never let a Wednesday evening pass without testifying for the Truth. We should testify to what it has done for us and testify for God, who has given us these gifts.

MRS. SUSAN MORRIS: A lady called on me today who came to me some time ago and wanted to be treated for a disease that had baffled medical skill. She had spent quite a long time at Johns Hopkins Hospital, in Baltimore, and when she came to me she said that she did not think that she could be healed. That was probably a month ago. She came to me today; she is going to New York City to live. She is a poor girl and was not able to pay anything for treatment. She said, "I am perfectly well of that disease and I wish I could stand up and tell the whole world what

has been done for me." I had not heard from her in quite a while. She said she could not go away without telling me what this wonderful Truth had done for her. I gave her a News Letter and some literature, and I think she will take the Truth with her wherever she goes. I feel thankful to my Heavenly Father for this healing.

MRS. O. E. THORNILEY: When I first commenced to come to the church it used to take a little effort for me to come. It seemed I would try to make some excuse for not being here. It would seem to me as though every time something would come up, "I would not go tonight, it is raining or snowing," or something wrong; but whenever those thoughts came, I invariably said, "I will go," and I did go; and each time I came I got strength by it, until it has become one of the pleasures of my life, and I now look forward to the times of these church services and it seems to me that sometimes I can scarcely wait for the time to come to testify to what God has done for me. I have been brought out of darkness into light; out of sickness into health; out of poverty into everything that I need and want. It seems to me that I have so much to be thankful for for having received this instruction, this Truth, that I do not know where to commence to tell. It is one of the things that is impossible for us to tell. When we realize what God has done for us, we really cannot find words to express it all.

I was doing some work in the house and had boiling water, and I happened to get the steam on to my hand in such

a way that it burnt the back of my hand. For the moment I just denied that there was any intelligence or sensation there; and after making the realization that I was a spiritual being and nothing could hurt me, I went on with my work and in half an hour from that time I had forgotten all about it. I know that burn was so severe that, if I had not known what I know now, the whole back of my hand would have been blistered, but there was no sign on my hand after half an hour.

That is something worth knowing, that God gives us whatever we ask Him for, believing and knowing; and we do realize that God is the one Great Giver of all good and perfect gifts.

MRS. MARGARET COWSILL: This morning a member of my family started out to work and I knew that he had a belief, and I treated him and gave him two other treatments during the day. This evening when he came home he said, "Did you treat me today?" "Yes." "This afternoon I felt something and all at once the pains all left me and I felt so much better. I thought you were treating me." That was the first time he ever felt a treatment like that. I did not say anything to him, but I thank God and praise Him that he did feel it, and it relieved him.

WINFIELD S. WHITMAN: People speaking about staying away from church reminds me of when I first commenced attending Christian Science meetings, I was so afraid that somebody would see me that I would slip in. I did not mind them seeing me after I got in, for they were there also and were equally guilty. Such a thing naturally retards us in our progress. Take hold of it in a half-hearted way and the results will be half-hearted.

A gentleman once wrote to me from

Tennessee for treatment for ulceration of the mouth, etc. He was healed in about a week; I never heard from him for three months. He wrote to me that the same trouble came back on him; he had been healed, but in about two months it came back. I then knew that he was holding back something that he ought to let go; that he was putting conditions with God that he ought not to. So I wrote to him and he sent me a hand bill, and on the hand bill was his picture in a wheel chair. He was in the poorhouse and he was trying to get an office on the strength of his paralysis, which I then learned for the first time that he had. I wrote to him and suggested that he take treatment for his paralysis. He wrote back to me to treat for the elimination of the ulceration and when he got in office he would have me treat him for paralysis. He wanted me to treat him for the nomination. I did so and he got the nomination. Then he wanted me to treat him for the election. I treated him for the election. He was elected and I had forgotten the matter until one day I was looking over some old letters and found his picture. I wrote to him, and the letter was returned, marked, "Dead." When a man tries to get there in a half-hearted sort of way he does not get there.

A man came here and wanted a pension on account of his blindness. He had made two or three applications and upon being refused he came in person to show them that he was blind. I suggested that he get treatment for blindness. He said wait until I get my pension, then I will take treatment for anything.

That is dishonesty on the face of such conduct. God Almighty does bless us, always will bless us, but He does not throw blessings at us. We have to get in

line with the Truth or we do not get much. Christian Science does almost everything. It will make a man honest if he will stick to it; it will make him well if he will stick to it; it will make him happier and prosperous if he will stick to it; it will give him everything if he will stick to it. But we must give up everything that stands between God and His wishes and "surrender all."

BISHOP SABIN: It is always rough on the one that does not get up before I get up, because he generally gets left. I do not know when to stop, except when the time runs out. I always hate to talk about healings, for the reason that people will say you are blowing, what you term, "blowing your own horn." Of course there is nothing of that kind; and yet it seems that way. The newspapers are filled with letters of wonderful healings by this or that nostrum, until they have made this testimonial business among professional people somewhat of a nauseous performance, and for that reason I rarely ever say anything about healing at all. I am not seeking anybody's business. All we are trying to do is to disseminate the Truth. There is an abundance of cases of healing on the right hand and on the left, not only in Washington but all over the world, that can prove to anybody that wants to know whether this be true or not.

If it be true that God heals in a single case, and He does, then He does and can and will heal any case. If you send a hundred boys to the blackboard to perform a single example in mathematics, and ninety-nine of them fail, but the hundredth boy demonstrates the example, he proves the rule. There are a great many Scientists, so-called, that can't heal. It is because of their defective teaching. It is because of their defective knowledge. Religion, instead of being

an emotional science, is a matter of intellectuality; it is a matter of knowledge. Jesus Christ did not say you shall know the truth, and then when the clouds burst wide open and you see the Son sitting in His glory you will be free; or when you see any wonderful miracle you shall be free. Nothing of that kind. But he says you shall know the truth and the truth shall make you free. You have to know it. He took His disciples from among the uneducated. Perhaps none of them with the exception of Matthew, the customs officer, knew how to read. Paul, who was afterwards converted on his way to Damascus, was somewhat of an educated man. I do not know but that he was an educated man for that day. Christ did not take His disciples and give them the Holy Ghost and send them out full-fledged preachers; but He took them and kept them with Him, as was the custom in those days. Students came to their master and listened to every word that he said; and after Christ had taught them in that way for three years. He told them yet to go to Jerusalem and remain there until they should receive the gift of the Holy Spirit, or the power. It was the same thing. And they went there and remained in prayer until the day of Pentecost and waited for the gift of the Holy Spirit, the knowledge, the realization, the Truth; and after all their teaching.

Now in my particular instance I studied this Science, made a business of it every night, with possibly a few exceptions. I commenced to study about six o'clock and quit about two. I ran out this line of philosophy and that, as I had time to do, and I came to the conclusion that God did heal the sick, and that all healing was done in response to prayer; and the faith, it was nothing more than faith at that time, became so

thoroughly imbedded in my consciousness that I could put my hands on anybody for almost anything and heal him. I was a writer and a lawyer, attending to my business, but when cases came to me I would put my hands on them and heal them in prayer to God Almighty. It was faith alone. I did not yet understand why that that should be a healing. I did not understand that we are the God children; that the God Life that pulsates through every vein of our bodies, and every drop of blood that goes through our hearts, is rushed there by God Almighty Life. I did not realize that we live in God Almighty Life, perfect Life, and perfect Good, and that nothing but good can come near us, around us or about us, but infinite God and His infinite manifestation. But when that came to me, that was the realization.

Students wait for something—they do not know what, they cannot tell what. They have heard of this wonderful realization, they cannot tell what it is, but they are waiting for something, they do not know what. I used to pray for it, "God Almighty does give it to me; He must give it to me;" and I would ask, seek and knock and demand as far as I could in my weak, feeble way for this spiritual gift; and the gift as it came to me was simply nothing more nor less than the knowledge that we live, and move and have our beings in Life, and are one with God, the Father. That was all there was to it. It looked simple. I laughed at its utter simplicity. Then the next thought was I wondered why I had not understood this all my life. It was simple and there was no great pounding of drums and sounding of cymbals and beating of brass bands. It was the simple understanding that you are God Almighty's child and are one with Him. This being true, you are entitled to and

have eternal health; that being true, of course gave me what is termed the realization; and I knew that eternal and perfect health was mine; eternal and perfect good belonged to me; and all I had to do to have these things was to affirm and declare in the dignity of the God Almighty dominion that was in me, and that belongs to every child of God, that what the realization was, the beautiful understanding that God is our Father; that we live in Him; that God is Life and that we live in Him; and that all that is around us and about us is God Life, Love.

Another great stumbling block along this line is the failure to understand what God is. One of the greatest sources of ignorance along religious thought in all the world is the idea that God is a great big person. There is a desire and a disposition and a tendency to worship some being. If mankind could not get a human being they would take an animal, a cat, or a bull, or some other kind of an animal, and make a wonderful great god. The children of Israel, after Moses stayed a little too long on the mountain, got tired; they wanted something to worship, something that they could see. So they had them bring their earrings and make a golden calf to bow to and worship. It was something that they could see. The whole tendency of thought along heathen history was to worship a great philosopher, or a great king, or a great statesman, or a great warrior.

Only recently, within the last year, the philosopher Confucius has, by a recent edict of the Chinese king, if they call him a king, or emperor, been further deified than he was fifteen or sixteen centuries ago. Confucius taught a philosophy that suits those people, the reigning dynasties. The religion of Confu-

cius has no religion in it, as we term it. It does not say anything about man's rewards or punishments in the future state. It does not mention it at all. It tells them principally in three propositions what they shall do. First, you shall be loyal to the king and the reigning dynasty; second, you shall be loyal and respectful to your parents, and third, you shall be honest.

The fruit of this teaching is that for more than four thousand years, they have had only one change in the reigning dynasty. All the line of kings has been in one family. So true is the second that you shall be obedient, loyal and respectful to your parents, that if a member of your family—they go in families in China—refuses to make good it is referred to the head of the family, and the whole family must make it good, or else they are decapitated.

So true is the third, that they shall be honest, that for over four hundred years there has not been known such a thing as a defalcation in that country. It used to be that our bankers and cashiers kept Canada well populated by their enforced residence there, until the extradition laws became so perfect that Canada does not afford them protection and they sometimes shoot themselves. There is nothing of that kind in China. But that is their religion, so-called.

But our religion is something different here. We realize our oneness with infinite Good. All that is was created by this universal God, Father, and we are His heirs; and all that He has we have; and all that He has He gave to us when man was created, by giving us power and dominion; and in that perfect realization we have everything. You never saw a poor Scientist in your life; never. Poor Scientists are false coins, every one of them.

There is no more possibility of a true Scientist ever being poor than there is to pluck the sun from its place in the Heavens. Why? Because you are God's child. All that God has belongs to you, and all you have to do is to realize your full claim before God. All you have to do is to ask, seek and knock, and you shall receive. You knock by virtue of the power and dominion within you. "It is mine and I demand it." Speak as Peter did to the man who wanted alms as they were going up to the temple, "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."

I do not believe the Scientist lives who can receive the witness and the power to command, but that it is given instantaneously. I was thinking not long ago that wherever our Savior spoke the word there was an instantaneous healing. But they did not always speak it. I have a dream in my consciousness that we will be able some day to speak the word in every case. We find that they brought the sick out, and they laid them in rows, and Jesus laid His hands on them and healed them. At another time they brought them out and the shadow of the apostle passing over them healed them: and some of them would bless aprons, etc., and send them out and they healed the sick. But it was not always by the spoken word.

I perhaps have healed hundreds, perhaps thousands, by the speaking of the word. But it is not in my power to speak the word except when the occasion for it comes up. It never fails; it is an instantaneous healing. I believe it is man's privilege to become so perfect in this realization that we can speak the word on the instant anywhere and receive a perfect healing.

I am going to give two instances of little things. There were some ladies from California at the Raleigh hotel in this city, and they sent word that they wanted to talk to me on Science. Sunday afternoon a gentleman called on me and brought the invitation, and we went down and talked quite a while. While we were talking another one of the ladies, who had not been in the room with us, came in, in furs and buttoned up, ready to take a ride. The other lady wanted to know where she was going: She said she was going out to take a ride, that she had been suffering with a headache all day. The other one said, "Why don't you get some of these Christian Scientists to heal you?" Said she, "I wish they would." I said, "You are well, you have no headache," and she began shaking her head. The other lady ran to her and said, "How do you feel?" She thought I had hypnotized her. She said, "I feel all right, but the headache is gone." She came over to me, and said, "What did you do to her?" I said I simply spoke the word and she had no headache.

Another instance. A lady and her husband were sitting by me in a book auction store. It seems the lady knew me. She turned around and said, "Col. Sabin, I wish you would stop my toothache." I said, "It is gone," and it was gone.

These are instances of speaking the word when the occasion came up, but we can't do it all the time. When we can, then diseases will be no more, death will be no more. Then we will look up and see the Millennium. The only thing that causes sickness, that causes death, is this universal feeling that certain things produce these results. You let a person take a dose of arsenic. If he takes it purposely it will kill him. Why? Because of the universal belief of the

poison of arsenic. But if he takes it by accident and calls on one of us for healing, we can destroy the effects of the arsenic. A lady in Chicago took enough arsenic, so the doctor said, to kill I think forty people. We got the telegram to treat, and in seven hours the manifestation had passed away and she was well. We treated along the line that all that is is harmony and eternal and perfect good and that this belief of arsenical poisoning is a false belief and only created by man's false ideas. It is so with all diseases, and by the correction of false thought you destroy them by Jesus Christ, in accordance with His rule by knowing the Truth, and the man is free; free from sickness; free from sorrow; free from poverty; free from all the ills of life, so-called. But it is the knowledge of the Truth, and as I remarked before, our Savior never sent any of His disciples out to work until after they were taught.

Paul when he was stricken on the high road to Damascus, was not told to go to Damascus and go to preaching the gospel; by no means. He was hid, so far as Bible history reveals, but history shows that he was sent to Arabia, and there taught for three years, and when he came back he taught the gospel of Jesus Christ after he had been instructed.

You have to know, and the knowledge comes by study and the knowledge does not belong to me or you or any one exclusively. God Almighty's children are loved all alike. He gave to each of us power and dominion; He gave to each of us the power to know; the power to study; the power to advance. Take two boys and teach one of them mathematics. The other one runs on the streets. Send them to the blackboard, and give each of them the same example. One of the

boys solves it, the other knows nothing about it. It is not the fault of mathematics; it is the fault of the teaching. One has been taught how, the other does not know anything about it; consequently he can't do anything. It is so in this Science. A healer who does not understand the rules, who does not understand this Truth has not the perfect conviction in his consciousness that what he affirms is true, and has not the perfect knowledge that it is true, and he can not heal the sick.

A lady came to me whom I know in this city. She had I think nine or ten doctors. She had a headache all the time. She had an osteopath, but the osteopaths had not done anything for her. They only found out that several vertebrae of her backbone needed attention. The headache still remained. I said,

"Does it ache now?" "Yes." "Thank God that it does; the only trouble with headaches is that they quit their aching before they come to me. In five minutes you will not have any headache." Whether or not she has had any since I do not know, but I know it was killed.

This idea advanced by our Episcopalian brethren that healings are due to the action of mind upon mind, and all healing is the result of mental therapeutics, is not true. It is the work in man of infinite Wisdom, infinite Life, infinite Love and when we come to the understanding of infinite Life and Love, then we are in condition to know. It is not that God has life, as you or I. If he had He would be depending upon Life. But God is Life. He is the *Esse*, Life itself; and wherever you see Life in any of its forms, it is God manifest.

The All Supply

BY ELLA V. REED.

Praise to the Omnipresent One,
Praise to the Father and the Son,
All that He promised shall be done,
All supply is flowing.

Praise for the life we hold so dear,
Praise for the love that casts out fear,
Safe, with our refuge ever near,
All supply is flowing.

Praises for health belong to Thee,
Praises for wisdom given so free,
Thou art our strength eternally,
All supply is flowing.

Praise for the peace in every breast,
Praise for an answer to each request,
Christ is within our Perfect Rest,
All supply is flowing.

"Don't yearn for a pull—push on the button of purpose and hear the joy-bells ring."—Augustus Wittfield.

It is better to follow a saintly business man than a businesslike saint.—Purinton.

The influence of the Holy Spirit, exquisitely called the Comforter, is a matter of actual experience, as solid a reality as that of electro-magnetism.—*Prof. William James.*

PLANTING MY FEET ON HIGHER
GROUNDS.

Lord lift me up, make me to stand
Upon the Rock, Faith's borderland.
That I may see and understand,
To plant my feet on higher ground.

When the cold world upon me frowns,
Oppress me sore, to cast me down,
May then thy praises far resound,
And plant my feet on higher ground.

Lord keep me in the narrow way,
Guard thou my feet, they do not stray,
Led by thy spirit, day by day,
To always follow, watch and pray.

'Tis thus thy Truth I seek to know,
And overcome all sorrow, woe.
"Let my light shine" that all may see
'Tis God's own hand that leadeth me.

Lord on thy promise I rely,
By thy command temptations fly;
Thy word of Truth is Power divine
To every soul that seeketh find.

Lord lift me up, my only plea,
To follow, put my trust in thee,
Guard thou my footsteps in the way,
And never, never let me stray.

MRS. CORA A. LEE.

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*.

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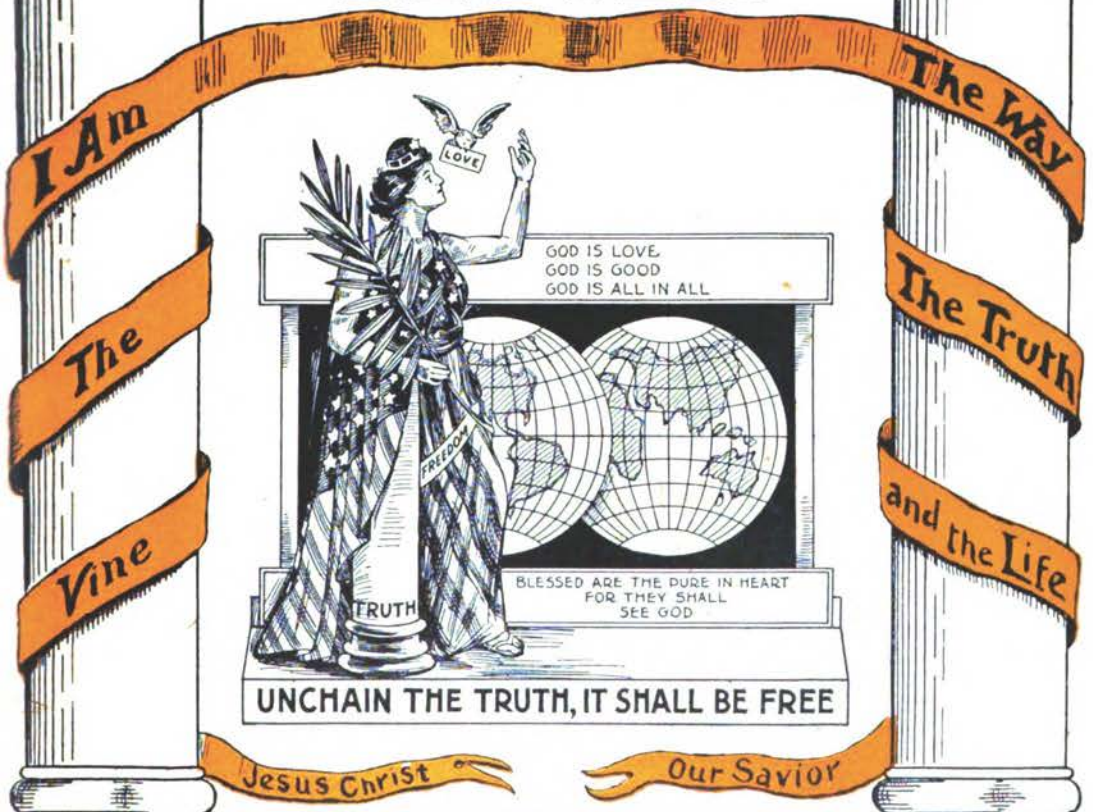
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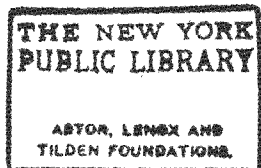
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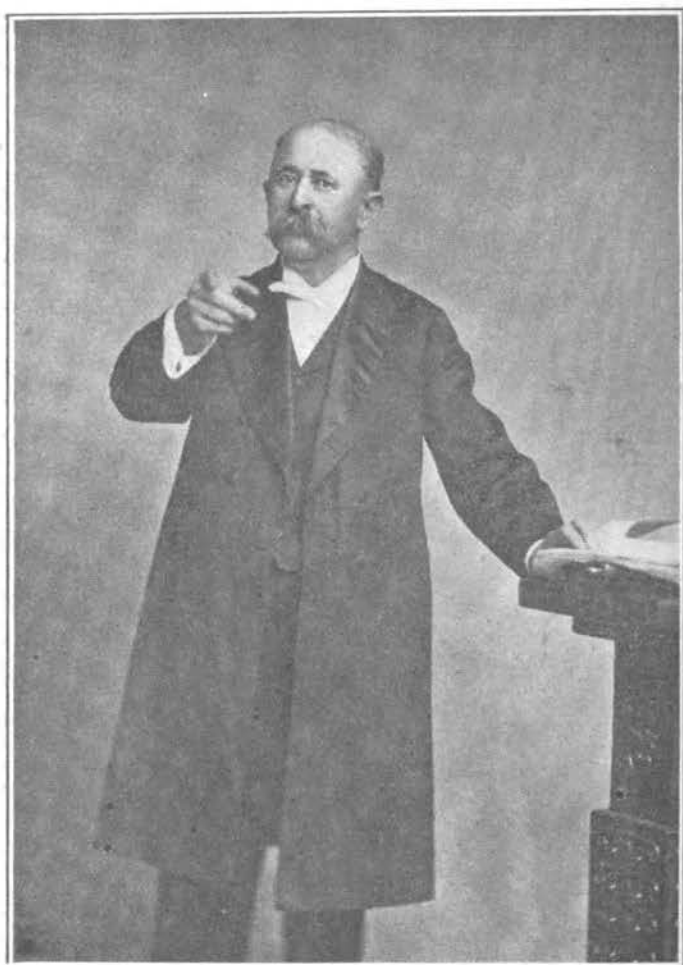


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OF
DIVINE HEALING





BISHOP OLIVER C. SABIN.



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Lecture---A New Religion

BISHOP OLIVER C. SABIN

Popham Beach, Maine, July 26, 1908

It is error, strictly speaking, to call this a "new" religion. It is the reawakening or the Renaissance of the old religion taught by Jesus Christ. The religion He taught was new. There never had been anything like it taught in all the world. The religion of Moses had no such thoughts as Jesus Christ taught; neither did the religions of the heathen nations have anything like it. Christ came having love as His banner, love inscribed upon His banner which went to the forefront in all His teaching and it is the only religion with the possible exception of a small society in Judea, and the only philosophical class in all the world, that ever had love as the foundation of its thought and of its teaching and this Jewish class of philosophers were but slightly along the lines of Christ.

It is a wonderful thing to me, in look-

ing over the teaching of Moses, that we find no mention of the resurrection, or the other life, of the eternal life. Everything, apparently, typified it, but yet the promises were not there until Jesus Christ came teaching us this new religion of which I am going to speak tonight.

The first great thought to which I will call your attention is that it is intensely practical. All of the other religions of the world were not practical to all. There was nothing practical about taking a pair of doves or a lamb or an ox and giving them to the priest for sacrifice; there was nothing practical in the other religions taught by the other nations, but on the contrary religion had always been a repressing enginery and the most villainous crimes that history records in all the days prior to two centuries ago were done in the name of religion, carrying out this

thought of religious dogma engendered by the prejudices of the people, during which time even the very founder of the Presbyterian Church, which has as good people as there are in the world, stood by and saw his disciple burnt at the stake because he would not acknowledge that God had from all eternity foreordained that certain persons should be burnt and punished forever.

It was a monstrous doctrine. As good people as the Baptists are, it is only a few years ago that we find them persecuted and on the other hand persecutors. The Episcopal Church, with its great, broad platform, standing upon the Holy Bible as they do, was but an enginery of persecution and murder and rapine for several centuries; and the great Catholic Church, which has its ramifications wherever the voice of man is heard, whose people, missionaries and priests, go into unknown lands among the savages and there sacrifice their lives for their doctrine; the church that, above all others in our larger cities, gathers in the little waifs, educates and clothes and feeds them—I say, that church that is doing that noble work was an enginery of destruction, of hatred, of malice, of wickedness, of error, of crime for more than a thousand years.

But there is a reawakening. The Truth has come to the front; the doctrine that Jesus Christ said we should all know and it would give us freedom is coming and it matters not whether those who hear me or read my works adopt this doctrine now. The time will come and the time must come when every living soul that ever had the breath of life in him will bow to this religion and acknowledge that Jesus Christ is the son of the living God and will enjoy the omnipresence and eternal principle of life, love and good.

There is no dodging it and there can be none. It may take time, but the time will come when all will come to this.

This religion gives us a plane, a power to demonstrate along every line of human endeavor. It gives us freedom, freedom from fear, the great power that oppresses the human family today. If there was no such thing as fear in the world we would all look up to the living God and the millennium would be here, but the world before us, as it is spread out as a vast panorama, is thronged with people who are filled with fear—fear of the elements, fear of the earth, fear of the waters, fear of disease, fear of poverty. They fear calamity, they fear sorrow. From the cradle to the grave their heads are bowed in fear, fear of something awful in some form or another. That is what is before us. There are today—with a few exceptions of those who are in the new thought, so termed, this new religion—very few who have freedom.

This religion brings you in touch with God Almighty, whose power you have the right to use, whose power you are taught how to use, and He takes you, so to speak, by the hand and leads you along the pathway of life, driving out all fear, giving you power over the elements, over disease, over all the inharmonies of life. Take the religion of Jesus Christ literally and obey what He has said, and do what He says, and you will get the result.

There is another thought in this new religion. It makes us a master, it makes us all masters. Look at the world at large, as you understand it, and see how many masters are there in it. The very greatest and biggest men we have lie down and bellow as the result of disease or sorrow or whatever the case may be. The greatest men are among our great-

est slaves. But this religion makes you a master. You are not afraid of old age, you are not afraid of the headache, you are not afraid of sickness, you are not afraid of any of the inharmonies of life; you are not afraid of calamity, you are not afraid of the dark, you are not afraid of disease, you are not afraid of the elements, you are not afraid of the storm in its fury, you are absolutely fearless. Why? Because God Almighty power is yours to rule and you do control and you are a master, but no one can be a master who consents to be a slave, no one can be a master who consents that things shall go against him. In all of our religion there is not one particle of room for the coward, no home for the coward, but those who win are those who dare, and those who dare can accomplish whatever they choose and can control circumstances or control misfortune as they will. The coward is always left. Cowardice is engendered by fear; fear is sin and sin is death. Our Savior said the man who puts his hand to the plow and looks back is lost, or words to that effect. He is no good. It is true. He who puts his hand to the plow and works with a steady eye to the front is the only one who will succeed. Now, remember that. Here, oftentimes, comes up disease before you that is enough to shake the heart of a granite mountain. But face it, as Pilgrim did in Pilgrim's Progress on his onward trip to the little gate. When fear meets you, face him with the truth and he vanishes and becomes as thin as air, and no power, nothing but God Almighty Truth remains. Now, be a master, and remember this is the only religion that gives the mastery to you.

I want to say one word right here in regard to your position among the

churches. Do not think because this religion is taught under the name of Evangelical Christian Science that it is any less potent. Our church is established for those to go with us, who wish and who believe as we believe and are desirous of working along our lines, and it was not established or sought to be built up at all until after four years of lecturing endeavoring to give it to the other churches, and it is the Truth that wins, the Truth that conquers. It is not a name, it is not this Evangelical Christian Science name, it is not the name of the Episcopal Church or the Baptist Church or the Presbyterian Church and the number of others who here and there are today preaching this same thought, but it is the truth that does the work. Jesus Christ did not say that you should become an Episcopalian and it should make you free, or that you should become a Methodist or a Catholic, but He said, "You shall know the Truth and the Truth shall make you free." The Truth is what doesthe work. Therefore those of you who wish to work along other lines, work, teach the Truth, give it to your brother, wherever you can, broadcast it along every avenue of public endeavor that is possible, scatter it broadcast, disillusion the men of the world that it belongs to any person or clique or coterie. It is the Truth from the high heaven that was given to us by Jesus Christ and let it go out and do the work, and if you can do that you are a blessing to yourself and to those to whom you bring it and you enable them to go on and help their brothers.

There is another thought which I will mention. This religion gives us God, a practical, loving Father. How much love is there in the old idea of the God that you have been taught? I suppose all peo-

ple had an idea about the same kind of a God. I can see a great wall made out of solid gold, and the wall has a great gate in it and I could see God sitting on a throne and back in behind that gate Peter is standing, keeping account, and whenever John Smith, or whoever he might be, comes to knock at the gate before he is permitted to come in, the accounts must be looked over and then it is referred to God and God decides whether he should go in or whether he should go to the other place. That was my idea, and of all the fear that I have had in all the world the fear of that other damnation was the greatest fear that overcame me. I thought for a while "Maybe I can do good even if I do evil, and yet I will get more good than I do evil," but I found out if one sinned in one of the least he would be guilty of all, and I just threw it over and would have nothing further to do with it, and for ten years I would not let any one speak to me on the subject of religion.

However, that religion is destroyed. We have a beautiful loving Father who has laid His law down—that we are governed and controlled by the seed that we sow. As you sow so shall you reap. If you sow seeds of kindness they come back to you. If you sow seeds of love they come back to you, or if you sow seeds of hatred, malice, wickedness, they come back to you, and you will be punished for every sin and every crime you commit and you will be blessed for every good thing you do. If you want to become perfect then you go down to the fundamental rules of our church and love God with all your mind, might and strength and love your brother as yourself. Put these two great cardinal principles into practical operation, carry them out in your every-day life and transac-

tions and then the freedom-giving Truth is yours and you will be a master and you will be a saint.

There are so many things that I want to say, but I cannot stop.

The next and last thought is that it gives us intelligence. Take the man today who is in this Truth and he knows a thousand times more than he did before he came into it. Look at my case for just one instant as an illustration. I was practicing law in Washington, carrying on a business of that kind with a number of other gentlemen, and I was lifted out of that without any thought or volition on my part, and was apparently taken from there and set down at a desk and told to write religion. I told you a moment ago that for ten years I would not allow anybody to talk religion to me. Now, wasn't I as bad off as St. Paul was when he was on his way to Damascus to persecute the Christians? I had refused to talk religion for ten years, and yet without any kind of preparation I was told to write religion. I wrote religion and it electrified the world at that time, and it has done so more or less ever since. Do you pretend to tell me I deserve credit for that? Not a particle. It is the God Almighty religion that comes into those who ask, seek and knock. I never had written an article on religion before, but I affirmed that God Almighty did give me wisdom and spiritual understanding, that He did teach me what to say and how to say it, that He did enable my words to go out and be a beacon light to those who are seeking the Truth, and the answer to that prayer has been the result.

Now we hear a great deal about inspiration, about the inspiration of those who wrote the Bible, the inspiration of Daniel and Jeremiah and Isaiah, David and

Solomon. Mark you, every child of God that ever was created was created with the same rights and privileges. My friend here from Montreal can be inspired as well as ever Daniel was; he can read the dreams of Nebuchadnezzar as well as Daniel did, because he comes to God Almighty asking, seeking and knocking; and God Almighty in response fills him with wisdom, teaches him how to read and how to write, and that we call inspiration. There never was any person inspired but what another can be, never will be. All have the same right, all have the same power; it comes from the same source and only in answer to prayer. If you would succeed, you have to ask. If you would have power you have to ask. If you want to be a master you have to ask, and you have to ask with the prayer of the understanding. Do that and our re-

ligion becomes practical, and its white wings will go all over the earth. It will educate the ignorant, it will destroy sorrow, drive out want, bring the whole family of man up to God Almighty's throne with perfect love, perfect happiness, perfect joy. It will be, and is, all in all, the panacea that gives to all humanity perfect harmony and perfect happiness; and, my friends, as this perhaps will be the last lecture I will give you in this hall this year, let me urge you to make it your life's work to send forth this glorious Truth to lift up your brother and hasten the day of universal love when peace shall reign forever over all the earth, when happiness shall surround the hearthstones of all and when God Almighty's love shall shield us all and cover us and give us perfect harmony and perfect happiness.

Get into the habit of happiness. It is positively amazing how we can turn every little incident into a sunbeam. One of the most worth-while families I know always joke at the table. It is as good as a vacation to take a meal with them. And, mark you, it is quite as easy to take the other course. But what a coward a man is who releases in his home all the pent-up irritability, disappointment, and gloom of the day! There is no sense of such a course. It does not make you less gloomy to fill your house with gloom. You ought not to do it even from the point of view of good health. If you eat your meal in a sour silence which almost curdles the cream and scares you wife half to death, you do not and cannot digest your food. Forget it, then. If you have had a hard day, say to yourself: "Well, that was a hard day! Now for

some rest and fun." Get into the habit of being happy, I tell you. You can do it. Practise saying to yourself when you awake in the morning: "Everything is all right"—and keep on saying it. You will be surprised how nearly "all right" the mere saying of it at the beginning of the day will really make everything—
Albert J. Beveridge, from American Motherhood.

"The perfect poise that comes of self-control,

The poetry of action, rhythmic, sweet—
That unvexed music of the body and soul
That the Greeks dreamed of, made at last complete.

Our stumbling lives attain not such a bliss:

Too often, while the air we vainly beat
Love's perfect law of liberty we miss."

Thought

"FINALLY, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians iv, 8.

In the writings of Paul we find that he was a great metaphysician and teacher of metaphysics, for we find him healing the sick and casting out devils without the use of medicine or doctors, and in the passage quoted above we find him dwelling upon the subject of Thought and impressing his brethren at Philippi with the absolute necessity of thinking on the right things, because he knew well that the correct establishment of the Kingdom of God in them depended entirely upon their Thoughts; therefore, he points out to them the subjects upon which they should let their thoughts dwell, and tells them to let their thoughts dwell upon honesty, love, and things of good report.

There is no one subject in all the field of metaphysics that is so little understood and that is so essential to understand as this subject of thought.

Society, as related to the subject of thought, is divided into four classes:

First. People who do not think at all.

Second. Those who think just enough to depend upon someone else to do their thinking for them.

Third. Those who think evil thoughts.

Fourth. Those who think good thoughts.

By thoroughly analyzing these four

classes we will arrive at the importance of this subject.

The first, or non-thinking class, is found among the slaves or semi slaves of this and all other countries. Men who are content to have their stomachs filled with food and enough raiment to clothe their bodies, and who perform their daily labor as a beast of burden, compose this class. The negroes of the South, when they were slaves, belonged to this class, and a large majority of them still belong to this class, and there are thousands upon thousands of white people who to-day belong to the same class and are simply beasts of burden for those who do think, and they will never be free from this slavery, which they endure, in patience, until they think. There is no man or woman, however much they may be environed by circumstances that make them ignorant and slavish, who can not extricate themselves if they will only *think*, because as soon as they begin to think they will at once begin to see the Kingdom of Heaven within, and as soon as that is established they will come in possession of the truth, and Christ says "Know the truth and the truth will make you free."

The second class are those who depend upon someone else to do their thinking, and this is a much larger and more respectable one. You will find this class largely represented in the churches of this and all other countries. They regularly contribute to the support of the priest or preacher, from week to week, and thereby feel in their consciences that they are paying him to do their thinking

for them. This does not apply to all members of orthodox churches, for there are some who do think, and there are some who will not have their consciences bound by discipline or creed, because thinking gives them a feeling of independence. It brings them into communion with God; they come into possession of the truth, and it makes them free from this slavish dependence upon someone else to do their thinking for them. Society is composed of employers and employees. A large majority of employees in all the departments of commercial life depend upon their employers to do the thinking and thereby the habit is established of depending upon someone else to do their thinking, and no man ever grows out of this condition to employer and master until he learns to think. When we come to look into and examine this class of people who depend upon others to do their thinking we find that they compose a large per cent of the human family, and this accounts for the serfdom which they endure and the ignorance which absolutely dominates them.

This thing of depending upon someone else has brought about all the wars and troubles that have afflicted mankind in the way of bad theology and bad government. The bloodiest wars that have cursed our earth have been religious wars, and have been brought about by the laity and common people allowing someone else to do their thinking for them. To this very cause we can trace the bloody war that marred the happiness and destroyed thousands upon thousands of the best men in the North and South during our late civil war. The people of the South allowed a few hot-headed secessionists to do their thinking, and by inflammatory oratory they stirred the

people, aroused their prejudices and their pride, while on the other hand a large majority of the people of the North depended upon a few hot headed abolitionists to do their thinking, and by their pleas on both sides the people were inflamed to the fighting point, and the consequence was a bloody war. If the people on both sides had been doing their own thinking and had been establishing the Kingdom of God within each individual self no such thing as that war could have been.

The third class, those who think evil, are not very dangerous except to themselves. A man who allows himself to harbor evil thoughts is planting within himself a cancer that will eat out everything which is good and pure that God has planted within him. There is no amount of good treatment, there is no amount of right teaching, there is no amount of care and helpfulness that will do the man any good so long as he allows his mind to dwell upon things that are evil. From this class comes all our thieves, our robbers and our murderers, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness."—Mark vii, 21, 22.

No murder was ever committed until it was well defined and thoroughly planned in the thoughts of the murderer. No theft was ever committed, no bank was ever robbed, until the whole scheme and plan had been thoroughly matured in the thought of the individual; in fact, it applies to all crime. The entire criminal class are those who are continually thinking evil, and a continual thinking of evil finally manifests itself in crime. There are others besides these

confirmed criminals who think evil and have it manifest upon themselves and upon their children and upon the community in which they live. The man who has a pain or an ache or a fever and sits down and continually thinks over it—allows it to become settled in his thoughts and makes it real—until he produces a contagion in the community, afflicts his own family and his neighbors, is not much less a criminal than the man who sits down and plans to rob a bank. This thing of continually thinking about disease, harboring the thought in the mind and calculating its consequences and fearing its termination, is evil thinking and is not far removed from the thought of the avowed criminal, when looking at it in its true light. Colonel Sabin, in one of his lectures, has well said that "You should never allow thoughts of yourself, concerning yourself, concerning your family, concerning your business affairs, or the affairs of your friends or those dependent upon you, to have lodgment in your mind, except such thoughts as you wish to see realized upon your own body or upon their bodies or their affairs." This is a rule which, if adopted as the rule of life by all people, would entirely remove this evil thinking and its consequences.

The fourth class comprises those who not only do their own thinking, but think good, and were referred to by Christ himself as the salt of the earth. Whatever of good, of happiness, of pleasure, of joy that mankind enjoys to day has come from good thoughts. All the splendid inventions of steam and electricity have come from this class. You take our beautiful Library on the Hill, one of the most splendid and imposing structures of art ever erected in the shape of a building in this country or in the world,

and we find that every detail, every appurtenance of that imposing structure, was thoroughly formed and minutely outlined in the thought of the architect before it was placed in its completed shape. The men who did the mechanical work, who laid the bricks and stone and used the mortar and paint, had no conception when the foundation was laid what this building would look like, but the architect, the man who had been thinking, could see it in all its beauty. All our splendid steamships, our magnificent railroads, beautiful buildings, are the product of good thinking, because each and every detail of all these things were first originated and formed by thought. These people who have been doing this good thinking, who have provided the conveniences of life, who have erected churches, who have carried the Gospel into all the world as commanded by Christ, are the people who have obeyed the command of Paul to his brethren at Philippi, as given above; that is, they are the people who have been thinking, about things which are honest, pure, just and good, and to-day it is to this class that the world is indebted for our present civilization, for our present condition of freedom and independence. All the beneficent institutions of this government of ours are the products of the thoughts of this class of people who think good.

A writer has well said that the great mistake the human family is making is in consuming its time in trying to get the bad things out of man instead of occupying its time putting good things into man. Then instead of devoting so much of our time in thinking of ways and means by which we can punish our fellow-man, by which we can curb his liberties, by which we can devise a way so as to eradi-

cate the bad things in them, let us go to work with this class of good thinkers and think of and mature methods by which we can establish the Kingdom of God and His righteousness in man, think of methods whereby we can fill them with good thoughts, by which we can fill them with good desires and good purposes, and when this has been done all the evil thoughts that are in them will be driven out, because the evil is the negative, the darkness, and as quick as we let in God's sunshine of Love and good work and good thoughts this darkness of evil must disappear from the mind of man and he will be pure and clean and happy.

Brother, are you troubled with bad thoughts, are you troubled with thoughts of sickness, disease, something that you are expecting to inherit from your parents; are you continually thinking of poverty and laying by something for the rainy day, limiting yourself in this way and that way? If you are there can never be any change, you can never get freedom from this dread disease and death, you can never get rid of this fear and nightmare of poverty that is hanging over you until you purify your thoughts and be what Paul wrote in his second letter to the Corinthians. It is found in the tenth chapter, the fourth and fifth verses. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every Thought to the obedience of Christ." You must learn to control your thoughts and keep them in the right channels, and when you are thinking good, when you have established the habit of good thinking, your life will bring forth nothing but happiness and joy and

peace. It is by this means of Thought, this good thinking, that the Kingdom of God is established in us.

Paul says (Romans xiv, 17):

"For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

There is no trouble in telling when a man is in trouble, in telling when a man is establishing the Kingdom of God within himself, for we know the fruits. We know their exports. If I go to New York harbor, go down to the piers where are landed the ships from all countries of the world, and I find a ship loaded with silks and teas I know that is from China; I find another loaded with manufactured cotton and steel and I know that is from England; another is loaded with sugar and molasses, and I at once say that is from Cuba or South America, while one loaded with oranges and lemons and tropical fruits I know comes from countries with climates like Florida and California. We can tell these countries by their exports, by the things that they are sending out. So it is with the kingdom that is established in man. If he is sending out joy and peace and righteousness we know that it is coming from the Kingdom of God, and if he is sending out blasphemy, error, selfishness, ungodliness, and such things, we know that such exports do not come from the Kingdom of God, and that his thoughts have been wrong, and that he has been thinking along lines that will not establish the Kingdom of God within him. It is a thing that will tell on a man, it is something that he can not hide.

We find in James iii, 11, 12, the following: "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no

fountain both yield salt water and fresh."

It is just as impossible for a man to deceive the world with hypocrisy and counterfeit love as it is for a fountain sending forth bitter water to impress the world that it is at the same time sending forth water that is sweet.

Man, in his last analysis, is nothing more nor less than character, and character building, as I have already shown, is the work of thought. Then how important it is for the world to wake up to the great importance of training itself to thinking right and good.

Solomon says, "For as a man thinketh in his heart so is he," and from this standpoint we can easily judge what a man has been thinking about. When I see a man who has business troubles, who has family troubles, who is troubled with his neighbors, who has trouble with the world in general, I know that that man has been thinking wrong, I know that he has been thinking evil and he is now manifesting in his life the thoughts which he has allowed to dominate and build up a kingdom within him, and that he has loaded himself up with the exports of that kingdom which are trouble upon troubles. When I see people who habitually have headache, who have a cold every time the weather changes and who have chills and fever because they believe in malaria, and continually have pains and aches, I know exactly what kind of a kingdom they have established in themselves, because here are the exports from it, here are the things that have come from it and which show exactly what the thoughts have been. They have been thinking evil, they have been selfish, and they have been thinking along selfish lines. They have been thinking and planning evil, and here are the fruits, here are the exports that are telling the tale.

It is just as easy to know the thought of the man who is happy and truthful, and contented and good, because we know that he has been thinking along the right lines; he is building up the kingdom of God within himself, the exports of which are joy and peace and righteousness; he loves his fellow man, he exerts himself to help his fellow man and to rid him of trouble, of want and of misery; he visits the sick, he cares for the widow and the orphan, he ministers to those who are helpless and in distress; he is continually doing good, and he brings into port a cargo of such products as this, and we know, just as soon as we have seen these products, where they are from; we know they are from the Kingdom of God that has been established in him by right thinking. Then the lesson for us to learn is this: Drive out every evil thought the very moment it enters your mind; do not allow it to remain there one second; ask God's assistance; rely upon Him for His power which is at your command, His love which is yours, His wisdom which is your inheritance, and He will help you to drive out every evil thought by helping you to put in good thoughts. Destroy evil thoughts by confronting them with good thoughts, and as soon as we have established this habit of good thinking we have established within ourselves the Kingdom of Heaven, and there we can put our treasure "which neither moth nor rust doth corrupt, and where thieves do not break through and steal."

"Thou hast seen many sorrows, travel-stained pilgrim of the world, but that which has vexed thee most has been thy looking for evil, and things that never happened have chiefly made thee wretched."

Love is the Only Force

"THOUGH I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

"Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—I Corinthians, xiii, 1, 8.

The Christian is the only man who has a programme for himself or the world. This programme was announced by Christ when He said, "Love the Lord, thy God, with all thy heart, mind and strength, and thy neighbor as thyself," or in the Golden Rule, "Do unto others as you would have others do unto you." This is the programme that Christ gave to the world by which man was to work out his destiny. We find the heathen and infidel plodding through the world without any definite idea as to where man came from, as to what he is doing now,

and no idea as to the future. All men outside of Christianity are groping their way in darkness; in other words, they are drifting with the tide of events without chart or compass. In the writings of the most noted infidels we find that the burden of their entire work has been to demolish the programme of the Christian without giving in its place anything upon which to base an intelligent mode of action for life. The Christian knows from whence he came, he knows his Father, he has something to do in the present and a bright and everlasting hope for the future. And to this cause can be traced the success of all nations that profess Christianity, and whose laws have embodied in them the Sermon on the Mount and the Golden Rule. Philosophers and prophets have set forth creeds as sound and logical from a moral standpoint as that of Christ, but in the application and in their execution they have lacked one great element of strength. They have lacked the force which binds men together and makes them brothers. They all lack that element of cement which makes one great, grand family of all mankind, claiming allegiance to one great Father. This element of force lacking in all these heathen philosophies and religions is Love.

The experience of the world is that all governments, all religions, all philosophies not based upon this element of love have crumbled and gone to dust. The success of our own government of these United States, whose Declaration of Independence declares that all men are created equal, and which sentiment is incor-

porated in our organic law, the Constitution of these United States, is a demonstration of the power of love even though carried out to a limited extent.

All things in all times have been transitory and have passed away, except those things that have been the outgrowth of faith, hope and love. Paul said in First Corinthians, as just read, that all these other things pass away, but he says, "now abideth hope, faith and love, these three, but the greatest of these is Love." Paul says again that "Love never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." In the history of the world we have had prophets inspired of God whose prophecies have been a guide and a beacon light to the world, but their prophecies have been fulfilled and they have passed away. In times past it was a great thing to be able to speak in many tongues, but that accomplishment and the usefulness of it has passed away. A schoolboy, 15 years of age, of the present age, knows as much as Sir Isaac Newton did. All the knowledge of the past has been superseded by something greater and better, so Paul's statement is literally true. Paul says that love, the greatest of all things, abideth forever. We find in our everyday experience that love has the same force and effect that it had the day that man was created. Then this thing that is greater than all other things, the greatest force in all the universe of God, should be known and appreciated by all God's children. The question then arises, What is this love? It has been written about, philosophers have analyzed and poets sung of this thing we call love, all have experienced its beneficent benefits and have found it the one thing needful in all the affairs of

mankind. The most comprehensive definition that we can give is this, "Love is God made manifest in action—God in operation." Wherever we find love there we find God. When a certain man was going from Jerusalem to Jericho, he fell among thieves and was wounded and robbed and left for dead. The priest passed by on the other side and the Levite only gave him a glance, but when the good Samaritan came along with love in him, God in operation, he took pity on him, bound up his wounds, took him to an inn and had him cared for. That was God at work.

This thing of love is a universal thing. It does not only apply to the human family, but we find that this same God principle is in the fowls of the air and beasts of the field. Among fowls we find a great attachment for each other, especially for their own young. The same thing is shown among the beasts of the fields, and this is nothing more nor less than this universal love which God has placed everywhere and in everything, and where we see good being done, promoted and pushed on by this force of love, we can say there is God in operation—God at work.

This thing of love is a passport into all society. You may go into the slums of London or of New York, or in other great cities all over the world, and there you will find frail women with this force of love behind them and in them, associating with the most desperate conditions of mankind. They are given entrance, they are welcomed into the most squalid conditions and treated with kindness, and listened to in a way and in a manner that would not be accorded any one else on earth. Why? Simply because they have a passport, and this passport is love. We find good men and good women in the

jungles of Africa, in the hidden places of China, in the forests of India, in the swamps of South America and Mexico, and the only passport they have that takes them into the houses, into the governments, and into the hearts of these people is Love, and when we, as children of God, wish to enter any place, wish to enter anybody's heart, there is no letter of introduction, there is nothing that we can have that will pass us so readily and so effectually as love.

It is not only a passport, but it is a coin that passes current in all God's universe. With this coin you can purchase an entrance into the darkest dungeon where criminals are chained. With this coin you can enter the palaces and courts of kings and princes. I know a man, and have heard him preach quite a number of times, who has been around the world three or four times. He has preached to the people of all lands and countries, and he never takes gold nor silver, nor script; the only coin he has with which to pay his passage, for his food, his raiment is Love. This power of Love in his heart that he carries with him, this Love for his fellowman, so attracts the hearts and consciousness of those with whom he comes in contact that they only have to be informed that he needs money for transportation, food, and raiment, and it is furnished. This proves the principle that Love begets Love. There is one beautiful thing about this coin of Love and that is it cannot be counterfeited. It has been attempted time and time again. We have in this city, and in all other cities, united charities and various other charities to administer to the poor and needy. These organizations, as a general thing, are supported by the wealthy, most of whom have thousands of other people employed upon a wage so meagre that they are not

able to live decently. They work long hours, with no time for recreation and improvement. The rich men, for the sake of easing their consciences, will contribute from the wages they have taken from their employees and have it doled out to them by some organized charity, and people call this Love. It is an attempt at counterfeiting. It is so recognized by God and man. We find in this city, and in most of the other large cities, that about one-tenth of the people attend churches while the other nine-tenths do not, because they have discovered that there is a counterfeit Love in circulation, and that the churches, in a great many instances, are undertaking to pass this counterfeit upon them for the genuine coin. But it will not pass, and the sooner the different denominations discover the fact that they cannot pass this counterfeit upon the people and call it real Love the sooner they will discover the trouble that keeps people away from worship on Sunday. It is the one great fact that makes clear the reason why the Church does not take the world for God; they are trying to pass counterfeit Love on mankind, and they have absolutely, and will continue in all times, to fail to make it current. The Scribes and the Pharisees were at the very same business when Christ came into the world, and He said, "Woe unto ye hypocrites," and He exposed their counterfeits and condemned the counterfeiters.

This love is also a magnet that attracts to itself all other bodies. You may take a piece of steel and rub it against a piece of loadstone and it will become magnetized. Rub it against another magnet and it becomes charged with the same attractive force and then attracts all other bodies. So it is with love. When we rub up against a man or woman who is magnet-

ized with this God force, this love, we ourselves are powerless to resist the force, and we at once become attracted and magnetized and go out and attract others. When Christ was on earth and was being pursued by His enemies, Peter pulled out his sword and smote off the ear of the servant of the High Priest. Christ seeing it, rebuked Peter and said: "Put up again thy sword into his place, for all they that take the sword shall perish with the sword," and Christ straightway healed the ear of the servant, showing plainly that Christ did not intend to establish a temporal kingdom on this earth that would ever have to be defended by guns, swords and spears; but the kingdom that He proposed to establish and did establish should have no other defense, should have no further fortifications, should have no further guns or armament than this one force of love. When they spat in His face and when they assaulted Him, the only thing He did was to love them; and even when nailed to the cross the last prayer He ever prayed was an exercise of this same force of love when He said, "Father, forgive them, for they know not what they do."

In looking over the histories of the world we find that all the great institutions that have been in existence and are to-day in existence for man's good and happiness are founded upon this one principle of Love. Every institution that God Himself, through Jesus Christ, has instituted upon earth was based upon this one principle. The ordinance of matrimony was instituted by God Himself, and this institution has for its foundation nothing but love. This institution of matrimony is the corner-stone in the structure of society that has brought about our present civilization. I remem-

ber the first time I ever came to Washington City the idea occurred to me, Where is the Government, and where is the power that makes this Government? I went to the Capitol and saw both houses of Congress, and after looking them over I said, "It is not here." I went to the Supreme Court room and I looked upon the solemn faces of the Judges, and I said, "It is not here." I went to the White House and shook hands with the President and looked upon the beauties of that old mansion, and I said, "It is not here." I went to the Navy Yard and all the other public buildings, and I said, "It is not in any of these." And then I began to study, in order to answer my own question, "Where is the power that runs this great Government of ours?" And after studying the question over, I was carried back to the old farm house in the country. Then in my imagination I walked through the beautiful grove to the flower yard and into this splendid old castle, and there I found the old gray-headed father and mother who had been united for years in the holy bonds of wedlock, and around them a family of splendid boys and girls. On a table hard by was an old family Bible with pages which were worn and brown and old and stained with finger prints and the tears of years. In this castle this old Bible was used daily. At bedtime, before they retired, a chapter was read and a prayer offered to Almighty God, the great God of Love. When I saw this I said, "It is here that the power upon which rests all the institutions of our Government is to be found. Here is the power that has guided us for an hundred years, through all wars, through all droughts and through all floods; here is the power that has reared all churches, that has sent forth all the missionaries; here is the

power and the force upon which is founded all the institutions that accomplish any good."

Then we can recognize to some small degree the wisdom of God in founding this institution of matrimony and founding it upon the one principle, Love.

It is a lesson to us, that whenever we undertake to do anything, whether it is to found a business enterprise or whether it is to found a church, as we are now doing, that the only sure and steadfast way is to found it upon this everlasting principle of Love. When we do that we have God pledged to us, we have all good in the universe pledged to us, we have all power pledged to us, to make it a success; and this love that this Reform Christian Church must be founded upon is a love that does not extend only to our own little group or to our own families, but it must be a love that extends to our enemies, that extends to those who despitefully use us and say all manner of evil things about us. The only way that we can successfully found this church is found it under these conditions and along these lines. We can never overcome our enemies, we can never overcome those who seek to do us harm, except we overcome them with love and kindness. We must forget to strike back when they strike at us.

In analyzing this principle of love, we find it composed of the following ingredients: Patience, Generosity, Courtesy, Good Temper, Guilelessness, Kindness, Humility, Unselfishness and Sincerity. I have no time to go into a full discussion of each of these ingredients, but to simply name them is sufficient to fasten the mind of every thinker. When we find a man who is not generous, who is impa-

tient, who is not courteous and polite; when we find a man or a woman who is continually flying into a rage, allowing his temper to get away with him, a man who is brutal and unkind, a man who is haughty and stuck up, a man who lives in a little circle which includes "Me and my wife, my son John and his wife, we four and no more," and who is continually parading himself as being a child of God and at the same time doing things that stamp him as absolutely insincere, then we know that he does not possess these ingredients that make up love, that he has no love in him. "By their fruits shall ye know them."

Any man or woman whose purpose in life, whose plans and specifications are all based upon this thing of love, can heal the sick, can cast out devils, can overcome all evil, because Christ said, "If ye love me and keep my commandments ye shall not only do the things that I do, but ye shall do greater things." Are you weak, brother? Are you ignorant? Are you a slave to your temper? Do you find it impossible to do unto others as you would that they should do unto you? Do you find that you cannot heal yourself of all the ailments that afflict you, and that you not only fail to heal yourself but that you are powerless to heal your brother? Then your life is not founded upon this power, Love; you are not depending upon Love as a force, a power that will overcome all obstacles. Then let each and all of us reconstruct our foundations, reconstruct all our plans for life. Let us all rewrite our programme, and let us base all simply upon this force of Love. When we have done this we are regenerated, we are born again. We are born into God's kingdom, we are His children.

Experience Meeting

POPHAM BEACH, ME.,

Sunday, July 19, 1908.

BISHOP SABIN: "God moves in a mysterious way His wonders to perform." Why I, a lawyer—educated as a lawyer, what little I know taught me along those lines—am teaching what you may call theology; and one of my hearers is one of the most distinguished members of his great church in America, for the doctor who sits before me is known not only all over the United States, but in Canada and on the continent of Europe.

Yet the church has wandered away from the old landmarks. Jesus Christ came teaching the doctrine of love and healing the sick; healing the sick as a demonstration of the proof of the message He brought that all is love. Man as originally created was given eternal life, he was also given the power of self-selection. He could choose the good or he could choose the bad and some of them lived to nearly one thousand years before they had taken on enough sin to kill them. The old fiat had gone out, or was said to have gone out, been given in the garden of Eden, which is true in principle if not in actuality—that the day thou eatest thereof thou shalt surely die.

Man assimilated so much sin that by and by he died. The first death was an evidence against immortality, the second was double evidence, and by and by you heard people saying that there is a time appointed once for man to die and that God said it, which is not true. God never said any such thing, and it is not true.

God never said any such thing and neither did Jesus Christ, and if any writer says so he is in error.

We were made and created in the image and likeness of eternal life. Eternal life is the opposite of death. Therefore, if we are the image and likeness of eternal life, this idea of death is a falsehood. There is no opposite to God for God is all and in all and we are the image and likeness of eternal life. Therefore we have eternal life and we can have eternal life if we so elect in our consciousness and stand by our guns and fight for our rights; but when all the world is against you, you will die, and you are preparing for death, you are getting old and they bear you down with those thoughts. You have to stand up and fight back and you have to know that those thoughts are false, that you are engrounded in the eternal bosom of eternal life and you never can die. Then, instead of growing old you will grow young, instead of passing out at fifty you will live to be eighty-six and then just beginning to get ready to live.

That is the way to live. The doctor before us is a splendid specimen, and he got it through the Truth, although the Truth came to him through a glass darkly, but he got the Truth and is blossoming for eternity.

There is no need to die, and don't you think of it. I mean the body, I mean all. There is no necessity of death, there is nothing but spirit. Here is my body. I have a coat on. Well I take that coat off sometimes and put on another. Take this body the same way. You are con-

stantly changing; then change it with the thought that builds. "I have eternal life, I have eternal strength, I have perfect body, I have perfect manliness, I have godliness and strength and power and dominion." Stand by your guns and you will fill your body with strength and instead of growing old your muscles will get hard and you will get vigorous, you will straighten up and the wrinkles will come out of your back and you will have your youth renewed as the eagle. That is the science of eternal life and that is the science that we live.

This doctrine of healing grew less and less after the days of the apostles. The historians understand how that was. They not only hunted them down, but they hunted their treasure chest so-called where their books were kept and they instituted searching parties for the destruction of these books and that is the reason why there are few, if any; and I am told there is in the whole world not one solitary original document as written by the apostles in existence. Historically that is true and the way they got the New Testament was by the great convention they had of which St. Augustine was the president. They met for four years. This was some four centuries after the birth of Christ. In those days the ministers would get up and quote Scripture right along and I have known them to do it in my days, wonderfully. They would take from this one and that one and they finally collated the Scriptures and it is believed they have the New Testament very largely word for word as it was given to the world.

Healing died with this persecution, but there never has been a time, as the doctor said last night, when there has not been somewhere somebody who did heal and could heal according to the teaching

of Jesus Christ. But it became less and less and in the fourth century Constantine, the great general who was made king of the Byzantine empire, made the church a political machine. Before that the pagans had been the political machine, but Constantine's mother was a Christian and she raised her boy up in that thought and after he became king he adopted it and put it out as the religion of the empire. Then died the remnant, almost, of the spirituality of the church.

In our country we understand that better than you do under the crown of England. Here all goes by political preferment. When the road to office was made through a certain church they all wanted to join, couldn't join fast enough. I think if today the Baptist or the Methodist Church or any other should be the only road to office 99 per cent. of the American citizens in public life, especially the men, would be in the Baptist Church, or the one in favor.

That is human nature, but they destroyed the spirituality of the Church. Here and there the seed was left, but it gradually became darker and darker until the waves of the dark ages went over it and religion became a farce and an engine of destruction and persecution, a destroyer of education, of intelligence and everything but pig-headed ignorance; and the very Church, the great Episcopal Church, owed its foundation to the fact that the old pope would not do what Henry the Eighth wanted him to do. But out of it all came good and here was the great Church that has gone all over the world. The father of Protestantism is the Episcopal Church, which had its start here and there, but it grows and from that evolved others until today the bright white principle of conscience is recognized and man is protected by law in

the belief of his religion and in practice thereof in every civilized country in the world. It all came from the evolution, you may term it, of the dark ages, and here is another evolution that is going on, the old doctrine that Jesus Christ taught, the simple faith, "Whatsoever thou asketh in my name believing that you shall receive." That has come to the forefront and it means something and it is being practiced literally and all the good things are not passed over to the sweet by and by, but you are taught that you are to have these things now.

We take Jesus Christ at His word and understand that the kingdom of God is within you and as you live it and develop it you have this great power come into you as your birthright, as the power and dominion with which you are created, and when you recognize that then you look up and the kingdom of God is nigh unto you, as Jesus said when He sent His disciples to preach. He told them to heal the sick and tell them the kingdom of God has come nigh unto them. That is the thought and it takes such men as I, lawyers and babes, to teach the gray-headed, the giants, and get them into line and thank God Almighty they are coming. I have letters from them all over the earth, stalwart, great giants, honest God-loving people that are coming back to the primitive faith; and the time is coming and the ones will see it who are living here today when the beautiful doctrine of eternal love will be all the religion that will be taught and whether it be under an Episcopal spire or a Catholic or Presbyterian or any kind or character it matters not. Wherever the doctrine is taught that you must love God with all your heart and love your brother as yourself that is the religion that vivifies; it is the religion that gives life, it is the religion

that will revolutionize the world and when it becomes universal we can look up for the God Savior Jesus Christ coming and He will come and He will dwell with us forever and we will be like God because we will see Him as he is, a spiritual perfection.

That is our religion, it is as simple as a, b, c. I think, perhaps, it had to come through somebody that didn't know what theology was. I do not know anything more than to apply that which was told me in the Bible, but you take our preachers. I am talking now about those that are in the churches in which I was raised, especially one church where immersion seemed to be the whole thing. I had in my dreams and in my mind this doctrine of baptism and bapto, and thought if you were only baptized you were saved. I was carried four miles on a bitter cold day in a two horse wagon. The ice was broken and I was dipped into the water and came back six miles to where I dressed and I was saved, according to that doctrine. The only regret I had in joining church was that I had to give up a byword that I had just learned. That was terrible, but I could not go to hell and I had to be baptized to be saved. That is the religion I was taught and these persons who belonged to other churches were objects of pity. They were all going to hell because they did not belong to my church. Those things are passing away, prejudice is being destroyed, love universal is coming and we are going to have the sweet millennium by and by where love will be all.

Now comes the healing. I never talk about healings myself, because what I say is always printed and people would think I was talking about healing to advertise that part of it and I very rarely ever say anything about healing disease. But I

will say to you and I say to all those who read that if you will watch and take the experience of the people around you, the healers with us around you, and watch their work you will see that this religion heals the body as well as the soul. There is no question about it, you can get testimony by the million of wonderful cases of healing and it could be proven in any court stronger than any other case on earth could be proven and it is being proven every day.

Now, my friends, practice this Truth. Study it. Prove it to your own consciousness and do not believe anybody on the face of the earth except wherever the proof is proven to you individually, and if you will study and go along those lines and ask God Almighty for wisdom and spiritual understanding, the road will be open to you. I was an old foggy when I commenced to study it. I could not have believed anybody; if it had been my father, I could not have believed it, but when it was proven in my own body and when I saw it around me it forced the testimony upon me. The first case that I had in connection with this was a case of a very severe backache that I had contracted one afternoon by sitting in the draft when I was very warm. It was a very hot day. I was sitting in a room with a fountain playing, talking politics, in Washington. I suppose I caught cold. I started for home and in doing so I passed the house of a Christian Scientist. Thinks I, I will give them a chance to see whether there is anything in their religion or not. I went in and told the healer what I wanted. I asked her what she charged and she said one dollar, so I pulled a dollar out and laid it down and told her to give me a treatment. I wanted her to cure me. I didn't know what the treatment was. I asked her if I

might not lie down on a lounge, that I was suffering severely, and she told me I could, and then turned her back to me and sat at the other side of the room. I went to sleep, and in about fifteen minutes I woke up with the backache all gone. Then I thought my sleep had cured it, but I thanked her and went home.

I had rheumatism in one of my wrists for forty years, ever since the army. The wrist would begin to squeak and after that it would begin to get sore, then it would swell. It had begun to squeak and get sore and I knew what the next thing would be, that I was going to have a time of it and that I would have to burn it out. I spoke to one of my partners and said, "I am going over to see that Christian Scientist and see if she can do any thing for my wrist." I went down, gave her another dollar, and that time she didn't stay in the room I was in, but went into another room. I was determined that I was not going to sleep and heal it, but that I was going to have it healed by her, so I picked up a book and commenced to read and the first thing I knew I had forgotten all about the world, I was so absorbed in what I was reading. She came in in about fifteen or twenty minutes and my wrist was perfectly well, and has never had a squeak or pain since. That was nearly, if not quite, ten years ago.

That staggered me. I did not believe yet that God had anything to do with it, but it staggered me and I thought it got well itself, but I was so chock full of disease from the crown of my head to the soles of my feet, severe cough and one thing and another, that I am not going to disgrace myself by repeating, and I hired that woman then and there to commence treating me regularly and at the end of eighteen months I was a well man.

Whereas I had weighed 123 pounds I weighed 150, and I have been treated from that time on and there hasn't been a time in all these ten years but that I have been treated and treated myself right along for health and strength and youth.

This religion teaches us to take God into partnership with us. He leads us by the hand and when we want anything we ask for that which we want and we get it, because we ask believing and we always get it; never fail. When you ask believing you are sure to get it. That is our religion; that is the religion we are

teaching to the world and that is the religion our brother is going to take with him. For the next hundred years he will be teaching this doctrine of love and will become a star in the firmament of universal good. God bless him and God bless you all because we are all at it, and when we come into the beautiful sweet by and by, through a spiritualized body through a spiritualized change our crown will be full of stars and everywhere we go we will find the loved ones turning to us with gratitude that through our humble efforts their attention was first called to this Truth.

The source of nearly all the evil and unhappiness of this world is selfishness. We know it, but we still keep on being selfish. We see that the world might be made ideally beautiful if only all people would live unselfish lives; and yet we keep on being selfish.—*Minot J. Savage.*

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors; these are little guide-posts on the footpath to peace.—*Henry Van Dyke.*

"Lord, thou hast been our dwelling place in all generations.

Before the mountains were brought forth,

Or ever thou hadst formed the earth and the world,

Even from everlasting to everlasting, thou art God.

Thou turnest man to destruction;

And sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past,

And as a watch in the night."

"Talk health; the dreary, never-ending tale

Of mortal maladies is worn and stale.

You cannot charm or interest or please

By harping on that minor chord, disease.

Say you are well, or all is well with you,

And God shall hear your words and make them true."

That which is past is gone and irrevocable, and wise men have enough to do with things present and to come.—*Francis Bacon.*

Ideas of God

BELLE MORSE VAUGHAN

THE conception of God as a changeless principle, the same yesterday, to-day and forever, brings rest and peace. Even though individuals fail to realize the presence of eternal harmony, the reality remains unchanged. But when men acknowledge the Divine order in and through all creation it shines forth in perfect radiance, a truth perceived. The will of man has come into harmony with the Divine plan of action.

In our desire to think of God as an ever-present principle let us not forget to foster other conceptions of the Creator. Principle can not act otherwise than in accord with intelligence. It is inherent intelligence that makes principle what it is. God is omniscient—all knowing. God is ever acting, and acting the part of a Supreme Intelligence. Perfect intelligence could not exist and be dormant. Wisdom that fails to express itself is inconceivable. Our very idea of intelligence is derived from what we know to exist in the life of man himself, in the life that is given by God.

By no means less important is the thought of God as Love. Omniscience has learned love. No, it did not have to learn; the full realization of perfect love is God. Love itself breaths its own spirit in the life that is God.

The foregoing is a repetition of the old story we all know so well and yet love to repeat. It is a suggestion of what the metaphysical conception of God is. Is such a God a personal God?

There seems to be some obscurity and

misunderstanding with regard to the use of the term personal as applied to God. Many people think into the term personal, ideas of material, corporeal and mortal existence. The conception is probably derived from the Latin *persona*, which means mask. Thus we have come to regard the person as that which pertains to the outer man and the individual as referring to the inner man.

We think of the individual as that element in man which was created in the "image and likeness of God." In the individual is the common link that binds all men together, and the element of identity between man and God wherein oneness is made possible. Personal qualities, on the other hand, constitute the element of difference between man and man. Personality brings about the possibility of distinguishing one individual from another. It is the term we must use to acknowledge the infinite variety of manifestations that God has given to the genius man. The element of difference between men comes in with personality. Such differentiation helps us to realize the infinity of God's possibilities. Countless individuals each express God's life as their own person directs. Do we, then, rightly look upon the personal as the outer and material?

Using the word "personal" to designate anything other than the corporeal and material may seem to those not accustomed to it like placing the new wine of the spirit in the old bottles of materiality; but upon investigation it is evident

that the term "personal" has been used almost universally among philosophers to refer to the intelligence, the love and the power of God, these being parallel in a certain way with intellect, feeling and will, which are characteristic of man on the psychological and lower planes. Finding intelligence and feeling and ability to act in the true and higher personality, men have conceived the same to belong to God, in whose image man is made. Although the personal activities show the diversity rather than the unity among men, they are still of God, and the varied manifestations do not contradict each other, because they are each good and perfect in their own way.

Because Scientists say, "We do not believe in a personal God," they are understood by philosophical minds to imply that their God is not a God of Intelligence, of Love as Free Activity. The reverse is true. In denying a personal God the intention is merely to deny corporeality and everything that pertains to mortal existence.

In our effort to give all things a higher spiritual significance can we not put a higher, truer meaning into the word personal, whether it be applied to God or to our fellowmen? In referring to this or that person may we not designate the real true being, which derives life eternal from God?—*Universal Truth.*

Prejudice

THERE are few discoveries in regard to the human mind of more consequence than the revelation which shows the power of prejudice. Some might say that it is more important to become aware of the power of fear, or to awaken to the influence and scope of suggestion. But oftentimes a man's prejudices are far more deeply rooted than his fears, and to show him the power of suggestion you must show him that his life is narrowed by his preconceptions. One may be aware of fear and may be valiantly at work to overcome it, but the peculiarity of a prejudice is that one is unconscious of it. To discover that one is prejudiced is forthwith to see that in the respect in question one stands absolutely in one's own light.

* * * *

Prejudice springs from ignorance. Be-

gin to inform yourself and you will be humiliated fast enough.

The fact that one adopts a new faith is no guarantee that one has left prejudice behind.

* * * *

What a delight it is to be free to follow truth wherever it may lead, even though it involves the sundering of life-long intellectual ties! To be unprejudiced is to be free. Let any one who would discover his prejudices, then, embark on a voyage in quest of truth, bearing in mind the saying of a certain wise man, "Every man I meet is my master in some respects, in that I learn of him."—*Horatio Dresser, from The New Way.*

The truest teaching is living; and the primary philanthropy is to live a good life.—*Edward H. Griggs.*

The Sabbath of the Lord

WILLIAM FARWELL in "Unity"

THE Jews in the days of the Christ were much disturbed because Jesus did not regard the Sabbath as they were wont to regard it. They kept the Sabbath in the letter and they insisted that he should keep it in the same way, and when he healed the sick on the Sabbath he was rebuked, because they looked upon it as work, and it was not lawful for any one to work on that day.

It is good to keep the seventh day of the week, to rest, to worship God, to read and think of spiritual things, but to keep it as did the Pharisees is not the way according to the teachings of Jesus. When his disciples plucked the ears of corn as they passed through the field, in the mind of the Pharisees they broke the law concerning the keeping of the seventh day. Jesus, who always rebuked the disciples when they did that which was not right, sustained them against the Pharisees. They were hungry, and should they not eat? The Christ referred to David's act when he was hungry, how he took the showbread in the house of the priest and ate it and gave to them that were with him, doing that which was not lawful save for the priests. And he said to them, "The Sabbath was made for man, and not man for the Sabbath: So that the Son of man is lord even of the Sabbath."

"The letter killeth, but the Spirit maketh alive." The literal keeping of the Sabbath day does not make man righteous before God; it is the true Sabbath of the soul that one must keep, and this

is another matter. The Pharisees knew nothing of the real Sabbath; their whole attention was upon the literal keeping of the seventh day; but there is a Sabbath in which man rests from his own labors; this is known in the soul in the Presence of the Son of man, who is lord of the true Sabbath. In the prophecy on the Mount of Olives Jesus said, "As were the days of Noah, so shall be the Presence of the Son of man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and they knew not until the flood came and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left."

This is the Sabbath day that the Son of man is lord of: when the truth is made known to the soul, and it finds its rest in the Lord, it is glad to cease from its own works, that the Lord may work the works of righteousness and truth, for the works which man does, buying and selling, eating and drinking, planting and building, are external works, part of the finite experience. These things do not make for eternal life; they have to do with this world and nothing more. When the Son of man is present to the inner consciousness, he says, "Come unto me * * * and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall

find rest unto your soul, for my yoke is easy and my burden is light." The soul has been burdened and has toiled in its own strength to no purpose, but when the Son of man comes he teaches that its burdens are from the consciousness of self, the result of striving to do in one's own strength that which is possible only with God. This divinely human teacher is meek and lowly in heart and can so lead the soul in the way of truth that it will find rest in God. His yoke is easy and his burden light, because he has overcome the world. When the soul takes his yoke upon it, it becomes one with him in the purpose to do the will of God, it enters into his states of union with the Father and rests.

As in the days of Noah they were working in their own strength, not heeding the word of the Lord, and were swept away, so in the advent of divine truth to the soul there is an end of the old selfish life and the beginning of a new life in which man lets the spirit work in him the works of God. Then that takes place which Christ prophesied. There are two men in the field and one is taken and the other is left: there are two women grinding at the mill; one is taken and the one is left. The carnal mind and the true mind are no longer confounded. That which is moral is separated from that which is spiritual,—that which is of the flesh from that which is of God—and man discovers himself to be whole and in the image and likeness of God. He learns of the living Christ that the Father worketh even until now and the Son worketh, and that from the Father proceedeth all those things which make for righteousness, which man cannot gain for himself no matter what he may do in his own strength.

Over this Sabbath the Son of man is

lord; he keeps it for the soul, he keeps the soul in rest and it does not depend upon external rest, for it has the interior; it has the Comforter, the Helper, the Advocate with the Father, so that in all its need it has but to turn to its ever-present source of goodness and truth to find its strength, to find wisdom, and to find power to do the will of God. What it does is done in the name of the Lord and not in its own name. Thus there is a vast difference between the literal Sabbath and the keeping of it and this Sabbath which Jesus Christ establishes to the soul that he receives.

Before regeneration, man is weary and heavy-laden with the consciousness of selfhood. He does not know the true meekness that Christ knows. To be meek and lowly in heart means to be self-less; it means that one learn the lesson that Divine strength is made perfect in human weakness. For as long as the human is strong in itself, it does not know the strength of the Lord. The true Sabbath of the Lord is a resting from our "own" works that God may work his works in us; then self will be no more, for self is sustained by the effort to be something, and self ceases to be when we are willing to let God work all the works which are done; or, in other words, when we do everything in the name of the Lord and nothing as from self; when we take the form of a servant of God and seek not our own glory but the glory of him that sends us forth into the world to do the Truth. In this way we gain a perpetual Sabbath day, for whatever our external activities may be we are ever resting in the Lord. Laboring in our own strength we found our limitations, but now that we let the Spirit work through us we are strong, we mount up with wings as eagles, we can run and not be

weary, we can walk and not faint, because we do not resist the spirit; we have learned the corresponding secret that the eagle knows, who can overcome the law of gravitation and ascend above the world and soar in the sky as he will.

Because he had died to self and lived no longer in the selfhood but in the Father, the Christ said, "The Son of man is lord even of the Sabbath," and he calls all who are burdened with the sense of selfhood to come and find rest in him in the Father.

It is written in Genesis that after creating, God rested from all his works. From a literal interpretation of this and from the misconception concerning the keeping of the Sabbath, man has had a wrong idea of things, but the Christ says, "The Father worketh even until now, and I work," and as no word of Scripture is void of power or obsolete, and as Christ would say nothing against the Word of God, certainly that which is written does not refer to a literal Sabbath, or a material creation, for even now the Father works in restoring all things, in reconciling the word unto himself and he must work the works in your soul in order that you may be redeemed from the law of sin and death. You are to rest and let him do that which is necessary for you, just as the Christ says, "I am in the midst of you as he that serveth." So God, infinite and eternal, has condescended to enter into the states of fallen humanity that in this,

where the needs-be is, he may work the works of salvation and redemption that reconcile a world to him, and he will never rest, be assured, as long as there is anything fallen.

Become ye co-workers, working together with him in this word of reconciling the world unto God. First let your own will become subservient to the will of God, let your old self be put off and let the light of heaven shine in your heart and let the Spirit reveal to you that which God has wrought in sending the Son into the world that the world might be saved through him. The One who never slumbers nor sleeps is ever working in human hearts and souls to restore all things to harmony and peace again as they were in the beginning. We cannot do this of ourselves. We must let the work be done in us. We must offer ourselves continually as a living sacrifice unto God and forsake whatever stands between us and the accomplishment of the Divine purpose, resting from all our vain works the workings of our own mind—our helpless will—that the will of God may prevail in all things, for that is the eternal good.

When God has accomplished his ends in you there will be nothing imperfect in your whole life. "Ye therefore shall be perfect, as your heavenly Father is perfect." Co-operate with him, keep his commandments, obey his voice, and rest in him.

A wise man has well reminded us that in any controversy the instant we feel anger we have already ceased striving for the truth, and have begun striving for ourselves.—*Carlyle*.

Seldom can the heart be lonely,
If it seek a lonier still—
Self-forgetting, seeking only
Emptier cups with love to fill.
—*Frances Ridley Havergal*.

A Sunday Talk

"PRAISE ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."—Psalms cxlix, 1.

Not tired of singing unto the Lord, David the Prophet, toward the close of his Psalms—the greatest poetry that has come down to us through the ages—simply seemed to have exhausted all the terms of laudation and glory of which he was master. Praise Him! Praise Him! Praise Him! had been his constant cry, The songs had reached the height of sublimity at times, fervid always, colorful, earnest, musical, sincere; but now, toward the close, he drops into simpler form, and with the song, "Praise Ye the Lord!" he exhorts his hearers to "Sing unto the Lord a new song."

The worship of the Most High through man's highest form of expression, found in song and music has continued down to the present day, and still there remains few more inspiring things than the uplift of the human voice to the glory of the Lord. But, too, we have come almost by insensible degrees since David's time to obey his injunction and to "sing unto the Lord a new song." Fine as it is to sing to the Lord with cymbal and harp and organ, to spend one's days in songs of praise and hymns of thanksgiving and in prayer, I think we have come to see that the Lord is better served when we sing Him our modern songs, so much more materialistic than those of David the Prophet.

For the best songs that we can sing now to the glory of the Most High, by the light of whose countenance alone we

have the power truly to live, ring upward to high heaven from the clanging anvil and the ringing pick; the sound of the plied shovel and the hiss of steam, the neighing horse that under man's guidance plows the field, the musical sickle that moves relentlessly through the standing wheat. We have learned, indeed, to "Sing a new song unto the Lord," and the song we sing, if we are sincere in living our lives according to His ways, is the song of labor, sung in the sweat of our brows; the song of industry that is carried on in hope and cheerfulness; the song of glory and praise to the Lord that we are permitted by His grace to use to the full the noble faculties with which we are endowed and by our effort of heart and brain to make His earth a better, kinder, sweeter, and nobler place in which to live.

"Not in vain the distance beckons. Forward, forward let us range;
Let the great world spin forever down
the ringing grooves of change.

"Through the shadow of the globe we
sweep into the younger day;
Better fifty years of Europe than a cycle
of Cathay."

That is the truth we have come to recognize lies hidden behind David's exhortation to a new song of praise. Well enough for David to spend his days in songs of praise and thanksgiving, but since the prophet's day the world has been spinning fast "down the ringing grooves of change," and now, instead of

serving God with heart and voice alone, we must serve Him with our hands and head.

And good work is always done to the glory of the Lord. Good work, work that helps, is the most glorious gift that we can bring the Lord. Not always for ourselves; not thinking of the material benefits we are to gain; the fame we are to win; the praise that will be due us—but to work for the work's sake, and for the glory of God—that it is to have found a new song to sing unto the Lord!

And when we grow sick at heart, or are distressed and need comfort, there are the old songs still—resonant, glorious, grand, to which we may go for solace, and we may sing like David, when our work is done—

"Praise ye the Lord. Praise God in His sanctuary; praise Him, the firmament of His power.

Praise Him for His mighty acts; praise Him according to his excellent greatness.

Praise Him with the sound of the trumpet; praise Him with the psaltery and the harp.

Praise Him with the timbrel and the dance; praise Him with the stringed instruments and the organs.

Praise Him upon the loud cymbals; praise Him upon the high-sounding cymbals.

Let everything that hath breath praise the Lord.

Praise ye the Lord!"

Man Has Dominion Over Sickness

"And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them.

"When the even came they brought unto Him many that were possessed with devils: and he cast out the spirits with His word, and healed all that were sick:

"Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

"And He said unto them, 'Go ye into all the world, and preach the gospel to every creature.'

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

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

It may be too early in this series of lectures to go into this dominion over sickness exhaustively, until after we have discussed the subject of prayer, but I will give you an idea so that you may understand your rights here.

Always remember what you are; You are the child of God. Remember, as we have told you in the lectures preceding this, what God is; that God is spirit and everything that was created by Him is a spiritual creation, a spiritual manifestation; that man was created in His image and in His likeness, a spiritual being, like

God, the Father, who created Him. That being true, here comes up something that says, I am ~~this~~ or that. I realize, in my consciousness, that I am the spiritual image and likeness of God, that I live, move, and have my being in God, and that it would be impossible for me to be sick.

Thought

A prominent journal says in a recent issue:

Thought is our one weapon, our one force, our one earthly salvation. No matter what may be the problem, thought must precede its solution.

The heaviest, hardest, noisiest work is born of silent, invisible, shapeless, thought.

A great bridge must be built of steel and stone. There are hammering, chiseling, blasting—but back of all the noise there is the quiet thought in the engineer's brain, and that thought is the real bridge.

History tells about the noise of a great battle. Cannon, cavalry charges, gattling guns, groans of the dying, the shouts of the commanders. All that is picturesque, but that is not the battle. The battle, the victory were in the thought of the quiet, steady man who planned every movement from the start of the battle to the enemy's defeat.

Our external, unreal lives are lives of noise, sound, shape, force, physical effort. The real life, the only life that each of us really leads is the silent, strange, mysterious thought-life without ourselves.

O impatient ones! Do the leaves say nothing to you as they murmur today? They are not fashioned this spring, but months ago; and the summer just begun will fashion others for another year. At the bottom of every leaf-stem is a cradle, and in it is an infant germ, and the winds will rock it and the birds will sing to it all summer long, and next season it will unfold. So God is working for you and carrying forward to the perfect development all the processes of our lives.—Henry Ward Beecher.

Yes; I suppose it is well to make some sort of exclusion—

Well to put up the bars, under whatever pretense;

Only be careful, be very careful, lest in the confusion

You should shut yourself on the wrong side of the fence.

—Howells, in his poem on "Good Society."

Teach me, Lord, to make and use,
This whole day as thou shalt choose.

What Are You Doing?

MARGARET H. WILL

Written for the NEWS LETTER.

"What good are you?" the dandelion said
To the bush all covered with roses red.
"I cover the fields with gold and green,
I'm made into garlands to crown a queen.

"The children's delight is to gather me soon,
To fill the house with the golden bloom,
To blow the down from my head so white,
And watch it soar 'way out of sight.

"I sow broadcast to the winds my blow,
I give to the world the seeds I sow;
Nor stint, nor hinder, nor ask for care;
Like gypsies I wander everywhere.

"What are you doing now, tell me, pray,
Set up in a corner day by day;
One blast of the wind, your petals fall,
Your beauty gone! nailed to the wall,

"While I roam over field and glen
As free as a bird in the sunshine, when
They carol and sing and chirrup with glee.
What are you doing? pray tell to me."

"I know I am tied to this wall secure,
My seeds are not scattered, but still I'm sure
The work I do is not lost to man,
Each day I try as best I can

"To shade this window, to give out bloom,
To fill the air with sweet perfume,
To give to the world my sweetest glow,
The queen of flowers I'm called, you know."

* * * * *

Each in its place has a work to do;
How happy we'd be if each one knew
God sets the bounds, the limits, the space!
Then hearts would be glad and filled with peace.

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Editorial Correspondence

POPHAM BEACH, ME.,
August 15, 1908.

On Tuesday, the 18th inst., the editor of the NEWS LETTER, together with all our workers who have been at Popham Beach, will leave for Washington, having

made the stay at Popham Beach longer than usual this year.

A great many people have visited us here and altogether it shows a wonderful interest in the spreading of this Truth. Perhaps the most distinguished visitor that we have had here was Canon Jacob Ellegood, who has been a sojourner at Popham during the greater part of last month and well up into August. Dr. Ellegood's great desire is to see the healing Truth as taught by our Savior re-established and become practical and general before he gives up his work here on earth. He is the most noted pastor, in one respect, in the great Episcopal Church. He has had charge of a large church in Montreal for sixty consecutive years and is still canon there. His personality combines the sweetness of a child with the wisdom of a sage and he has many characteristics in looks and acts of the patriarchs of old. He is a godly man and one who has done and will yet do much good in the work. He is now in his eighty-sixth year, but apparently has taken on the second life and is developing much of former youthfulness. He reads well without spectacles, walks a great deal, is very active, plays golf with the vigor of an athlete and has much in his make-up that reminds us of the old centenarian patriarchs.

The Episcopal Church seems to be forging to the forefront in the New Thought. While as a body they have not gone yet, individuals are coming, some faster than others, and every move they

make is in the right direction and I believe that God is going to bless them in their efforts. The truth is that the old churches are losing their membership. The old effete religion of a century ago no longer appeals to the better judgment of the rising generation. The people demand that the religion of love shall be taught and that religion shall cease to be mockery and form and shall have in its place practical thoughts which will make humanity a success.

When we return to Washington we shall enter into the work with vigor, opening the church as usual on the first Sunday in September and going right ahead with all our efforts to the best of our ability; and we know that God will be with us.

Our stay at Popham Beach has been one of great pleasure, in this that we have had beautiful nature to enjoy and the broad blue waters of the Atlantic to sail in. I have done my share as well as I

could and I shall go back to Washington with very vigorous health.

I hope, during the coming year, that the friends of the NEWS LETTER will make it a point to try to increase the circulation of the paper, as it perhaps is the best medium through which those who are uninstructed in this blessed thought can be reached. The NEWS LETTER and our books are doing a great deal of work throughout the entire world and it is a source of much gratification that God has enabled us to do so much in such a short time. If all will help we can have much greater results in the coming year, and that is my desire—to push this work to the utmost.

I trust all have enjoyed the happiness and health which comes from the Father of Love and that the measure of pleasure and happiness shall be greatly enjoyed during the coming year. God bless you all.

Lovingly yours,

Oliver C. Eakin

Bishop.

"So should we live that every hour
May die, as dies the natural flower,
A self-reviving thing of power,
That every thought and every deed
May hold within itself the seed
Of future good and future need."

Send me strength to do thy will,
All my duties to fulfill.

They are never alone that are accompanied with noble thoughts.—*Sir Philip Sidney.*



God Wants the Boys and Girls

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys.

God wants the boys, with all their joys,
That He as gold may make them pure,
And teach them trials to endure.

His heroes brave
He'll have them be,
Fighting for Truth
And purity.

God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls.

God wants to make the girls his pearls,
And so reflect His holy face,
And bring to mind His wondrous grace,

That beautiful
The world may be,
And filled with love
And purity.

God wants the girls.

How Charlie Learned to Think

H. L. C.

CHARLIE ROBINSON was a bright, good-natured little boy who lived in a town called Clarkesville. He had many brothers and sisters, who were very fond of him, and seemed to enjoy making a pet of him. All summer they had been playing and having a fine time together. They used to go fishing, berrying, riding, haying, and doing many other pleasant things in which all little country children delight. But now vacation days were over, and Charlie knew it was time for school to begin. The days were not as long, but the evenings were longer. Charlie was not a thinker, and I am sorry to tell you he wanted to play all the time; he didn't like to study or work.

One sunny morning, when his brother Robert called him to get up (as it was the first day of school), Charlie said, "Oh dear, dear; I wish you would let me alone; I don't want to go to school; I wish we lived where there wasn't any school."

"Oh, my!" replied his sister Nellie, "I guess you don't mean that, Charlie. What would you do when you are a man, if you had never been taught anything? We must learn something new every day, so my teacher says."

Just then mamma came into Charlie's room to see if her little boy was up and dressed.

Through the summer she had watched Charlie more than ever, and decided that he disliked work and study, because he had never been taught to think or help himself. People had waited upon him, and done so much for him, that he let

them do it because it was the easiest thing to do, and he gave no serious thought to anything; but now that his playmates were getting very far beyond him in their lessons, and he thought that he would be left behind, he did not want to go to school at all.

Mamma spoke to Charlie, saying, "Get right up now; we are all going down to breakfast, and this school year I shall not allow your brothers or sisters to help you dress or wait on you, either, as much as they have done." Then she gave him a loving kiss and went downstairs with the children who were ready for breakfast.

Charlie really felt like crying, but he knew that his dear mamma loved him very much, and although he was a little boy he knew that he was big enough to help himself much more than he had when he went to school before. So he did not cry, but laughed, as he sprang out of bed and began to put on his stockings and shoes. His stockings went on all right, but the lacing of one shoe had a tight knot in it because he had jerked it off the night before without even stopping to untie it.

"Oh, dear me," said Charlie, "now I shall surely be late. Nellie! Nellie! Mamma, please let Nellie come and get this knot out for me."

"No, dear," replied mamma, "you have ten little helpers right with you, and if you give them the word of command they will obey you, and do just as you say all day; now, hurry and call upon them and not on us; we have our work to do, too."

Charlie didn't say another word except to himself; he began to pick at the knot, wondering what mamma meant. "I don't see where I have ten helpers," said he in a quiet little whisper. "I know I have two hands and two feet, and two eyes, a head, tongue, lips, and ears, but what does she mean?" While he was wondering he had been working, and the knot was loosened and came out very easily, so he went quietly on with his dressing, and then ran downstairs with a skip and a jump, and reached the table before the family were through with their breakfast.

But now no one waited on him, he thought he couldn't cut up his meat himself; but when he pushed his plate to mamma (as he had been in the habit of doing) she only smiled at him and said, "Who untied the knot for you, dear? Haven't you the same help that you had then?"

"Yes, mamma," replied Charlie, "but I don't think I have ten helpers; have I?"

"Yes, you have more than ten; but you must think and act for yourself, for you know enough now to give all the commands without even speaking out loud, and all your little helpers will obey you. You have one that is apt to be very unruly or seemingly naughty, but you can control it because your Heavenly Father will help you much more than I ever have."

"What is the name of the unruly helper?" asked Charlie, as he looked at Nellie. She pointed to her tongue, and Charlie smiled and said, "Oh, I know. Don't you remember, mamma, when you made us learn that Bible verse last year, about the tongue, and the other one about the lips? I think I can take care of all my little helpers or members this year, don't you?"

"Yes, if you will only stop and think before you speak or give a command. What would the real soldiers do, Charlie, if their officers never thought about the commands before they gave them? Don't you think there would be great confusion and strife among them?"

All the children had eaten their breakfast by this time, and, as Charlie was through with his, they started off to school together. He wanted to ride, because he had done so the year before, but he noticed that his brothers and sisters said nothing about the long walk, and so he thought, Well, I suppose mamma would tell me to use the helpers that I have, as I had to make use of my fingers this morning, and if I do I think I shall get to school all right, for, as sister Nellie says, it is right to do our own work. So he walked along and reached the school without any feeling of weariness, for he realized that Love, God, was leading him.

The lessons seemed easier than ever, and when he had his twilight talk with mamma at the close of the day he said: "Mamma, dear, I know that I shall love to go to school this year, because I have learned to think and know how to ask my Heavenly Father to help me. I mean to tell other little boys and girls how to use the gifts which God gave them, then they won't be unhappy or have to ask to be waited on either. Will they? I thought I was going to have a hard time at school, but I didn't; was it because I tried to help myself and others?"

Mamma told him that God would always help and teach him, and that no one could do anything well without His guidance.

Charlie had never enjoyed school as he did that year, for he had learned to think and to rely on the ever present help of his Heavenly Father.

Giggles, a Story From Mother's Book

N. DIX ONHAHN

GIGGLES is five years old, the youngest of the Dane family. He attends school and Sunday school, rides down hill with Harold his brother next older, plays with dolls with Marjorie, his ten-year-old sister, and helps Rose make the beds and wipe the dishes, reads to mama and papa, and speaks pieces for his big brother. So you will see he is very important in the Dane family. Harold, aged eight, is chiefly the one that makes Giggles giggle, and it is not because he does such funny things either; it is just because Giggles wants to giggle. Harold stares blankly at Giggles, and away he goes "tee he, tee he," "Lawrence!" papa says, for that is really Giggles' name, "Lawrence, stop that giggling." Lawrence gives a side glance at Harold, who scarcely moves, and goes off in another fit of giggling. Then he is sent into the kitchen, and in telling mama about the games at school, while she prepares the supper, he forgets for a while to giggle. But when the family are seated at a meal, and he is in this frame of mind, a look at Harold will start the "Tee, he, he's" again, but just let mama say, "Lawrence, do you want to return thanks?" and he will look sober instantly and bowing his head on his little hands say, "Our Fader in heaven, help us to be good, bless this food to our use, take care of de absent ones, for Christ's sake. Amen."

Then a different spirit seems to take possession of him, and he acts and talks like the sensible little boy that he really means to be.

Giggles (or Lawrence) thinks that Harold, besides being the very funniest boy on earth, is also the very wisest; and when Harold reads aloud to Lawrence and his mother when they lie down to rest Lawrence listens with almost breathless interest, asking to see the page where something very interesting indeed occurs in the story.

Their mother is trying to help the boys to grow up into good, strong-minded men. And frequently tells them stories that, as Giggles says, "seem 'most like us."

One story that he particularly likes to hear is about "The white and black fairies, who wait around the bed at night, trying to see which ones, the black or the white, will keep watch over them at night. Giggles will poke his brother in the side under the cover and giggle, then Harold will say, "stop it," and sometimes, sad to say, it looks more like a real fuss than like play. Then mama will say, "Oh, boys, remember the black and white fairies!" and they will both say, "Tell it, mama, won't you?" meaning the story, and mama says:

"Two little boys were lying in their cozy bed, tucked up for the night, mama had kissed them good-night after hearing their prayers, and was about to leave the room, when the little boys began to pull the clothes, and push and, Oh dear! begin to cry. Their mother turned to the bed, and lifting her forefinger warningly, said, "Listen, you are getting the white fairies into trouble. Oh, they are leaving, smile,

my children; smile, quick, or they'll go too far away to come back. Do you not see they are grieved? They seem to say, 'Oh boys, we want to watch over you, we are good thoughts, full of love. The black fairies are ugly, disagreeable thoughts, and will make you dream bad dreams. We can't come near, though, unless you wish us to. Smile, little boys, do, please, for the black fairies are crowding us away. When you are cross they come so near you. Oh, smile, little boys, do smile!'"

Then the little boys smiled through their tears, kissing each other, and the

black fairies fell away in a great hurry, while the rustle of the sweet-faced white fairies' wings could almost be heard, and the mother kissing each little boy good-night again, said, "Now I leave you to sleep in peace, while the white fairies keep watch above you, as you dream of the better land, and waken with the morning light, to make another day joyful for all with whom you meet." Then Giggles' arm steals around Harold's neck and two little boys kiss each other just like the boys in the story, and mama, pressing a kiss on each little forehead, says, "Good thoughts bring the good angels, always."—*Wee Wisdom*.

GETTING INFORMATION OUT OF PA

My pa, he didn't go to town
Last evening after tea,
But got a book and settled down
As comfy as could be.
I'll tell you I was offul glad
To have my pa about
To answer all the things I had
Been tryin' to find out.

And so I asked him why the world
Is round, instead of square,
And why the piggies' tails are curled,
And why don't fish breathe air?
And why the moon don't hit a star,
And why the dark is black,
And just how many birds there are,
And will the wind come back?

And why does water stay in wells,
And why do June bugs hum,
And what's the roar I hear in shells,
And when will Christmas come?
And why the grass is always green,

Instead of sometimes blue,
And why a bean will grow a bean,
And not an apple, too?

And why a horse can't learn to moo,
And why a cow can't neigh?
And do the fairies live on dew,
And what makes hair grow gray—
And then my pa got up, an' gee!
The offul words he said.
I hadn't done a thing, but he
Just sent me off to bed.

—*Selected*.

GOOD NIGHT

Good night, little Star,
I will go to my bed,
And leave you to burn
While I lay down my head
On my pillow to sleep
'Till morning light,
When you will be fading
And I will be bright.

—*Selected*.

Testimonial Meeting

Before the Evangelical Christian Science Church

MRS. SUSAN MORRIS: I met a lady the other day who asked me what the perfect understanding was. She said, "I hear a great deal about this perfect understanding. Can you tell me what it is?" I said, "If you had tried to understand it as long as I have perhaps you would know what it is. In the first place, God made you a perfect being."

She enumerated her different ailments; kept on telling me of her different diseases. I said, "Stop right there. That is one thing you have to learn, there is no such thing as disease." She said, "I know there is, because I know when I am sick." I said, "You believe God made you in His image and likeness?" "Yes, I believe that." "God is the one altogether lovely. If you are as God made you, in His image and likeness, spiritual likeness, you must be perfect."

She thought that possibly might be true. I said, "Nothing that God ever made changes. Everything that He made is the same yesterday, today and forever. You are just as God made you. Are you willing to study? Are you willing to learn? Because you will have to study before you ever can learn. That is something you can't learn in a day, the perfect understanding. We have to study, we have to work for everything we have." She said she was willing to do that. I said, "When you undertake this, never let go, keep right on, and you will certainly have this understanding."

There was a lady in my house the other day when I came to the mid-week

meeting, who was taken with a very violent sick headache, vomiting very badly. I gave her a slight treatment and came on to the meeting. When I went back they told me that she was very much worse. I thought I would give her another treatment. I did, and then I inquired how she was. They said, "She is no better, but is growing worse all the time." I studied for a moment, and something said to me just as plain, "Why don't you go to work?" I went into the room. The doctor sat at the foot of the bed. I sat down and put my hand on her stomach, and in ten minutes she had fallen asleep. At first she could not lie down, she was bent clear over. She rose up and then lay down and fell asleep like a baby in less than ten minutes and never had another paroxysm. I asked no one to leave the room; every one saw it, but they said that it must be that mustard plaster which was put on that cured her. They did not give the credit to Science. We have these things to contend with all the time.

MRS. MARGARET COWSILL: The first thought when I woke this morning was that God's promise was never to leave me alone and I said, "I thank and praise God." Isn't this a beautiful thought to carry through the day? And it has carried me through this day.

Yesterday a lady called to see me. I had been talking Christian Science to her. Her sister had been sick, and the doctor did not seem to reach her case. I said

to the lady, "Do you mind if I treat her?" She said, "No, not a particle." She told me yesterday when she called on me that her sister said that if she did not get well soon she was going to have a Scientist treat her. She did not know that she had been treated; her sister had not told her that one was treating her. She was being treated by the doctor. She must have felt that some one was treating her differently from the doctor. I thought it was beautiful.

WINFIELD S. WHITMAN: I have a friend whose father was taken sick in accordance with materia medica and manifested symptoms of being out of his mind. He got to such a stage that the son was afraid to sit up with him, and he would not do it unless he had company. So he got me to go for a night. I did not go in the capacity of a healer. My services as a healer were not wanted. I went down, but I went with the understanding with myself that I was going to have enough sleep to work the next day. I was not going to sit up all night and sleep all day. I treated that all would be harmonious and that I would have an opportunity to do good. I had been in the house perhaps fifteen minutes when the patient rallied, sat there and talked and laughed till about 1:30 o'clock, then went to sleep. I worked for about an hour or an hour and a half and went to sleep myself. The patient woke up the next morning, feeling very much better. It was the first night in three weeks that he had not been held, he was so wild.

A lady, sometime ago, was suffering from toothache. It seems that she has it quite often, and the only relief she can get is oil of cloves. But there was no oil of cloves to be had then, the drug-stores were all closed. She said the only

thing for her to do was to have the tooth-ache all night or ask me to treat her, and she decided to ask me to treat her. She was walking around with her hand on her jaw. I told her when she got to the top floor if the tooth still ached to let me know. When she got up there she yelled out, "It has stopped." And I have not heard of the toothache since.

She came back a couple of days ago with a pain in her right shoulder. She could not raise her arm above her head, and could not take a long breath. She asked me if I would treat her. I said, "Yes." I asked her to raise her hand as high as she could. She raised her hand almost above her head, and I said, "When you put that hand down there will be no more soreness in that shoulder." It went, and I have not heard of the soreness since.

One thing is evident, God Almighty created His children with power and dominion. It is also evident that that power and dominion belong to the children of God when they accept them, and if they do not accept they do not belong to them. Jesus gave us the power to become the sons of God.

I was talking the other day to a lady, not as a healer, but as a friend. I told her how to think, how to get along, how to affirm and deny. She said, "I will, if it is God's will that I get well." I asked her if she thought there was any doubt about its being God's will that she get well. She said she did. I said I would not interfere with God's business, and don't you make any denials or affirmations. If you do you will get well.

This is a kind of heathenism and paganism that is killing Christians, killing the civilized world, and making slaves of the people, binding them as with chains and shackles of iron, and the only way

to get loose is through the Truth. "You shall know the Truth and the Truth shall make you free."

BISHOP SABIN: Last night, perhaps about eight o'clock, I received a telephone message from a gentleman in this city, who had a little girl about five or six years old that the doctors said had bronchial hectic fever, I think was the name. The temperature was over 103. She was dangerously sick. The doctor had just left the house. This gentleman wanted treatment. I was sitting by the telephone. I rang up perhaps ten or twelve healers, and after I had given it to the last one I said I will see how the child is now. So I rang the man up. He said, "The fever is gone, she is sweating beautifully and has gone to sleep." That was the end of it. The baby was perfectly well this morning, was well all night. There is the effect of Divine thought destroying the belief in error.

Of course we could stand here and talk about healings all night, but it is not necessary. If you prove the rule in mathematics by the perfect solving of one problem, it is just as good as if you had proved it by the solving of a thousand. The rule is proven and you know it is true.

I have been much pleased with some of the remarks, especially with our sister here, who was talking about the power and dominion that each of us could exercise. I remember when I was back in the old orthodox thought that we would read of this power and dominion. A good thing I thought for Adam; he was smart; he must have been; it was he who named the animals. That was because it was necessary for him to know more than the rest of us. I thought Adam must have been a great man, never for a moment

suspecting that that power and dominion belonged to the genus man, the children of Adam.

We cannot criticise those who do not believe as we do now, because such criticism would be very unjust. The churches are filled with as honest, good, God-loving people as you can find anywhere, the very salt of the earth; but they stop too soon. They have stopped on the very threshold at the door that enters into the glory of glories. They have not attempted to enter heaven or utilize any of the beauties thereof. They have put it over to the time that they call the sweet by and by, when the children of God will have everything, and nothing to do but blow the golden horn, love God and sing songs. Such a thought as that makes an imbecile out of you after you die.

And then another thing. God Almighty created man in His image and likeness. The expression, God is Life, does not mean that God has life, as you or I, because if God simply had Life, Life would be greater than God, and therefore He would be dependent upon Life for His existence. But God is Life, the Essence, Life, and we are His image and Likeness. Therefore we are Life manifested. It is impossible for God to create His opposite. It is impossible to force the Truth into a lie. It is impossible to pull a dark streak out of a sunbeam. It is impossible for God to lie. It is impossible for evil to come out of Good. It is impossible. That being true, then we have all Good, all Life; it belongs to us, and we are the image and likeness of Life; we are Life, and the institution called death is man-created, is the result of man's own sins. God never made death, and we reap as we sow. Whenever a person dies it is the effect of

sin, either of his own sin or the sins of his progenitors. "The sins of the fathers shall be visited upon the children to the third and the fourth generation." And why should we doubt it when we come to think how our children are taught? I remember a little wedding that I attended in this city something like two years ago. The couple were married by the son of a friend of mine, an Episcopal minister, and in the last parting words he gave to these people after they had been joined, he told them that God would visit them with afflictions; they must take these afflictions as from God; that He did it to purify them, and went along lecturing on that course for two or three minutes. The result of that saying was that the mother had a child, lived about a week and died a death of excruciating pain and agony. The father and mother of the daughter went to a far western state and brought the child on to Washington. It in turn in a few weeks died a most excruciating death, and the happiness of that little family was utterly destroyed. The happiness of the father and the mother of the girl was destroyed. All this was the reaping of the prophecy cast on them the very day they were married and sent out into the world.

Why, it is simply infamous to throw out the vibrations of evil. If you had to do either, to cast a vibration of evil on to your friend or strike him with a club and knock him down, it would be better for him that you hit him with the club, because the power of thought is infinitely more destructive than any physical evil can be. Think right, and all is yours. Think right, and you have life, you have health, you have strength, you have wisdom, you have spiritual understanding; but think wrong, and you go

down the pathway of life battling against sickness, sorrow and want, and all the suffering that so-called life is said to be heir to,—all created by human thought, destructive beyond all comprehension. Wicked thoughts, and wicked realizations depopulate the earth and send mankind to the grave.

There is no more necessity to die to get into the sweet by and by, as you call it, than there is to attempt to fly into the sun, not a particle. Jesus was asked Where is this kingdom of God? How do we know when we get it? It does not come by observation. You can't say, Lo, here it is; or, Lo there, but the kingdom of God is within you. It is a condition, so to speak, of mind; and you are in heaven or hell here just as much as you ever will be anywhere, in accordance with your conduct. If your heart is filled with Love of God bubbling out and controlling your conduct, supplemented by a love for your brother; seeking to do good for the sake of doing good because you love him, the indwelling of the Spirit of good flows out of you; your life is a benediction not only to yourself, but to every one who associates with you.

Our good people of the churches have stopped too soon. They have stopped too soon; have stopped upon the threshold. But, oh, I am so thankful that the barriers are being destroyed; that the walls are being thrown down and the light is breaking in.

A gentleman came to see me today from North Carolina. He is in charge of some kind of an educational institution, a minister of the Methodist Church. I did not have time to go into details of what he was doing. He said he was to see me some two or three years ago and I gave him a book and he had been studying that ever since, and he said, "I preach

Christian Science right out of my pulpit every Sunday and my audience is electrified by it, and say what a beautiful discourse it is. I do not tell them it is Christian Science."

It is said that a rose is just as sweet if called by any other name. I do not believe that holds good in the orthodox world of so-called Christianity. Take the preachers of this city and I guarantee that fully one-fourth of them today are preaching Christian Science sermons, some of them quoting almost word for word from my books, and their audiences are delighted with the beautiful God Love, the spirituality that runs through their discourses. But if these people would say this is the doctrine advocated by Christian healing, and that God does heal the sick, and that these thoughts that we have always been having that He did not, are wrong, they would serve him as they did this man in Massachusetts. I received a letter from him yesterday and answered it. They turned him out because he preached the idea that God healed the sick. It was Dr. Hunt.

Now there is not a person under the sound of my voice who has not gone to these churches and heard the ministers pray that God would heal So and So. The names of two or three would sometimes come in. I remember one night at the Foundry church they prayed that God would heal, say, Samantha Smith, but Samantha Smith died all right without any trouble. She did not have to get well, but they prayed that God would heal her. They knew God would not do it. They were like the old woman who wanted to remove the mountain before her door, and who after praying all night looked out at the window, and said, "Just as I expected. It is still there."

That is the way they pray to heal the

sick. No special form of prayer is necessary to heal the sick. I can illustrate that in various ways. I have given it to you and I will give you the truth again in a nutshell. If your faith amounts to the understanding then you can ask God to heal through faith as well as through the understanding. There is a watch lying there. I put that book before that watch and I can't see that watch. I have to believe that watch is there. It is just as strong as if this book was taken away and I saw it with my eyes. If I have a faith that is that strong, whatever I ask in the name of Jesus Christ will be given to me. But the difference between faith and the understanding is that the book is drawn away and you see the watch; there is nothing between you and the watch; you understand; you see it is right there; you do not have to look through the book by faith; but you simply see.

In the healing of the sick, we understand this: that we are the children of God Almighty; spiritual beings, living in Spirit; all that is is God and God manifest. There is no opposite of God, for God is all and in all; God is omnipresent, fills not only this room but He fills this city; He fills this universe; everywhere in the unending distance, space, infinity, God Almighty Life is there and reigns. We realize that. That is the God we worship. We realize not only that He does everything, but that He is in all of everything, and He takes us by the hand and leads us along the pathway of life, protecting us and covering us, and giving us all power and all dominion, the perfect exercise of our God-created rights; and in that we live in the enjoyment of infinite Life, infinite Love, infinite Wisdom and infinite Good. With that realization we look beyond and

through the so-called inharmonies of life and see the perfect creation, and make the declaration that all that is is good, for God Almighty is all and in all. That realization destroys the manifestation of so-called evil. It is perfectly scientific.

Read the utterances of our Savior, and you see that every thought He ever enunciated is in perfect harmony with the strictest rules of perfect Science; true not only of him, but of Paul pre-

eminently so. So of John; so of Peter, and so of the others. So of David; so of Socrates, and so of the writers that lived and taught seven to eight thousand years before Jesus Christ. They teach the same universal God Almighty Truth; and wherever this Truth dominates the crop is happiness, the result is harmony; and we all live in the bosom of God, our Father.

The Influence of Fear Upon Individuals and the Race

THE effects of sudden fright upon the physical and mental powers of the individual are well known to all physicians, and in fact to nearly everybody. Indeed, nearly all have experienced something of these effects in their own person.

Who is there who has not at some time, in some lonely spot, in a dim light, and among deepening shadows, started and turned pale at sight of some hideous object, half fact and half fancy, which seemed suddenly to start up before him?

Only an instant, perhaps, did the fear sway him, and was then indignantly put down by a dominating will power and an intelligent recognition of the surroundings and the facts.

Or if not from such a cause, then a fright from suddenly finding himself in imminent danger from a maddened animal, a frightened horse, the threatened overturning of a vehicle, or one of a hundred other possible accidents, Who, I ask, has not felt the sudden thrill of fear from some such cause and noted its effects? The quick rush of blood to the heart, the increased action of that or-

gan in its efforts to return the blood through its natural channels to the extremities, the feelings of suffocation or choking which followed, the confusion of ideas, the mental effort necessary to overcome, and the bodily weakness which followed when the danger was safely past?

With many people a fright produces fainting. The blood ceases to circulate, or nearly so. The muscles relax, the vital organs refuse to perform their functions, mental faculties appear to be numbed, and the person falls to the ground. Death from fear is by no means an unknown thing, while cases where the hair has turned white in a few hours from the same cause are frequently asserted and commonly accepted as true—are, I think, well authenticated.

Now, if such are the results of a sudden or severe fright upon the individual; if fear weakens the muscles, confuses the mental faculties and disarranges the whole physical and mental man, what must be—what is—the effect upon the race, upon the mental, moral and physical health of the race, of thousands of

years of fearing, of creeds based on fear, of teachings which fill the minds of the people from tenderest infancy to the infancy of old age with fear in its every shape and form?

Is it not reasonable to suppose that the physical powers of men have been lessened and their bodies rendered less symmetrical, beautiful and strong by these ages of fearing?

It certainly is.

And not only that, but their mental faculties and moral natures have suffered equally with their physical natures.

Fear of evil has produced the effect of evil.

Fear of the devil has actually done for the race all that an actual devil could have done had he had an existence. It has tortured the minds of millions as nothing else could have tortured them—tortured them until they have grown permanently deformed and misshapen—until deformity has become to them a symmetry, and they have ceased to struggle for a knowledge of truth.

The mind, like the body, if long held in an unnatural position, accommodates itself to its environments. Kindly Nature, when she can no longer hope thereby to correct, sweetly stills the warning pain by fitting the twisted limb and the warped mind to the stocks which hold and deform it.

The hell of Dante and of Luther have been the hells of all, just in proportion as they have believed in them, and their tortured minds, misshapen, have finally hardened in the form into which they were drawn by the racking hand of fear.

And only when Fear shall be removed by knowledge of the Truth can Love, with softening touch, straighten their crooked minds and limbs and make them whole.

Through all the ages man has been the

slave of fear. Can the mind and soul of a slave grow and expand naturally?

Since time began fear has been man's master. That man is what he is in spite of the torturings of fear, in spite of his belief in evil, is proof sufficient of his divine origin. What he would now be had he known from the birth of the race that in no possible way can he separate himself from an infinity of goodness, and that fear, therefore, is wholly without cause for being, only those intelligences can know who, having conquered fear, have so come into a fuller knowledge of the Law, and are, therefore, at one with it.

If such intelligences there be, they are but what all might now be, had the race from its birth believed only in Good and rejected a belief in evil.

Fear has darkened the soul, paralysed the mind, weakened the body, and filled the whole man with all manner of loathsome disease and with the seeds of death. We are a race of pigmies when we should have been a race of giants, and the devil is to blame for it—the devil who does not and never did exist.

It is true what one of old taught, that man must give himself wholly to Good if he would be saved; he who fears evil cannot trust wholly in the Good.

The time will come when men, ceasing to fear evil through a recognition of the omnipresence of Good (God), will be freed from the debasing slavery of fear.

Then, indeed, will they know the Law and be at one with it.—*C. C. Post, from Freedom.*

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.—Prov. 11:24.

Thoughts are Things

FRED G. KAESMANN, in "Stellar Ray"

"THOUGHTS are Things,"—although many of us fail to realize this. But remember that. Thoughts are things—and they operate in your favor or against you as you use them. What is more, they are very powerful for harm or good. They will "make or break" you just so sure as the sun rises in the east.

The brain controls the body. The system of nerves furnishes the means of control. Over this network of lines the messages are sent. If the messages be good all will be well. If the messages be vicious, all will be disastrous. A man cannot think bad thoughts and be good. He cannot think disease and be well. This is an absolute, immutable condition. It is a fact. It is a vital truth. As you think so you are.

Grasp these truths. They will have much to do with your state of health. They will determine largely whether or not happiness shall be your portion. If you think kindly, pleasant thoughts, your body will be in harmony. Health will come to it. So think pleasant thoughts.

Think pleasant thoughts now and all the time. Do your utmost to accomplish this. Throw out trifles. Let no small things interfere with your peace of mind. Tomorrow—yes, an hour from now—they will be nothing. You should work toward this end faithfully and persistently. It means health to you. It means strength. It means happiness. Think pleasant thoughts and be well and happy.

Let nothing interfere with your purpose. Hold yourself in hand. Say to yourself, "I will be happy. I will be well. I will accomplish my ardent desire to be well, strong and successful. I will let no such thing as thoughts—thoughts—thoughts—stand between me and my goal. So here's to the better way of thinking! Hurrah!"

And that brings me to a factor some of you might overlook. You must have the desire, keen, unsatisfied desire, to be well before you can really accomplish anything great. The desire must be there. You must want health badly enough to desire it strongly—for then you will fight for the end in view. The stronger the desire the stronger your determination, the better the effort you will make in your own behalf. That's it—in your own behalf. Some persons, in following these suggestions, or in doing anything else, for that matter, make only half-hearted efforts. Such never arrive anywhere. The power is too weak. Like electric cars, when the power is shut off at the central station, they become stranded along the road. And the power in this case lies in your brain—your central station. Shut off the power—all stops. Keep a goodly supply pulsing along your lines of communication, your nerves,—result, everything tends toward health.

You should think friendly thoughts. You should think clean thoughts. You should think thoughts of strength, of health, of happiness. Otherwise you will

generate within the body conditions inimical to your welfare. Indeed, you may even generate poisons that will badly injure the whole system. This has been amply demonstrated. Sufficient—yes, abundant proof is at hand to prove that such thoughts as hate, jealousy, revenge, etc., actually generate poisons within the system that are very harmful to the health. They hurt the projector—the person who thinks them—a great deal more than they hurt the person whom they are designed to harm. Persons who have no education along this line, who have never studied the mind, can grasp the truth of this statement readily by examining their state of mind closely the next time they find themselves sending out hate thoughts. By asking themselves at the time, “Who is unhappy now?” they will find it is themselves. Very likely the person hated knows nothing

whatever of the state of mind of the person who hates him. How foolish it is!

Therefore, be good to yourself. Do not, while under the mistaken belief that you are harming others, harm yourself. It is ridiculous, to say the least. Remember, also, that no matter what kind of thoughts you send out, the same kind will come back to you. Thoughts radiate in circles—and we attract the same kind of thoughts we think.

Think health. Think more health. See, in your mind, a strong, healthy, vigorous, virile body. The thought will react upon the body as well as act directly. The power will be potent, powerful, unlimited. Be good to yourself in being good to others.

“Thoughts are things.” Make them your friends. They will serve you well.

The Greatest Thing

WHAT is the greatest thing in the world?

The scholar replies:

KNOWLEDGE is the greatest because it is fundamental. Without knowledge one is lost. Knowledge comprehends all that may be known and explains all that may be explained. Knowledge is the only key to the universe.

The artist replies:

ART is the greatest thing. It is more than knowledge. It includes feeling. It combines in its product both matter and spirit. It is the next to creative power. It is human miracle.

The lawyer replies:

JUSTICE is the greatest of all. Organized society cannot live without it. It is the soul of peace. It is the spring of progress. It is the divinest attribute of God.

Youth replies:

AMBITION is the greatest thing. Without it a man would be but an animal. Civilization is simply realized ambition. Kill ambition and hope would be dead. It is the animating spirit of all.

Age replies:

CONTENTMENT is greatest. Garner your knowledge, realize your ambition. What then? Rest and contentment must fill up the measure of living. With-

out it there is neither peace nor happiness.

The financier replies:

MONEY is the greatest of all. It makes the difference between savagery and sanity. Its power is known in every place. It moves all things. It is the spring of all activity.

The spender replies:

PLEASURE is the greatest thing. The joy of the senses is all. All sensation leads up to enjoyment. He who treads the primrose path of dalliance, he who squeezes most out of the orange of life is wisest of all.

The mother replies:

SELF-SACRIFICE is greatest because it is the highest duty and it gives the supremest pleasure. We are so made that the truest note is sounded only through sacrifice of self.

The invalid whispers:

HEALTH is greatest. Knowledge, ambition, money, pleasure, contentment—all these flee in the presence of pain and suffering. Without health existence is but misery.

The preacher replies:

RELIGION is the greatest of all. It is the only tie that binds men to immortality. It is more than philosophy. It is life—abundant life—life of the spirit.

Now,

Is there no greatest thing? Surely. Let us all answer:

"LOVE is the greatest thing in the world." Without it knowledge is vain, ambition is purposeless, money is useless, contentment impossible. It includes all else. It is the supreme motive of religion, the essence of self-sacrifice, the spring of art, the source of all highest pleasures.

Drummond was right. The greatest thing in the world is love.

Christian History

A MOST persistent anti-spiritual influence in Christian history was introduced early in the fourth century, when Christianity was made the state religion of the Roman Empire. Under Paganism, religion was a department of the government. Civil law, promulgated by the Emperor—who was worshipped while living and defied after death—determined what should be deemed religious, what actions and transactions should be obligatory on the people as legally religious duties. Religion was not held to be the product of personal faith and personal experience. It had nothing to do with spiritual relations between men and God. It was based on certain contracts between

the Empire and the gods. This idea of religion was much below the standards of Jewish monotheism and far inferior to the standard fixed by Christ's interpretation of monotheism and the Scriptures. Purity of character, godliness, conversion and consecration as we conceive of them, had no meaning in the Pagan system.

The life and teachings of Jesus gave birth to Christianity as a pre-eminently spiritual religion. He cut loose from political theocracy, and insisted that the "Kingdom of Heaven" must be kept from reliance on human governments, and from entangling alliances with them. He avoided even the shadow of complicity

with the revolutionary features of Jewish Messianism, and went to his death, allowing his followers to make no demonstration in his behalf. Put up thy sword, for my kingdom is not of this world, were his precepts, often repeated and absolutely enforced. This non-political and supremely spiritual nature of Christianity, according to its founder, was the radical difference between it and all other religious systems. When infant Christianity was clothed in Pagan garb, as a state religion, its spiritual development was strangled almost unto death. Political advancement, social prestige and worldly honor were gained, but moral

purity, religious faith, and spiritual unfolding were lost in a corresponding degree. Even the puissant Roman Empire could not have degraded Christianity thus if it had not been already weakened and perverted by gnostic philosophy and non-spiritual interpretations of the Bible. The inherent spiritual character of the Eternal Verities that Christ infolded in the establishment of Christianity was all that saved it from the anti-spiritual influences which culminated when it became a state church of the Roman Empire.—*Rev. A. H. Lewis, D.D., in Sabbath Recorder.*

What Have We Done To-Day?

We shall do so much in the years to come,

But what have we done to-day?

We shall give our gold in a princely sum,

But what did we give to-day?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear,

We shall speak the words of love and cheer;

But what did we speak to-day?

We shall be so kind in the afterwhile,

But what have we been to-day?

We shall bring each lonely life a smile,

But what have we brought to-day?

We shall give to truth a grander birth,

And to steadfast faith a deeper worth.

We shall feed the hungering souls of earth;

But whom have we fed to-day?

We shall reap such joys in the by-and-by,

But what have we sown to-day?

We shall build us mansions in the sky,

But what have we built to-day?

'Tis sweet in idle dreams to bask,

But here and now do we our task?

Yes, this is the thing our souls must ask,

"What have we done to-day?"

—*Nixon Waterman, from Woman's Tribune.*

Power in the Name Jesus Christ

H. BRADLEY JEFFERY

IT has been said, and well proven, that every letter, every word and every name has within itself a certain potentiality and power which, when that letter, word or name is spoken, goes out as a vibratory force and is registered in the ethers. Not only is it registered in the ethers, but, firstly, it is felt throughout the whole body of him who speaks it. We have long been taught that our every word is recorded in our body. In fact the seers long been taught that our every word is recorded in our body. In fact the seers of all ages have declared this to be so. But mankind has been very slow to accept this as a truth.

Our words become flesh and dwell among us.

One of old said, "By thy words thou art justified, and by thy words thou art condemned."

"He spoke as one having authority," and knew the great law of the word.

If every name has a power peculiar to itself, the greatest of all names must necessarily have wrapped mystically within itself the greatest of all power. And if the power of a name be liberated when that name is spoken the greatest of all power must be set in motion when the greatest of all names is sounded. There is a "name above principalities and powers," a name which the sacred Scriptures say, "every tongue shall confess." It is the name of the only begotten of God—Jesus Christ.

Hidden in the name Jesus Christ

is the secret of all power in heaven and on earth, and to him who will enter into that name it will be given to know the mysteries of the kingdom of heaven. And how shall we enter into the name? By speaking it—speaking it over and over.

If every name when spoken vibrates throughout our whole body, then this name when spoken shall move every cell and atom of our being, and set them to a movement in harmony with itself. As repetition of a name serves to fix it in the mind, so also will it establish the vibratory action of that name as a moving force in the body. And if that name be dwelt in much, the power of it shall become the major force within us, until we shall no longer hold the name, but the name shall hold us.

Thus do we become possessed by it, thus are we buried in it—thus are we baptized into it—baptized into the name of Jesus Christ. And only as we become baptized into it shall we know its mighty power and significance.

Not only is it the name of a man of history, but the name of a principle in life—the Principle of Life.

The man who bore it was given it because he was the embodiment of the principle. He was not named by his mother. She was told what his name should be before he was born. "Thou shalt call his name Jesus, for he shall save his people from their sins."

Out from the Silence came this name. And he from his childhood seems to have

known its meaning and from the beginning ~~determined~~ to live up to it. It means God with us, Emmanuel, the Wonderful, the Counselor, the Mighty God. If we study his life we see he never lost sight of the meaning of his name, and never wavered from his determination to live up to that meaning. And so truly did he live that he became "the fulness of the God-head bodily," and the Saviour and Redeemer of the race. Being true to his name, he came into the realization of his oneness with the Father. "I and the Father are one." In so doing he learned the Unspeakable Name, the Lost Word. This he must have possessed in order to do the works he did or rather what were done, through him by the Unnamable One—"The Father within me, he doeth the works." Becoming one with the Father, all that the Father had became his to do with as he wished. The Lost Word became his to use. He used it, but no one had the ears to hear it. So as a substitute he gave his own name, requesting that his followers dwell in that name until the secrets held by him should be revealed to them; until they came into the same mind which he had.

We invoke the nature of that which we behold and whose name we repeat. So we come into possession of the wisdom and knowledge that Jesus possessed if we behold him and repeat his name: the mysteries of the kingdom of heaven are

revealed to us. Desiring that all might know and be what he knew and was, and wishing to give to all whatsoever the Father had given him he said, abide in my name—"The Father will send the Holy Spirit in my name, and the Holy Spirit will teach you all things."

He told the disciples to tarry in Jerusalem and abide in his name. They did so for six weeks, and in the seventh week the power of the Holy Ghost came upon them. They went out to teach and their whole doctrine was the power of his name. In his name they did mighty works, healing the sick, casting out demons and raising the dead.

What he did and what they did, we shall do also if we have become baptized into his name.

As we shall take upon ourselves and into ourselves the name Jesus Christ, there will enter into our minds a new power of understanding whereby we may know all things and the Holy Spirit will teach us all things—and there will enter into the body a new power transcending any power possessed by any man who is in the physical consciousness only. The mind will be renewed and the body transformed. Old things will pass away; behold they will become new. And we will be born again and become new creatures, full grown men in Christ Jesus, children of the Light, all glorious.—*Unity.*

We blame men only as we will not listen—we blame God only as we do not act.—*Purinton.*

Give me care, O Lord, this day,
Guide and keep me in thy way.

"He who would obtain divine wisdom must not criticise ignorance nor imperfection in anyone."

Keep me pure and good within,
That I may be free from sin.

Why Not Be Happy?

DR. MELVIN L. GATES in "The Liberator"

HEALTH is really a habit, the habit of living right. We are about nine-tenths habit, and if we get into right habits of living we shall have little trouble in keeping ourselves in prime condition, physically and mentally. It may be a little hard at first, requiring some self denial to break up bad habits and to get started right, but after the good habits are once established the benefit from them will be so delightful that there will be no temptation to fall back into the old ones.

If you are in the habit of talking about every little ill, pain or ache, make up your mind to stop it and talk health instead. Speak kindly of your body, think that every organ is in perfect order, doing its work naturally. Do not think that you have to tell somebody every time your head aches, or your heart palpitates, or your stomach refuses to digest some indigestible food you have forced upon it. There are so many other things to talk about. Just leave your little complaints and aches out of consideration. It is just a habit you have fallen into of talking about yourself. You can form the habit of talking about more interesting and cheerful things if you want to, and you will be a far more delightful person to talk with.

It ought not to be necessary to tell anyone that he should not allow himself to become angry or envious or jealous or bitter. Never entertain thought of hatred or revenge toward anyone. It will hurt you more than anyone else. The

body cannot be healthy if the mind is filled with fear and worry, anger or malice, morbid or gloomy thoughts. Get into the habit of looking upon the sunny side of life. There is a bright side to every thing in life if you are determined to find it. But if you cannot find any sunny side make up your mind to enjoy the dark side. Do not mope or whine or complain. Life is too full of good things to waste even a moment of it in being miserable.

Good physical and mental habits will make a clean, healthy, happy man or woman. Study how to be well and cheerful. Make it your business to be well and strong, to be full of good cheer and happiness, and you will find after a while that you won't have to try, for it will just be natural for you to be happy.

Bad men are always unhappy—that is, bad men who know that their deeds are evil. Such people are always unhappy. The only hope for happiness is to live right, morally, mentally and physically.

No man can be happy with a guilty conscience.

No one can be happy with a morbid, fretful disposition.

No one can be happy who is filled with forebodings of the future.

No one can be happy who is actuated by jealousy or envy or hate.

A man may have a clear conscience and be actuated by a great many mistaken notions and thus make himself and others very unhappy.

A great many people who think they

are pious, who make great pretensions of religion, are unhappy because they exaggerate the wickedness of others and worry themselves with the notion that the world is a very bad place.

If we guide our conduct by unselfish, cheerful and happy words and deeds, under all circumstances, nothing on earth can wholly dishearten us. So let us rid our minds of useless ideas and change our entire rule of life, thinking and endeavoring hereafter to be generous in our views toward others. To be broad

minded, large spirited and kind hearted, thinking well of every body, meanly of nobody, can easily become a profitable habit. Overlooking the little faults, believing there are sufficient good qualities in others to counteract the evil ones. Let us see the bright side of every thing and think like a cheerful person, talk like a cheerful person, act like a cheerful person, laugh like a cheerful person, conscious of the fact that we shall radiate good cheer and sunshine and make every one around us happy.

Are You Afraid?

THERE are some who make what are called leaps in the dark, with whom timidity seems to be unknown.

There are others who never leap at all—who take little steps from time to time, each time with much fear and trembling.

Between these extremes is a middle position—determination, allied with concentration: and from this point the best moves are made. It is control—the will holding affairs in rein—that makes a man live his life in the very best way.

Will-power, concentration and control (especially self-control) are matters of growth. In time (and time passes quickly) one's character becomes so centered, one's thoughts and energies so under control, that comparatively little effort seems required to accomplish even great things. A certain boldness and faith and influence appear to be born, that take the place of former fear.

Your will is your lever of personal authority; it is your creative element. Your will is a composite of your feelings, thoughts, experiences. It is the con-

scious point in your character.

And how much latent energy there is in the millions of earth—slumbering energy, smouldering embers of genius—which could be fanned into a great flame by the motive power of recognition.

Men need to hold a mirror up to their souls, and, by self-examination, get some glimpse of what is within.

Then they would talk no more about there being a lack of opportunities or chances, about bad luck, or hard times. Their vision once cleared of the thin veil of ignorance that hides their real potential nature, they would be impelled, compelled to do something.

You may make circumstances, of any and every kind, to be useful agents—by the fiat of your will.

You may be masters in your spheres—by the fiat of your will.

What will you say? Will you any longer be hypnotised by "I Can't; I Fear; I'll Try"? Or will you bravely say, "I Can; I am Fearless; I Will"?—*Frederick W. Bussy, from Chat.*

Divine Healing

THE prayer of faith shall save the sick."—James v, 15.

Thus saith the Lord.

"I am the Lord that healeth thee."—Exodus xv, 26.

How easily we trust one another and how fully men every day risk their means and even their character on another's word. All the commerce and business of the world is carried on by credit, yet every day what awful wrecks, what terrible results we see, not only commercially, but socially, till it seems surely as if all men were liars and not one to be trusted, but all the same men go on trusting one another just as fully, and isn't it well it is so, for what would become of them otherwise?

But when it comes to trusting God, the living God and His Word, oh, how we doubt and fear and demand special signs and wonders to meet our special case; although we have God's Word, which is tried—refined (Psalms xviii, 30) as silver, tried in a furnace of earth, purified seven times (Psalms xii, 6), and which has never once failed yet and never will (Psalms cxix, 89), "Heaven and earth shall pass away, but My words shall not pass away"—(Matthew xxiv, 35).

God by His word created the heavens and the earth, and all living creatures, and all are now held together by His word. If we believe His promises and receive them they become life to us, but if we do not believe they become of no effect. "If ye will not believe, surely ye shall not be established."—Isaiah vii, 9.

Have we a "Thus saith the Lord" for the healing of diseases? We read in Ex-

odus xv, 26, "I am the Lord that healeth thee," and in Exodus xxiii, 25, "I will take sickness away from the midst of thee." What, then, are God's conditions? Obey, Abide, Keep.

"If thou wilt diligently hearken to the voice of the Lord thy God."—Exodus xv, 26. "If thou shalt indeed obey His voice and do all that I speak."—Exodus xxiii, 22. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv, 7. "If ye keep my commandments, ye shall abide in My love."—John xv, 10.

"If we fulfill God's conditions and His commandments are not grievous," (John v, 3,) God is bound to fulfil His word of promise. In His infinite love remembering our frame that we are dust, He has even condescended to give us His everlasting covenant: "Thus saith the Lord, if ye can break My covenant of the day and my covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken."—Jeremiah xxxiii, 20. "God willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil."—Hebrews vi, 17, 19.

"I have made provision," (I Chronicles xxix, 19,) and in Christ Jesus we have

God's provision, His perfect Gift, for every circumstance and need, even our sicknesses. After the fall of man, when his sin brought in its trail all the sorrows and miseries and sickness the human race has since suffered, God, even before telling man of the terribleness of his sin, gave promise of the Redeemer, "the seed of the woman who was to bruise Satan's head."—Genesis iii, 15.

Job, the oldest of the patriarchs, saw this blessed truth, and we read in Job xxxiii, 24, "I have found a ransom," or as the margin reads, "an atonement," not a new patent medicine. The Psalmist was able to look forward to Christ as the Redeemer for soul and body, "Who forgiveth all thy iniquities, who healeth all thy diseases."—Psalms ciii, 5. Isaiah, in prophesying of the coming of Jesus and His ministry, writes, "Surely he hath borne our griefs (sickness, margin), 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."—Isaiah liii, 4, 6.

When Israel was brought out from Egypt, over two million people, we read there was not a feeble person among them (Psalm cv, 37) from the patriarch of over one hundred years old to the baby born that very day. Israel knew all about doctors and medicines, for the Egyptians were skilled in all the arts and sciences, and Moses himself was learned in all the wisdom of the Egyptians. And what do we see? Not once in all the forty years' wanderings in the wilderness is there mention of doctors or remedies; on the contrary, when Israel sinned in murmuring after the rebellion and death of Korah, and the plague was sent among them, it was stayed not by disinfecting the camp and natural remedies, but through Moses

and Aaron falling on their faces before God, and Aaron as high priest offering an atonement.—Numbers xvi, 46, 50. And in the case of Miriam, when because of her sin she became a leper, she was healed through the prayer of Moses.—Numbers xii, 13.

Again, when the fiery serpents were sent amongst them because of their sin of complaining against their food, Moses prayed and the Lord told him to make a brazen serpent and put it on a pole, the people who were bitten were healed by merely looking at the serpent.—Numbers xxi, 3-9.

Jeroboam both in the case of his withered hand (I Kings xiii, 4, 6) and his sick child (I Kings xiv, 2) sought the Lord: although it was he who established the worship of the golden calves (I Kings xiv, 9) and caused Israel to sin so dreadfully in the idolatrous worship.

Asa at the end of his long reign of serving the Lord, in his prosperity sought not the Lord but the physicians, for his disease, and we are told because of this "he slept with his fathers."—II Chronicles xvi, 12, 13.

Some, however, may be able to trust without medicine, and God in His great love has provided them in a "Thus saith the Lord," (Proverbs iii, 5, 8.) "Trust in the Lord with all thine heart. * * * It shall be health (medicine, margin) to thy navel, and marrow to thy bones."—Proverbs iv, 20, 22. "My son, attend to My words. For they are life unto those that find them, and medicine (margin) to all their flesh."

John vi, 57, "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." One of the first requisites in sickness is a good nurse, "The Lord will strengthen him upon the bed of languishing; Thou

wilt make all his bed in sickness."—Psalms xli, 3. Then how necessary is proper nourishing food. "The bread of God is He which cometh down from heaven, and giveth life unto the world."—John vi, 33. The best tonic for sleeplessness, "In peace will I both lay me down and sleep, for Thou, Lord, in solitude, makest me to dwell in safety."—Psalms iv, 8. "When thou liest down thou shalt not be afraid; yea, thou shalt lie down and thy sleep shall be sweet."—Proverbs iii, 24. How cheering and strengthening bright encouragement is, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of My righteousness."—Isaiah lxi, 10. Then how fret and worry retard and often aggravate the illness; so we have the antidote, "Casting all your care upon Him, for He careth for you."—I Peter, v. 7.

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians iv, 6, 7). How consoling is a sympathizing friend: "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them and carried them all the days of old."—Isaiah lxxv, 9. A good tonic in weakness: "I can do all things through Christ which strengtheneth me."—Philippians iv, 13. All invalids know how beneficial a sun-bath is: "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."—Matthew iv, 2. For convalescence a

bracing stimulant: "He giveth power to the faint; and to them that have no might He increaseth strength, even the youths shall faint and be weary, and the young men shall utterly fall. 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, they shall walk and not faint."—Isaiah xi, 29, 31. These do not exhaust the Lord's prescriptions, but are merely samples. Go to the Word for your special need and you will find it met with a "Thus saith the Lord."

Christ all through his earthly ministry healed "that it might be fulfilled." In Matthew viii, 17, the Holy Spirit calls attention to Christ being the fulfillment of the prophecy of the fifty-third chapter of Isaiah.

In I Peter ii, 24, the apostle refers to Christ having the double atonement for soul and body. When Christ sent forth His disciples their commission was to preach and heal, and all through the Gospels preaching and healing go hand in hand.

But some will tell you the days of miracles are past. When did they end? Scripture does not mention the time, but, on the contrary, says: "Jesus Christ the same yesterday, and today, and forever."—Hebrews xii, 8.

Is healing the body as great a miracle as the salvation of the soul? Scripture seems to infer not—Matthew xix, 26. We believe for one, why not for the other? Healing by faith in Jesus did not end with His ascension, for we read of many direct cases of healing by the apostles through the name of Jesus.—Acts iii, 6, 16; xiv, 19, 20; xx, 9-12, etc. And it is well authenticated that in the first centuries that was the general way for the Church, and the power only seemed

to be lost as the Church left its first love and drifted into worldliness. However, God has never left Himself without a witness, and all through the dark ages down to the present day there have always been a few faithful ones to believe and trust God for their bodies and to witness for the truth. Now, in these last days as believers are more and more returning to the simple faith of apostolic times, this blessed truth is becoming more and more experimentally proved among God's children, and there are thousands

alive to-day to testify to the truth of it.

If the "whosoever" of John iii, 16, literally means that any sinner, no matter how vile or how deep sunk in the most abominable sins, who will truly repent and come to Jesus, He will pardon and save, and save to the uttermost; then just as surely the "any" of James v, 14, means that Jesus will heal without doctors or medicines any child of God who will absolutely trust Him.—*The Christian and Missionary Alliance.*

Alphabet of Success

The following alphabet is printed on a neat card and hung up in coffee taverns and places of resort and business in Great Britain:

Attend carefully to the details of your business.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right; fear to do wrong.
Endure trials cheerfully.
Take life bravely, manfully.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation or business.
Join hands only with the virtuous.
Keep your mind from evil thoughts.

Lie not for any consideration.
Make few special acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch not, taste not, handle not intoxicating drinks.
Use your leisure time for improvement.
Venture not upon the threshold of wrong.
Watch carefully over your passions.
Xtend to every one a kindly salutation.
Yield not to discouragement.
Zealously labor for the right.
And Success is certain.

—*Practical Ideals.*

Every true Christian must recognize the fact that the laws of health are the laws of God as much as are the precepts of the Decalogue.—*J. K. Kellogg, M.D.*

Religion is the squaring of every thought, word, and deed by the eternal standards of truth, beauty, and goodness.—*Henry T. Bailey.*

The Living Seed of Love

IN the beginning, when people ally themselves with the Christian movement, they may not in the least know what the teachings of Christ demand from them in whole or in part, but they could not ally themselves at all with the movement, unless the living seed were within their soul which answers to Love God with all thy heart and thy neighbor as thyself.

It may take centuries for the soul's seed to reach the goal of Love God with all thy heart and thy neighbor as thyself, but it must reach it.

They may not themselves be able to truly define their desire, or analyse their feelings, but the desire is there.

The desire is there. As a yearning, a hope, an indefinable longing, an unsatisfied craving, may the seed of love be, but it is there.

The lips may repeat Love God with all thy heart and thy neighbor as thyself many, many years, before the soul realizes what a tremendous power lies within the words so often said. But, by-and-bye, the longing which held the soul to the repetition of the words has changed to conviction.

Soul is now convinced that these words, which really form the basis of the whole Christian religion, contain the liv-

ing truth. Out of this conviction the longing bursts into desire; desire burning with Love's light and determination; desire powerful and glorious; desire irresistible and fulfilling; desire to manifest the meaning contained in Love God with all thy heart and thy neighbor as thyself.

Christians have always had great difficulties and persecutions. How great then, how compelling, the something within the soul which held them to the movement century after century.

People think that they are holding to this and this dogma, but underlying the dogma is the living seed of Truth, which holds the soul where its longing can be satisfied.

The soul's longing has ever the one aim, to get near to that which created it. Those who choose the Christian movement for this purpose choose it because of the longing within the soul to have the intense feeling of love, and a boundless understanding. Because of the unalterable truth contained in Love God with all thy heart and thy neighbor as thyself.

Because soul wants the Truth of truths, the glory of all effort, the crown of all glory, the fulfilment of all desire, the revelation of man's Godhood and its absolute manifestation.—*Alma Gillen*.

We search for happiness far and wide, and all the time the thing is sitting at our own hearths clad in a russet suit, and not worth twopence to look at.—*S. Macnaughton*.

The world is full of judgment days, and in every assembly that a man enters, in every action he attempts, he is gauged and stamped. A man passes for what he is worth.—*Emerson*.

"GRAVE THESE LESSONS"

There are three lessons I would write—
Three words as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope! Though clouds environ
round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith! Where'er thy barque is
driven—
The calm's disport, the tempest's
mirth—
Know this: God rules the hosts of
heaven,
The inhabitants of earth.

Have Love! Not love alone for one;
But man, as man, thy brothers call;
And scatter like the circling sun,
Thy charities on all.

Thus 'grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt
find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—Schiller.

We shall one day forget all about duty,
and do everything from the love of the
loveliness of it, the satisfaction of the
rightness of it.—George MacDonald.

In men whom men condemn is ill,
I find so much of goodness still;
In men whom men pronounce divine,
I find so much of sin and blot,
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Between the two, where God has not.
—Joaquin Miller.

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