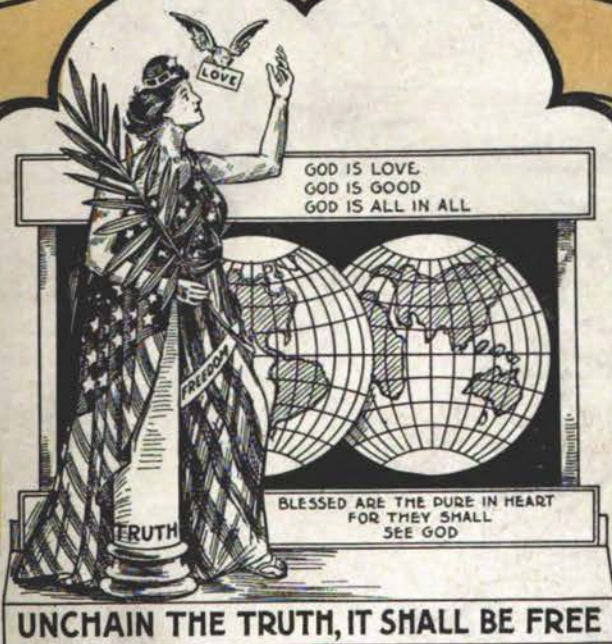


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WASHINGTON NEWS LETTER



I Am
The
Vine

Jesus Christ

The
Way
The
Truth
and
the
Life

our Savior

A MONTHLY MAGAZINE
OF
DIVINE HEALING

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BISHOP OLIVER C. SABIN.



VOLUME XIV.

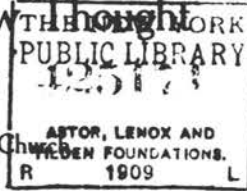
WASHINGTON, D. C., OCTOBER, 1908

NUMBER 1.

The Advancement of the New Thought

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church



THIS New Thought does not stand upon any church organization. You all know my views on churches. A church organization simply means that those who believe alike and wish to push a certain thought go together and work in harmony, one with the other.

That is true church organization. But the thought which we stand for, called the New Thought, which, of course, is a misnomer for it is as old as God, God Almighty Truth, stands for no church, and no church has a patent right on it, or copyright on it, any more than it has on God Almighty's Truth; not a particle. It belongs to one church as well as another.

And this idea that people have to belong to a certain church in order to be saved is absurd in the extreme. You are simply judged and you simply reap

as you sow. You are judged in accordance with the crop you put out. You find a man or a woman going along life's pathway, sending out happy thoughts, good thoughts, kind acts, good acts, helping to lift up those who need it, and the reaping of such a person's life is salvation; it is salvation to them now; it is salvation every minute.

We do not have to die to go to heaven. The fact is that death itself is an absolute sin. It is an enemy. God Almighty never created death. It is a man-created institution, and only those who believe in it and bow down to it, or allow others to depress them, can ever be subjected to it. I absolutely do not believe in it. I believe it is for us to live today and be stronger at night than this morning. I believe it is for us to be stronger tomorrow than today, and I believe it is for us

to go on conquering every thought, until by and by we will come into the perfect spiritual realization of perfect life—deathless life.

This New Thought is the knowledge of the truth; it is the knowledge of the truth which makes you free. For a number of years after starting this church organization we did not try to establish churches anywhere; but my whole desire, aim, and object was to give it out—give out to the world the thought free. It was then, so to speak, under the bondage and environment of mercenary thoughts, and I determined, so far as in my power, to give it out to the world so that all could learn it free; and I so taught it. I commenced to teach it free, and was the first one, so far as I know in this last awakening, who gave it out free. That occupied me for a number of years; I became discouraged, thought my work was futile, but I see now that it was not. I knew then that many ministers, and especially those of the Episcopal Church, were reading my books. I knew that many ministers of other denominations were also. Now look what has occurred during the last year. The great Episcopal Church has come right up to the stepping stone of the entire truth; is just as sure to adopt this new thought as the sun is sure to shine to-morrow.

What will be the result? You let a church like the Episcopal Church take this God Almighty truth into its practical life and carry it out in practice. One of two results will occur. First, they will get everybody to come into their church, unless the other churches adopt the same thing. We have got this error thought on the run. Bishop Fallows, in Chicago, who has an immense following, not only in Chicago, but in various other metro-

politan cities, comes out squarely for the Truth. I published in the NEWS LETTER not long ago a letter that he sent me, in which he comes out almost pointedly on the broad plane upon which this church stands, to wit, that God Almighty does, in answer to prayer, heal the sick.

Dr. Worcester, of Boston, was more conservative, but teaches along the same lines; and not only in Boston, but he has extended his work to New York, Buffalo, Philadelphia, Washington, and other large cities. This great truth is going out to the world through the Episcopal Church; and the ministers are being listened to by hundreds and by thousands, and they lift their parishioners up spell-bound by the thought that the awakening of that great church has come.

During my recent course of lectures in Maine a gentleman came from Montreal, Canada, the oldest canon, said to be, in America, if not in the world. He has been for sixty years in charge of one church. After listening to our course of lectures he left thoroughly satisfied that, through him, God Almighty healing will be established in the great churches of Canada. He is a man eighty-six years old, filled with the vigor of youth, growing stronger every day since he has taken up this thought, who can play golf like an athlete, run like a boy, and travel ten, fifteen and twenty miles every day of his life. In the rain he pulls off his shoes and walks upon the sands of the sea. He says it does a man good to get wet, does not hurt him at all. Having the characteristics of the old patriarchs, with the wisdom of the sages, he is a wonderful man.

Now when this thought commands the attention and respect of that class of men and carries them with it, we can look up to God Almighty's blue sky and thank

him that the Truth is coming, and is coming fast. I guarantee that if a person could hear every sermon delivered in this city today, one-fourth of the preachers would give out what we term the New Thought. The Truth is that God Almighty Love reigns supreme. Let men of my age look back into their boyhood days, in the country that I lived in, and they will see the canon that God is Love and a sermon along that line was absolutely unknown. They would take you by the back of the neck and shake you over a hot hell, and if you did not come into the church you would be burned. I was baptized to get rid of hell. I was not baptized because I wanted to go to Heaven. I did not care much about that, but I did not like the burning process. They carried me, a boy of fifteen, in bitter cold weather four miles and dipped me under the ice and when I got through I knew that I was free from hell. The only objection I had to the proposition was that I had to give up a by-word that I had learned a day or two before; I had to give it up. That was the old religion.

This New Thought is fast growing, not only through the United States and Canada, but through every civilized country, the islands of the sea, everywhere, it is going forth carrying healing in its wings, making life a success, annihilating sorrow and sin and giving to each of us a plane whereon we can live and be a blessing not only to ourselves, but to others.

The history of this thought, called the New Thought, goes away beyond the days of Jesus Christ, except in this, that He was the first person of whom history gives any record who made Love the alpha and the omega, the first and the last, of all religion. He enunciated the doctrine that you shall love God with all

your mind, with all your heart, with all your strength and with all your soul, and adding thereto, that you shall love your brother as yourself. Moses in the Ten Commandments carried out the doctrine of love God beautifully, but Christ applied the doctrine of love your brother, bringing it down into practical life, carrying it into your business everyday life; and I tell you, my friends, if you can ever get to the place where you can love your brother as you do yourself, stand by and protect him as you would yourself, then you are in the kingdom of harmony, the kingdom of God, the kingdom of Good; and until we get there we will be more or less dwarfed. Let that be our strife, our aim and object in life; let us throw away all side issues, and let love alone be the beacon that guides us; let it control us in our business and every other way. Look into your own heart, and ask the question, "How would I like to have this if I were in his place?"

There was one time this year that I was losing fifty dollars a day perhaps. I had a number of people working for me and, so far as my business affairs were concerned, had as well have been resting, as I was resting; but when I saw their necessities from their standpoint I felt that I could not do that because I would be robbing some of them of the necessities of life. Therefore I said nothing and went along and God Almighty pulled us through.

Do right; do right by your brother as you would have your brother do unto you. Shut it out from your side and learn to go over on his side and look from his standpoint, and what you would like if you were in his place, do that. Do right. It does not make any difference what the world may say, God Almighty will bless you and you will have

in your consciousness the approval of right. That is the way to conduct your affairs of life. Be honest, do right, be sincere; be full of love and loving-kindness.

This New Thought since the days of our Savior has blazed up here and there. I remember this summer that while I was visiting in Maine they had some very serious forest fires. You would think at times that the fires were overcome in a certain locality. Hundreds and hundreds of men would be fighting the fire. They would think it was over, and all at once here would come a great blaze and cloud of smoke, and the fire would run as it used to run; it was not out at all. So with this Truth. Since the days of our Savior it has blazed up here and it has blazed up there. I could give you names, but it is not necessary. One in France had over five thousand scholars at one time, carrying the world before him, absolutely teaching this doctrine that we are teaching today, so far as I am able to judge. The church to which they belonged, which was the Catholic Church of course, did not believe in it. They put them out and put them down, suppressed the Truth. Directly there would be a blaze here and one over there, another in Spain, another in Holland—all over the earth. Some person with wonderful power and wonderful ability would come up and preach the healing of the sick and the laying on of hands. A few years ago we had a Catholic priest in Pittsburg who healed almost everything that came to him. He was almost equal to Jesus Christ, a real wonder worker.

The Catholic Church came nearer in their practice of practicing the doctrine that God does heal the sick than any of the rest of them. The others pray to

God to heal the sick, but when you talk with their ministers you see that they do not believe it. A prominent minister of a church other than the Catholic, a friend of mine, told me once that he would not believe it if he were to see it with his own eyes. I was trying to show him that God does heal the sick. I said to him that if he would show me their sick I would heal them before his eyes; that God Almighty Truth would heal them. He said he would not believe it if he saw it with his own eyes. Yet that man would pray for the healing of the sick.

You see the church is absurdly ignorant and absurdly prejudiced. This man I just referred to was a good man, but he was covered over with prejudice. So with all the churches; but I tell you that the old adage that hunger will make a savage tame applies here. I tell you that when you strike these ministers, strike their income, and they cease gathering in the converts, they will come round. I am too good a historian and know too well what the world has done before to have any doubt of these things. Simply because a man is a minister does not change his humanity. He is guided by the same principles as a lawyer, a doctor or any other man; and when you attack the growth of his church he will say, "Well, I will see." It makes a difference whose ox is gored. I am not here talking against ministers or against churches, but I am telling a fact in human nature that everybody understands.

The beauty of our religion is that it is perfectly practical. It is not confined to a long face; it is not confined to Sunday use; it is not confined to sitting up and pushing up your coat, with a "holier-than-thou-look" on your face and the sanction of by-gone days. Here is a religion that takes God Almighty into con-

fidence, and you place yourself in line with His Truth and its practicality. Whenever you go into business you confer with God Almighty through prayer; you trust and you ask and you seek and you knock, and the result is that you receive replies. It does not make any difference what your business is. I believe that if a merchant will take this Truth and square his actions along that line of life, not cheat under any circumstances, or lie, and charge a fair profit on his goods, and rely on God Almighty—I believe that he can sell all the goods he wants to sell. I believe that a lawyer can go into practice, taking no cases but those that are absolutely honest, and that he can win every case. I do not think it would be possible for him to lose one. And so with the physician, and so with every other man. At two different times I have helped college professors from one chair to another and higher chair, through treatments. They went through with wonderful success. Students in this city who have had treatments to pass their examinations have passed most triumphantly, whereas they were fearful that they were not going to pass at all.

This truth will help you in every department of life. It is thoroughly practical and you do not have to go around pulling this fellow's leg and that one's

to have a little influence. If I had not a cent of money or a crust of bread there is not a living person on God Almighty's earth that I would ask for anything. I would go to God Almighty and ask. There is no trouble about getting it. Trust God, square your actions along the rule of right, and you can't fail.

This is our practical religion, and when this religion becomes broadcast over the earth, peace will reign, love will be triumphant and God Almighty's children from the north to the south, from the east to the west, will raise up their voices in a hozanna that all is Good and all is Love. Then will be the Millennium. That is what is coming to us.

Now, my dears, I am thankful to see so many of you here today at the opening lecture of the year. Let us dedicate our lives to this Truth; let us send it forth. I had expected that perhaps I never would lecture from this platform again, but circumstances were such that I had to come back to the little church another year. I hope that my services will no longer be needed; that God Almighty will raise up giants for the work and for this Truth. My books are going out by the thousands and I thank God that He has enabled me to be one of his instruments; and that He will bless us always is my prayer.

Life is joy and love is power,
 Death all fetters doth unbind,
 Strength and wisdom only flower
 When we toil for all our kind.
 Hope is truth—the future giveth
 More than present takes away,
 And the soul forever liveth,
 Nearer God from day to day.
 —Lowell.

CHINESE PROVERB.

“You cannot prevent the birds of sadness from flying over your head, but you may prevent them from stopping to build their nests in your hair.”

The highest is the measure of the man.
 —Tennyson.

The Unity of Life

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

WHEN we come to the thought of Life as one, it is very different from our earlier teachings. But it is true that there is but One Life. God is Life. Now God is not what we have been taught, a personal Being; but represents Universal Law, Universal Love, Universal Life, Universal Good, and what He is beyond this it is not for you or me to know, except that He is universal Spirit.

We are told that, by and by, we shall see Him and know Him as He is, because we will be like Him. But all Life, whatever form it may assume, is one. The Life that whirls the ocean tides round the earth, or that swings this globe upon its axis and in its orbit, or that moves the systems of worlds throughout the universal, illimitable Infinite, is all the One Universal Life. The Life that makes the flower spring from the earth and develop; that makes the acorn sprout and grow into the mighty oak; that gives the warble to the bird, or vitality to all animate nature, is this One Universal Life. The Life that makes every drop of blood that courses through your veins, rushing on with fierceness to do its work, is this One Universal Life.

We live, move and have our beings in God. The whole atmosphere is filled with Life. The currents go everywhere. They are filled with life. We live in it. Life is in the mountain's rock; in the earth and sky. Life is everywhere.

When we consider this and understand it to be true, what a beautiful thought it is! It obliterates, or ought to obliterate, all individual selfishness, or individual personality; when we realize that the One Life that goes through your veins goes through mine, the One Life that drives you on to do your work is what drives me—the Universal Good, the Universal Life, of God Almighty. And we can now see, if we but stop a moment and realize the universality of Good, the universality of the brotherhood of man.

Now take the student of what we term this New Thought and give him a case, for instance, to treat. He must give that case the thought of what we term the realization, in order that his prayers may have force and effect. He has to declare, make the realization in his consciousness, throw into the vibration the true thought, and it goes on with its work and accomplishes its purpose. The most effective thought that anybody can ever give to any person, or anything, is the realization that all Life is one; that all Life is deathless; that all Life is perfect; that all Life is of God, from God and is God; and that therefore there can be no inharmony; can be no sickness; can be no sorrow; can be nothing but perfect Love, perfect Good and perfect peace. Make that realization and the waves of error will go down and the Truth will become triumphant, and your patient is well.

Now if the whole subject of the New

Thought that we are talking about so much were to be put into one sentence the words would be these: "Life is universal, Life is One." In this we would have the whole Science. It is all and in all, for God Almighty Life is what sustains us. It is what gives us all; it is what Creates all; it is what controls all; and if we bring ourselves within this law, this universal thought, fall into line with the truth, no inharmonies, can come near us; sickness can't disturb us; our youth will return; our cheeks will become rosy; our step will become firm and we will love our brother as we love ourselves. If you take this into consideration you do not have to be so fearful that you are going to be cheated. You will not try so hard to cheat somebody else; you are simply cheating yourself if you do. Here is a friend of mine that I am going to make a trade with. Well, I do not care whether he gets the best of the bargain or whether I do, because we are both one. All live in the same Life; and the same Life that permeates him permeates me. It is the One Life; and we are One; we are one in God Almighty Life; God Almighty Life protects us.

Can't you see how simple it is? It is this knowledge of Life, I tell you, which is the basis of all healing. Make that realization and you never need be sick. Make that realization and nobody can ever cheat you; and then inharmonious conditions can't come around you.

In making these statements, I will say, for the benefit of the few who may not understand, that perhaps here are apparent errors, and so long as you give force and effect to those errors by believing them, they are real so far as you are concerned. You take a person who has a disease of any kind according to material thought, and let him believe in that

disease, and he will have it; it will destroy him unless it is removed by the true thought. When you rise to the position where all that is is Infinite Life, and you know that that life fills you and sustains you, you can't have any disease; you can't grow old; and you can't have any trouble of any kind or character.

I think one of the most pitiable conditions that a person's mind can be wrought up to, is this, that the person is preparing to die, getting ready to die, making his preparations to die, acknowledging that he is getting older, and thereby getting older through that acknowledgment. Such a person does not know that he is committing suicide by such thought. Such thought is nothing but mental suicide. Such thought will drag you down. I have seen it too often. Persons preparing to die will lay aside their burial clothes for years, so that when they die they are fixed up with fine things to be buried in. They always pass out and they are sure to furnish the victim to wear those clothes. I never knew it to fail. It is all error, because the universality of Life is not understood.

Of course this subject is of such vast proportions that I can only here and there touch it, but I want, if I can, to make it practical, so that every one of my hearers can heal the sick. What I want to do is to give out this Truth to the world.

God is Life. God Life permeates all. The life that is in the rock, in the leaf, in the vines, and all Life, is the same Life, God Life. God is infinite. We can't measure Him. He fills all space. Everywhere you go God is there; and when they ask you is "Life in the planets?" you say, "Yes, God is there; God is Life; Life is everywhere."

Now, when you are touched with any kind of disease, hold this thought in your consciousness, "I am the essence of God Almighty; God Almighty Life fills me; God Almighty Life is deathless and there can be no sickness in it; there can be no pains and aches in it." Realize this Truth in your consciousness, and that therefore this manifestation of error that has attacked me is false, unreal, untrue and can't exist, because God Almighty Life is perfect.

Now make that realization and thank God for the realization of the Truth in the name of Jesus Christ, and see how quickly the pains and aches will stop. You can heal not only yourself, but you can heal anybody with that thought; and if you fail it is because of the lack of the realization on your part or something on the part of your patient, oftener on the part of yourself.

Make that realization when you go to your work. When you go into business take God into partnership with you; and when you go into the common affairs of life realize that God directs you in everything you do. Take up this and trust this universal Law and God's promises will become true.

Now what is true of Life is true of Love. Love is the creative force of the Deity. It is the machinery that creates; and God's creation works through Love. Life works automatically; Love, by volition.

Now understand these things, these universal truths, and see what a beautiful life you will lead. And then, what a lovely thought it is. You go out into the world and see this one and that one, "That is my brother, that is my sister, and O how I love them! The same Life that goes through them goes through me. There is no difference between them and

me; but we live in God Almighty." You can take them by the hand and go on and be happy and contented. It makes you less selfish; it drives out and tears down this human viciousness here on earth, and places you on the broad plane of universal Love; and you have nothing but universal Good to give out.

This is the Truth that makes you free. It is the Truth, which, when the world knows it, will banish all pains and aches. It is the Truth, which, if the world will remember it, will destroy war and bring honesty to the forefront and bring the Millennium here among the children of men. Now this is worth something to practice and I hope and trust that each of you will understand and practice this in your work.

The trouble with many students in this thought is that they are trying to bring in something else. They are trying to do something outside; they are looking for something that never comes. They will say, "Oh, if I had this realization!" They are looking for something they are never going to get. Why? Because it does not exist. Our Savior tells us that all is simple and that all may understand, and why can't all understand this universal Love? I am going to rub this in right here. It may be tedious to some of you, but I will make healers of you if you will stay by me. I want you to go from here so equipped that you can heal the sick. What I am trying to do is to get people to see this Truth in its simplicity. There is nothing here which, as the negro preacher said, comes down through the roof. There are no miracles. There never was such a thing as a miracle, if you believe a miracle to be some disjointment of a law of nature. There never was a time when there was a failure of laws of nature. They work au-

tomatically and they can't be changed. But if we mean by miracles that they are marvels, they are marvels. They are marvelous to us who do not understand them. It is marvelous to see a lame man lifted up and restored to health. Such things are wonderful, but they are not miracles. They are simply the following out of the universal law of universal Life.

Now you do not have to wait for something that you are not going to get. Realize in your consciousness that you are the child of God Almighty; that God Almighty is Life and wherever you see Life it is God Almighty. There is no change and there can be none. The Life in you is God Almighty, because there is but one Life and that is God Almighty; and God Almighty Life in us manifests all. You may call it magnetism, but it is one and the same thing. There is no changing it; there is no dodging it; there is no avoiding its consequences; and there is no failure in its healing. It never fails. Universal Life is perfect.

Now don't you see how absurd this thought of dying is? The apostle said that the last enemy that should be overcome is death. Did God ever make an enemy to mankind? Not at all. He never created death. You can take mankind so far as we have their first history. "The day-that-thou-eatest-thereof" law took effect and they commenced to die, and they did finally die; they kept dying; life became shorter and shorter until Jesus Christ came to arrest this universal dying and bring us back to God Almighty; in other words, to redeem man from his sins, that he might come to Universal Law and Universal Love. When you get back, instead of growing old you will grow young; you will fill your mind with Love and be prosperous

in everything you undertake. Solomon says, "As a man thinketh in his heart so is he." It is not that a man thinks this or that that makes him so, but it is the creative power of thought that makes him. Take a young man or a young woman, starting out in life, ambitious; they dwell upon a certain thought and that becomes them; and their very dwelling upon that thought and carrying it out brings that which they desire in their thought, and by and by they are in the enjoyment of that which in their youth they dreamed they would love to have. It is the creative power of thought that makes these things. All should build up yourselves in every way you can. In that way you will be young.

This thought of Universal Good and Universal Life is what builds you up. Always remember that Life is deathless. Always remember, furthermore, that you are the image and likeness of God Almighty; that God Almighty is Life, and therefore that you are the image and likeness of Life. Remember it, and never fail to remember it. You are the image and likeness of God, Universal Life, and there can be no death in it. This realization will keep you young, and when you get it, you will quit laying aside silk stockings to be buried in. That is all nonsense. It is of the earth, earthy. Universal Good is the heritage of the children of men. Believe it, stay by it, and Universal Life will be yours, health and all the good that goes with it. Seek ye first the kingdom of God and His righteousness and all shall be added unto you. It is universal law; accept it, and the world and the fulness thereof belongs to you.

A laugh is worth a hundred groans in any market.—*Charles Lamb.*

The Story of a Lawyer's Conversion to Evangelical Christian Science

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE story of the lecture this morning might almost be termed the history of my coming into this New Thought. My reasons for giving these experiences occasionally is that the experience of one has a tendency to help others. I receive more or less letters every year and every month, asking me how I happened to come into the Christian Science thought, and with my multifarious and multitudinous correspondence it is impossible for me to answer those communications. Therefore I take this opportunity to tell not only you, but all our readers throughout the world the story of my conversion to Evangelical Christian Science.

In the spring of 1897, early in March, a gentleman who was working for the corporation of which I was the president, had been healed of what was called the morphine habit. He was taking morphine in quantities sufficient to have killed twenty well persons every day. He was healed by divine power in answer to prayer, through the methods of Christian Science. There were seven of us lawyers in this corporation, each of us having his own room. Occasionally I would hear this man talking of some kind of religion to this one or that one. Personally, with the exceptions of funerals and weddings, I had given up going to church. I had

been inside of a church, with these exceptions, but once in ten years.

The doctrine that Jesus Christ taught us, that God is Love, on the one hand, and this black night of eternal damnation and punishment held up to you on the other to me were inharmonious. I did not believe it, and I did not know what I did believe; but I knew that it gave me no satisfaction and no comfort; and the best thing and the only thing that I could do was to stay away, which I did. But I made this a rule absolutely in my life, that I would never permit myself to discuss with anybody, or to say anything against, religion for fear that I might be doing somebody some harm.

This young gentleman one day came into my room. I was dictating letters, and at a moment of respite from my work he spoke to me about religion. He had the enthusiasm of a new convert. I spoke to him, calling him by name, and said, "Don't you see that I have too much work to do to listen to you? All I have to say is that if you have a religion that does you any good stay by it and don't permit any person to tear you away from it. I can't listen to you and I wish you to go out;" and I drove him out of the room.

A month or six weeks after that, one Saturday afternoon, after we had dis-

missed all of our clerks, as we did at one o'clock, I had been delayed in my work and I had to keep my helper until about three o'clock. After she had gone and I had closed up my desk, I looked around. This young man was in my room, sitting with his feet out at the window. It was a warm day in May. I lit a cigar and sat down and commenced to talk to him. Directly he said, "Did you ever see my arm?" "No, what is the matter with your arm?" He pulled up his sleeve, and wherever a hypodermic needle could go, apparently, it had been there with its load of deadly poison. Being the son of a physician I knew thoroughly well what his ailment had been, and I knew what a hell he had passed through.

"How did you get rid of it," I asked. "Some Christian Scientists cured me," he said. So far as I know that was the first time I had ever heard the name Christian Scientist. If I had ever heard it before I had placed it with the fortune tellers, mountebanks, spiritualists, seances, here and there. I had nothing to do with any of them, who I believed it were a good thing to stay away from; and I stayed away, as though they were the plague. "Who are these people," I asked. He said, "They are a lot of people that meet down here at the Scottish Rite Hall." By the way it was this identical hall. "How did they heal you?" "They claimed that God did it."

That was the only thought that had come into my mind that was harmonious and attractive since boyhood. I remember asking my father one day why men did not heal the sick now as the Savior and the apostles did, and he gave me the answer that Jesus and his apostles healed the sick simply to prove the divine mission of Jesus Christ, and that we had the history of their work, and that was suffi-

cient for us. That had to be satisfactory to me, whether it was or not, and I do not know that I ever thought of it again until this young man told me that they claimed that God did heal the sick.

The next morning was Sunday morning, and this young man invited myself and another friend to come here and attend services. I came. There was something about it that was attractive. The thought was attractive. I thought, "Is it possible that God Almighty does heal the sick? Is it true that during all these centuries we have been laboring in darkness and ignorance and superstition, and have lost the vital spark of Christianity?" To make a long story short, I attended their meetings for perhaps five or six weeks; became more or less interested, until I sat down to study in my library regularly every night, unless there was something unusual happened. I always went to my library about half-past six and left it at two in the morning. This course of study I kept up for nine months.

After I had studied for six months, I became possessed of the knowledge that God did heal the sick in answer to prayer. I proved it in hundreds and hundreds of cases; put my hand upon a person who had a pain or an ache, or something the matter with him, and asked God Almighty to destroy it in the plain, simple way, and the prayer was always answered instantaneously. My own son had a case of erysipelas. One eye was closed. It was as bad a case perhaps as any I ever saw; it was a very bad case. I kneeled down and put my hand upon him and asked God Almighty to heal him in a prayer of perhaps two or three minutes or less, I got up and said, "Will, you will be all right; you are all right; you do not have to stay here unless you want to; I

am going up stairs to take a nap." In about an hour I woke up and heard somebody in the bath room. I went in there and Will was washing. "What are you doing, Will?" I said. "I am washing this grease off." "All right, wash it off, it has no business there." I went down into the library and went to reading. He stayed up all that afternoon for perhaps two hours before dinner, ran around the house, played with his boy with his left eye still shut. He sat down and ate dinner with the family and sat up until about eight or nine o'clock that night and when he went to bed he was not one particle sick. Before he went to bed I could see his left eye begin to open a little. By morning the swelling was all gone, except here and there a red speck; and by the next morning, which was Monday morning, he went to work in the navy yard at his usual vocation.

God answered the simple petition of prayer and that was the result. I thought that I had made the discovery that all of this to-do about the realization and second sight and all that was nothing more or less than humbuggery put upon the people either through ignorance or intentionally, and that that was all there was in Christian Science, so-called, and that the system of God healing was simply prayer and God's answer to it.

I studied on and in about nine months after I commenced the study, I think it was in February, after I had closed my books and lit my last cigar for the night before going to bed, I was sitting thinking, and here came the realization, so to speak. I felt as though it had come tripping along like a little girl ten or twelve years old. "Here I am, look at me." My first thought was, "How beautiful it is!" because it was so simple. My second

thought was, "Why have I not known it all my life?"

Now that realization, if I could tell you in one word, or in one sentence, or in one paragraph, I would say is simply the understanding, the plain understanding that came to me that God is All, and All that is is God; that therefore there is no opposite, and there can be no opposite; that consequently, all that is is good. You may put it in a hundred different ways, but it will always bring itself around to this cardinal principle. You may call it the One Life, Unity, the Universal Unity; but every time it is the understanding, what we term the realization.

The next session of Congress a gentleman in Congress in making a speech spoke of the Christian Science Church to illustrate some point he was making on the subject of politics. I happened to be in the gallery of the House with some ladies who had come from Boston, just as this came on. I paid no attention to it. One of the ladies turned to me and said, "He is talking about Christian Science."

A few days after that the young man who had led me to Christian Science came to me and said, "I wish you would write that man up." We had a magazine, the WASHINGTON NEWS LETTER. He said, "Write him up; he has made fun of Christian Science." We as an association wrote men up or wrote them down, just as we chose. That was part of our business. I told him to look up his record. He looked up his record. It was such a record as was open to attack from several standpoints of a very serious character. I told him, "All right, I will write him up." Sunday afternoon, perhaps the next one after that, I was sitting in my library and I thought, "I will write this man up." I pulled out a

little table that I have when I want to write in the middle of the room, got a tablet and sat down to write the man up as we called it, or to destroy him. That was the way we wrote men up in politics.

The idea came to me, "This is the first article that I ever attempted to write on the subject of religion. Why not ask God to help me?" I bowed my head and asked God to direct my thoughts and give me words, so that the article might redound to the benefit not only of the man who was being written up but to those who should read the article. After I wrote it I was very much displeased with it, and the first impulse was to tear it up and throw it into the waste basket. My wife was sitting at the other end of the library, and I concluded that I would ask her what she thought about it. She thought it was good. I concluded to ask Mr. Dulin, and he said it was very fine. I took it down to the two Eddyites in charge of the church here and read it to them at their home, and they were very much pleased and delighted. They said publish and I did publish it.

Now there was not one word in the article against that man. There was no vindictiveness, no harshness in it; nothing but perfect love, so much so that it converted him and his family to the thought of Christian Science. The man wrote me a letter saying that we should not think that he was charging or saying anything disrespectful of Christian Science, and that he respected Christian Scientists very much, and I published his letter. The article that I wrote revolutionized my life. It was sent out to a number of Eddyites throughout the world, and they commenced to buy the paper. Soon the supply was exhausted and a supplement had to come out. It killed the paper politically so dead that if

a politician would see one of our men, as they would tell me, he would almost run from them. They were afraid to have us for them and afraid to have us against them, and they were in a perfect quandary. About the worst thing that we could do was to say anything for a man in a paper that was given to Christian Science. But the most wonderful thing I think was that the partners got together and voted to give me the WASHINGTON NEWS LETTER, take it out of the corporation and make me a present of it, which they did. And this very man Dulin who had got me to write the article was so much opposed to us mixing politics with religion that he withdrew as associate editor, and I had a paper that was free; and I was converted and it was converted, without a clientele; then I thought, "If you do not want politics any more I will give you religion and I commenced writing on religion. By June of that year the leader of the Christian Science Church told all of her people throughout the world to take my magazine. It went by skips and bounds until we had almost half a hundred thousand subscribers; a wonderful advancement; and my paper was almost idolized by them.

But as I came to know more of the so-called Christian Science Church and their methods I felt that I could not stay with them. It was the elimination of Jesus Christ from the equation. The Christ Truth had come the second time and was personified in a book known as "Science and Health," written by Mrs. Eddy. I did not believe it. I believed then and I believe now that Jesus Christ will come in person. I believe that the words of the angel, spoken to the Israelites as they were looking at Jesus Christ as He went up, will be fulfilled. They were promised

then and there that this same Jesus would come again in like manner; and I believe the time is coming when this universal thought of Universal Love will go over all the earth, and the Jesus Christ Truth will harmonize all the evils of humanity, and He himself will come again and we will live and dwell together forever and for aye.

That is my belief. I could not stand for that other. Notwithstanding my money was averaging me from three to four hundred dollars a day I could not stay there. I had to go away, I had to go. It was a subject of prayer with me and my wife for months, and one night I received the command as much as if I had heard it from a cannon, "Unchain the Truth; it shall be free." I heard no voice, and yet I heard a voice the same as Moses did when he saw the burning bush and heard the voice. I have no doubt that I have heard the same kind of voice that he heard, and have at several different times. And yet I heard no voice. And when that voice or that command came to me I never hesitated, and from that day to this I have given my life to unchaining this Truth,* or scattering it to all the world. I am not seeking the plaudits or the money of humanity. All I ask for humanity is to love me so long as I am worthy of love, and I hope to merit it by my conduct; and I ask nobody for any favors; nothing. God Almighty alone is the source from which I draw all, and my whole work is to unchain the Truth.

We came out in this Evangelical Church and we started it, and the dissemination of the Truth from this one center has been the greatest of every other combination in all the world. I speak from a knowledge of the facts. There is no other center that gives it out free. I

have been giving it out free for the last ten years and I expect to continue it until the time shall come when it will not be necessary to keep on in that way.

Now this is the story of a lawyer's conversion. I have not tried a lawsuit; I have not engaged in politics, had no part or parcel in it since, except the writing of three or four articles, and I have no desire to mix up with anything of that kind.

The only thing for humanity is this great Truth. It is a Truth that will not only make your life successful, but it will harmonize your thoughts and give you health, strength and vigor. It will give you intelligence. It will give you honesty; and above all it will fill your heart with love for God and love for your brother. It will teach you to get yourself in the place where you can love your brother as you love yourself; and when you do want anything you will be enabled to go on his side from his standpoint and judge what should be given him from that view point. It is the only religion. It is the all and in all. It is the gift that God Almighty has given to man. It is what brings us in close contact with God, giving us a Father and a God who leads us. It does not belong to any church. You can practise it as well in one church as another, but it is the great, broad, universal Truth that links the unity of God and the unity of man with the One Life. The One Mind centers all, and all must and does come through this great channel of Universal Infinity.

I see that my time has closed. I trust that the few words I have said upon this subject will lead some one or many to study. Wherever a person takes up this thought with the understanding that he wants to know what this Truth is, all he

has to do is to study, give to the consideration of the subject an honest endeavor to know the Truth; ask God for wisdom and spiritual understanding; and He will guide him; and these demonstrations that you have heard us speak of will come to him, and he can demonstrate and he can prove the Truth of everything I

have told you by his own efforts in answer to his own prayers. It depends upon no one man; it depends upon nothing but the God Almighty Truth. Bring to your work an honest desire, and be ready with a heart filled with love, and you will be mighty in the kingdom of Universal Good.

Why Cultivate It?

THE use of alcoholic drinks as a beverage is prolific of murder and suicide.

Life insurance companies take into serious account the drink habits of an applicant for insurance.

One-half of the insane were first crazy of their own free will through the use of drink.

Some one has said "Lunacy is saloonacy, and it is never the moon but often the saloon, by which reason is dethroned."

One-half of the idiots are children of parents who have made fools of themselves with drink.

The average "respectable drunk" arraigned in the police court, offers this apology to the judge: "I was drunk. I make a fool of myself whenever I am in that condition."

Did not the culprit make a greater fool of himself when he deliberately cultivated that condition than when he became fully drunk?

Some victims of drink insist upon declaring that they made asses of themselves, but that humble beast of burden never indulges.

"Fool" is the only word to be employed, for the fool belongs exclusively to the genus homo.—*Cleveland World*.

"Thou art, O God, the life and light
Of all this wonderous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn Thy glories shine,
And all things fair and bright are
Thine."

Worry is a three-headed devil—looking forward he plots mischief by destroying hope, looking round about he increases misfortune by magnifying fear, looking backward, he robs his victim of all satisfaction by poisoning memory. Worry incapacitates. Cast him out.

"Who waits for opportunity,
And, when it meets him, takes it,
Is not as good a man as he
Who doesn't wait, but makes it."

"Turn Failure into Victory,
Don't let your courage fade;
And if you get a Lemon
Just make the Lemon Aid."

Religion the Guide to a Successful Life

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

RELIGION should be our guide to a successful life. The world has gone astray in its way of thinking. Take the great part of the Christian people everywhere and we find them preparing for the sweet by and by. In other words, they are preparing to enjoy the good of God Almighty after they have passed through a man-created institution called death, and which is a sin; and then, by virtue of that passing through that sin called death, they expect to enter into the sweet by and by. Take the Christian people throughout the entire world and they are laying up, preparing for something in the future. Sometime in the dim future, they know not where nor when, they expect to enter into God Almighty's good and receive His blessings and His happiness.

Now, that is wrong. It is reasoning from a false basis, and enthrones an enemy so substantially in the saddle that it is almost impossible to dislodge him. Religion, if it is any good whatever, is practical. If religion is worth anything at all it is worth your acceptance of it today, your use of it today, if you are to receive the blessing of it today. Any other thought is false and is not in harmony with the teachings of our Savior.

Now, this religion of ours, if you will allow me to call it a religion, is this: We take God Almighty into our partnership; we go to God, and we know when we ask, seek and knock, that we are going

to receive an answer to our petitions; and we know that the doors of knowledge and of good are going to be opened to us; and we don't expect to have to wait for our answers until some time that nobody knows anything about. You know that the doors are open today and that you are going to receive an answer to your prayers instantaneously.

That is the religion that we have. That is the religion that we practice, and any other kind of religion I believe is worse than worthless. That is my judgment of it. For instance, you look at the world's history back as far as man has had any history, or it comes to us through tradition, you will find that this false idea has held the world down all the time. It has crushed out liberty and the very existence of all liberal thought, all feeling of individuality, and the dissemination of God Almighty Truth. It has been the father and the mother of crime, the source of almost all the wars that the world ever knew. They have been caused by religion, so to speak. Of course it was a false religion. How many years do you have to go back and you will find the whole world arrayed against one another, one under the Saracen, another under the cross; religion at the bottom of it all?

I could stand here and talk for a month and give instance after instance of bloody and wicked wars caused by this so-called religion.

It is inherent in man's constitution apparently that when he gets the advantage he will take the advantage and hold the advantage, and if the other one does not come under his idea or way of thinking, he will make him; and if he resists and he has the power he will destroy him. Why, the Baptists and the Presbyterians and the Methodists,—I do not know whether they ever burnt anybody or not, I think they were too late, I think they came in since the burning stopped—but the Episcopalians and the Catholics in turn burnt each other as they got on the side of power, all in the name of religion.

John Calvin, the founder, so said, of the Presbyterian Church, stood by and saw his pupil, Servetus, burned at the stake because he refused to acknowledge that God Almighty had ordained and established from all eternity that infants should be born into this world to be cast into hell fire and burned forever. He was burnt at the stake and Calvin stood by and it is said smiled at the writhings of his student. That was in the name of religion, mark you. But the world is advancing. We see everywhere in the arts and sciences rapid strides. Lightning is already made the burden bearer of the world's freightage. Aerial navigation is but a few years in advance, when it will be as practical to travel in the air as on the earth. But in this world of thought there are greater phenomena, if possible, being developed than in the arts and in the sciences. Liberality is taking the place of pinched prejudice called religion, or whatever name you may call it by. The preachers, themselves encrusted with tortoise shell over them so tough that you could hardly break it with a sledge hammer, are being crushed, and they are coming

to the knowledge of the Truth that God Almighty Love is all.

There is but one factor in all creative power, and that factor is the love taught by Jesus Christ; and the world is coming back to that. This religion when you come back to it makes it practical.

The world is filled with error in its practice. Suppose a young man and a young woman want to get married. Well, about the first thing they will do they will go to figuring out how much the other fellow has got, how much money is he receiving per month; what are the prospects of his father? How old is the old gentleman? What is the show of dividing what he has, and along that line, which I could fill out in the minutiae until it became disgustingly plain, because it is so true. And they decide whether they want or whether they don't.

Now that is all error. You never saw a Scientist that is a true Scientist in your life that was poor. You never saw a true Scientist that was in want. You never saw a true Scientist in your life going around pulling this fellow or that fellow for five or ten dollars. The true Scientist goes to his religion. He goes to God Almighty. He makes his affirmations with the understanding of who he is and what he is; he makes his affirmations with the understanding that all belongs to him; he so affirms, and the result of these affirmations is to bring to him that which he does not get without.

There is no more necessity for a person being poor than there is for stealing horses, not one particle; and I have thought sometimes in my, perhaps, radicalism that it is an absolute crime to be poor. It is surely evidence of gross ignorance. Why? Because it shows you do not understand your lesson. You do

not understand your Science. You do not practice what you know. You are a coward and dare not trust God Almighty for that which he has in store for you. I am talking plain to-night and I intend to talk plain this year. I am going to strike right from the shoulder, and I am going to call things by their right names. But I want to say to you, my friends, that if you want prosperity do not go to Tom, Dick and Harry; don't ask for their favors; but go to God Almighty; ask, seek and knock. Commit your ways unto the Lord and trust, and the promise is that He will bring it to pass. The promise is true. Try it, and you will be surprised at the wonderful demonstrations that will come to you in answer to your prayers. Make your religion practical. If you are a man or a woman, a student, a professional man, or whatever you may be, affirm that God Almighty guides me and directs me, and makes me successful, and trust and you will come out.

I have seen this demonstrated so often. In my summer's vacation sometimes we were gone in the storms on the sea where the oldest fishermen stood aghast at the elements; men were filled with fear and would stand on the shore, while we were hunting trouble, if you might call it trouble. Knowing that God Almighty sustained you, nothing can hurt you. Have no fear. Don't be a coward. Trust God and go on. Now that is the thought, and that is the only key that unlocks the situation. Dare to do right. When you go into your business affairs dare to go on your brother's side, dare to discuss it from his standpoint, and dare to do to him the same as you would like for him to do unto you. Carry it into daily life. Love your brother as you love yourself, and don't mouth this re-

ligion, this beautiful love; simply carry it out and put it into practice. Then you will be near the kingdom of God, and this Science will be to you your all, and you will have everything and everything will come to you.

What it does to us in business it does to us in every department of human endeavor. It gives us perfect health. Why? We realize that we are in an infinity of Life, a part and parcel of God Almighty, infinite Life; that the Life that runs through all nature runs through us, one and indivisible; that God Almighty Life fills us in every drop of blood that goes madly rushing through our veins; that we are sustained everywhere by this God Almighty Love; and God Almighty Love protects us and watches over us in the morning and in the night, and cares for us, guides, shields and protects us. Trust in these things, rely on them; depend on them, and you will never be disappointed, not once. You can never fail. And why do I have to urge this so strongly upon people? Try it and you never can fail once; and the only reason for failure is because of our own cowardice, and we do not dare to do that which we know that we should do.

I tell you, my friends, it takes a brave man or a brave woman to stand up and do right under every condition and every circumstance. But stand up and do it and you will never fail. And don't care for yourself or what mortal mind may say or do, but center your mind on God Almighty and trust in Him. Commit your ways unto the Lord and you will be a success; you will be healthy and you will be harmonious.

Of course you have to do these things along what we term Scientific lines. I want health; I do not go round with my

face lengthened out, complaining that I have the stomachache, the toothache, the headache, or something else. I do not go round hunting for diseases and every time I get a little carnal mind touch, I don't rush pellmell for some apothecary shop or some doctor. Not at all. I go to God Almighty, I trust, I affirm, I demand my perfection. "I have health, I have life, I have spiritual understanding, I have perfect vigor, I have strength." Follow this, follow the Truth.

You are something like this goblet of water, we will say. Suppose on this side a little tube comes in and on the other side another one goes out, both of equal size exactly. At the commencement that water may be riley. Soon the clear water will fill that glass and the riley water will have passed away, and the water in the glass will be clear. That is the benefit of filling yourself with good thoughts, the thoughts that you want to fill yourself with. Don't think anything that you don't want; think that which you do want, and by and by you will become as clear as the crystal and the so-called disease will have passed away.

Take the other way. "Yes, I have the headache. I have dyspepsia, I have rheumatism, the bones in my fingers are getting larger," and the thousand and one things that you can fill in, and by and by that water becomes so thick that you could not see through it with the strongest glass in the world. That is the way to make yourself sick. Study your Science, then practice it. Make your religion practical. Then it is worth something.

This religion does not make people fight. This religion does not make people want to burn one another. But it fills us with love. We love our brothers

and our sisters, and our only desire is to do good wherever we can help them along this pathway of life. That is the fruits of the tree. By the fruit you shall know the tree.

Now, it not only gives you health, but it fills you with youth. It renews your youth; it throws out the thought of age, and birthdays do not mark in your estimation a step that much nearer the grave. Such thoughts are error. I do not believe in old age any more than if such a thing as age did not exist. I am not preparing for death, for God Almighty never created it. It is a man-created institution. The last sin, the apostle says, to be overcome is death. Let it be overcome, the last enemy. God Almighty made all that was made, and all that He made was good, and He never made an enemy. An enemy is not good.

We are the image and likeness of what? We are the image and likeness of eternal life. Does eternal Life go off and die? Is that the kind of image and likeness you are? Can't you see how absurd such thoughts are? Cast them out; drive them away; give them no countenance; hold your mind upon the great cardinal principle of eternal youth, eternal Life that you are, and that you are the image and likeness of God; that He fills you and that you live in Him and therefore you are perfect.

The religions of the world have taught people that they are worms of the dust. That is not true. But I have not time to go into this fully. But the worms of the dust, so-called, are supposed to be the image and likeness of God Almighty. They live, move and have their beings in infinite Life; and to call them worms of the dust is error of the rankest kind, a sin whose sting is death.

Now, my friends, take these practical thoughts that I have given you, apply them, and the inharmonies of life will pass away; nothing but good can come near you because you rely only on God, and though the world may be against you it amounts to nothing. A thousand may fall at your side and ten thou-

sand at your right hand, but you will be preserved, because you trust in God Almighty power. Do right though the heavens fall, and I tell you you will come out a winner, and you will bless God that He has given you a religion that is practical and makes you successful.

Class Instruction

Commencing on Thursday evening, November 5, Bishop Oliver C. Sabin will give his first lecture in private teaching how to heal the sick. These lectures, numbering four a week, will continue for four weeks.

Tuition for the term is \$50 a scholar, payable at the commencement of class. Those who wish to take advantage of this teaching should write me as soon as possible, and if they want assistance

in the way of obtaining boarding places such help will be given them. Persons should say how much they wish to pay a week, as board varies from \$8 a week up.

This will be the only private course of lessons taught this year.

BISHOP OLIVER C. SABIN,

1329 M Street N. W.,

Washington, D. C.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."—Matt. 6:19, 20, 21.

"No one," said Tolstoi, "has a right to deal with any human being except with love."

Sit down and think out all the good things that you can conceive of as happening to you. Then make up your mind that you ought to have them. Then expect them. And then get to work and materialize them around your mental framework.—*New Thought*.

It matters not how much trouble, sickness or poverty may appear in your life, remember they are all appearances, and appearances are like mist, easily dispelled.—*Eternal Progress*.

The Philosophy of Success

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

TO be successful one must realize who he is, that he is the child of God, endowed with power and dominion, and that that power and dominion belong to him, and belong to him by virtue of God Almighty's gift. Those persons who tell you, "It is not for me; you may do it, but I can't," are committing mental and moral suicide. God gave each of us the same power and the same dominion. One had one talent, another two and another five, but he who used the fewer talents was blessed as much as the one who had the greater number. It is a God-given right, but it must be used.

The world has been suffering in error on account of the status of womanhood, which I desire to place in the record here. For a great many centuries woman, wherever the story of creation has been believed as Moses gave it, in the Garden of Eden story, has been the football of conditions, and has been made to be and to suffer because of the story.

Now this is error. She has the same rights, the same power and the same dominion that man has, her other half. God created man, male and female created He them, each being equal to the other, and in no place has God ever given one the dominion over the other.

The Mahometan religion was established about six centuries after our Savior's advent into the world. They made

this stricture greater. They threw a veil across the face of the woman, so that nobody was permitted to even look at her face, and at times the law was so severe that if she ever permitted a man to look into her face, she was taken out and killed, decapitated, destroyed. But it is all error of man's creation. Therefore, when I am talking to you this morning, I talk to the women as well as to the men. Each of you must follow the philosophy of success in accordance with fixed rules, and each of you will be equally successful.

Woman labors under greater disadvantages because she has been dominated so long that she has become cowardly, become timid; she has become afraid. Now in all of God's works, and in all that He has laid out for us to do, there is no room for the coward. There is no place for the coward. Take the man who is successful, he is a man who believes in himself. A woman is the same. You never saw a woman tower above her fellows in any department of life that was a coward. If she is an artist, if she is a literary person, if she is a singer, a musician, she has confidence in herself; and it is only by virtue of that confidence as the structure upon which she builds that she could be a success. And it is so with man. You take a man of business and go into his store, "How is business?" "Very poor, very poor; I am afraid of the future."

Now it is only a question of time when the red flag will be in front of his door, and the auctioneer will be pounding off his goods to get him out of business; and it is only a question of time when many such men will go to the almshouse. They fail because of lack of self-confidence, self-reliance, a belief in themselves.

Now, you must remember one thing: In all of your thinking, and in all of your preparations, as you think, conditions are created.

You take a boy and let his dreams be of success, I do not care what it may be; it may be along the lines of finance, education or oratory; as a lawyer, doctor, whatever it may be; let him continuously think along those lines, and by the time he is ready to bud into manhood, his realizations have been accomplished, and the thought has created the conditions which he so much desired.

This is a universal fact, and it is a universal truth, unless the subject himself, by his own laches, or cruelty to himself, you might term it, permits himself to be downed, crowded out, by virtue of what we term fear.

Our Science helps us very much. After we have arrived at the age of intelligent realization we know then much which before came to us only by virtue of our inherent disposition, and we know that if we want to be successful we have to go to God Almighty; we have to ask; we have to seek; we have to knock. In other words, we ask through the objective mind; we will term it, the five senses; we seek through the subconscious, or the mind that has power to discriminate infallibly between good and evil, the mind which has the power to assimilate either, and has not the power to resist when it is placed

against it, except through the higher mind or the super-conscious, which is the mind of God Almighty.

When we come into this thought and become cognizant thoroughly of our rights and privileges, when we want anything, we ask, we seek and we knock. We ask by virtue of this realization; we demand; it is ours by right; and when you ask God for anything you do not go to Him like a beggar; you do not go begging for that which you already have, either. You go to God, thanking Him that He has already given it to you and that it belongs to you, and that God does manifest it to you along the lines for which you pray. The result will be every time, without a failure, an affirmative answer, unless the fault be with you.

I receive more applications, perhaps, to treat financial situations than any other one kind of ailments that come to us, and I never take any of them, and I want the record to show that. I never treat anybody for financial success, except under the most strenuous circumstances, when it becomes an object of charity, and then I do it without money and without price. But I send them a copy of my book, "Christian Science Made Plain," in which this subject is discussed in full and unfolded, and I tell them to treat themselves; and the beautiful demonstrations that are being made by our students everywhere are something wonderful. Many of them are wonderful. There was a lady in this hall last Wednesday night who was telling me of a woman in northern Minnesota who had become very rich, has an income of perhaps fifty thousand dollars a year. She gained it all from her prayers as laid down in that little book, and the demonstrations came after I re-

fused to treat her situation myself. You can't expect somebody to carry you in his arms and do your work himself. If you have been a baby and been lugged in some one's arms all your life you would never have learned to walk, and your limbs would be of no account. It is so in this mental field. You have got to do your own self, exercise what you know, practice what you know, in order to win. How often have I told you this! It is a lesson that cannot be told too often, and I must say that I often need my own medicine, and I take it to the very best of my ability.

Dare to be brave, and if the devil stands at the door in any shape or form, denounce him, holding to God Almighty and His promises, and you will win every time. "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 is the principle, that is the practice; in order to be successful you have got to believe in yourself. Practice what you know. The soldier who goes to the front and is put upon a station amidst danger and goes to sleep upon his beat, as it is termed, is a very dangerous guardian, and is so considered; so much so that the military law pronounces the sentence of death if he is caught asleep upon his beat. And so it is with you in this field of mental advancement. If you go to sleep upon your beat you die mentally. Only those succeed who follow the command to go forward. In all of God's creation there is nothing asleep but the dead, and Jesus Christ says, "Let the dead bury the dead. Follow thou me." That is what you have to do, and that is the truth and that is the philosophy.

Do not, when you go to God and ask, worry whether you are going to receive an answer to your prayer. Know that you are going to receive it. Know that God's promises are certain. Do your part and commit your ways unto the Lord and trust, and then let God Almighty's salvation come to you in his way; and you will never be despondent.

Take the man in the world of business who believes in himself. He is the man that controls. He is the man that wins. He is the man that creates. He is the man that the under-million will bow down to. Why? Because he has the imperious mind that believes in itself. He bids for homage and he always receives it. Some men are always looking for a job. Other men never look for jobs, but they create. You all no doubt have read of the character in Dickens, called Wilkins Micawber, that was always waiting for something to turn up. Those men are always failures. But it is the man that turns up the job that wins, and he wins every time.

Some men are the natural creators of conditions that employ labor. Other men, by their own self-dwarfing, always belong to the list of those who serve. Every man and every woman is responsible largely for their present condition because of their own manner and way of thinking. Woman, as I said in my preliminary remarks, has suffered more or less from this universal thought that has been holding her down, but thank God Almighty that is lifted. I was reading in the paper yesterday of the riots that are going on in the city of Constantinople: women with their veils snatched from their faces are traveling through the streets, with the red flag in their hands, demanding equality, and they are going to receive it, for revolutions

don't go backward. It took the English speaking people a long time to dig out what we term charter rights, or magna charta privileges; the rights to which we are all entitled, the bill of rights so recognized in the constitutions of all civilized nations. They came little by little, here and there; a little liberty was gained here, a little more yonder, until finally the rights and privileges became recognized law altogether dominant as it is in England and the United States today.

It all came by the aggressive, self-assertive people, people who demanded that their God-given rights should be restored to them; and they always win. They are bound to win.

Now you can take this same thought and carry it into every department of life. It is just as well to have a healthy body, a young body, a healthy mind, a vigorous mind, a mind that reaches out away beyond what it did in the ordinary, as it is to go along moping through the world, bound down with pains, aches and sufferings. It is as you will have it.

When you are attacked, if you run to the pillbags, the apothecary shop or the doctor, you will go like old Asa did; finally they will gather you unto your fathers. But the man who stands and dares them in their teeth, dares them in their eyes, he is the man that wins out; and I do not believe it is possible for any person on the face of the earth to die, if he trusts God Almighty and Him alone. I do not believe it is possible. But the trouble is our long years and centuries of education. It is so much easier to go to some apothecary or something, and take something or other for your stomach, or a pill for this or a pill for that; or a plaster for your back, or something else, than it is to bid defiance to the devil of evil that comes in and

attacks you. Why? Because you have been so long taught to believe it.

Now, before I ever heard of Christian Science I had an old homeopathic doctor that I would go to when I was attacked every once in a while with this or that complaint, and I remember about the last time I ever went to him, I said "In thirty minutes I will be well." I took out my watch and in thirty minutes I was perfectly well. The next time I thought of it I was well. It was because I believed in his medicine, it cured me. The medicine, I do not suppose, had any more effect on me than if I had drank a little clear water, but I believed in it.

Get this established error out of you. Come to God Almighty; know that you are His perfect child and that you can't be sick. Stand by your guns. Remember the story of Bunyan, when the poor pilgrim strayed on his way; as he walked along he was confronted by Apollyon or some disastrous condition or circumstance, but he hung on and was faithful. If he stumbled and fell he was taken down and whipped with many stripes. Finally he would get back into the right road and be victorious.

It is so in our life here in the world. If we but have faith and work for the one consummation, there is no such thing as failure. But if we fall, if conditions become so disastrous that our spirits are whipped, then the devil runs over us roughshod, and we are pulverized by the wheels and the heels of power down us and destroy us. Oh how I have suffered for the lack of this being placed in practice! I will tell you there is only one way, and that is to take God Almighty and stand by him; and if you do not do it, as sure as the sun shines, you will be bowed down and crushed. It

does not make any difference if it is I or somebody else, it is the same law, the same inexorable law; it never fails.

Now take your choice. Whom are you going to serve? Are you going to serve God Almighty and be faithful and be true to your faith and your trust, or are you going to allow them to lead you by the nose, your friends surrounding you, and drag you down and finally bury you in the dirt? I tell you there is only one road to success, and that is the

straight road that God Almighty has given us to follow, remembering always and everywhere that all things must be tempered with love; that all creative power is love, and that our actions must be governed by the rule of love God and love your brother. Carry it out into practice. Dare to do right; dare to be honest; dare to be sincere, and go forward on the line that is laid out for you, and you will have achieved "The Philosophy of Success."

Love Is King

LOVE is the great disciplinarian, the supreme harmonizer, the true peacemaker. It is the great balm for all that blights happiness or breeds discontent. It is a sovereign panacea for malice, revenge, and all the brutal propensities. As cruelty melts before kindness, so the evil passions find their antidote in sweet charity and loving sympathy.

The sun encourages and calls out qualities in the tender germ and young plant which the storm and the frost would destroy. Kindness, encouragement, praise, will call out of a bad boy or a dull pupil and stimulate qualities which scolding and rebuffing and repression would blight and ruin.

Pupils will do anything for a teacher who is always kind and considerate; but a cross, fractious, nagging teacher so arouses their antagonism that it often proves a bar to their progress. There must be no obstructions, no ill-feeling between the teacher and the pupil, if the best results are to be reached.

Many a mother's love for her children

has undoubtedly stayed the ravages of some fatal disease. Her conviction that she was necessary to them, and her great love for them, have braced her, and have enabled her to successfully cope with the enemies of her life for a long time.

One mother I know seems to have the magical art of curing nearly all the ills of her children by love. If any member of the family has any disagreeable experience, is injured or pained, hurt or unhappy, he immediately goes to the mother for the universal balm, which seems to heal all troubles.

This mother has a way of drawing the troubled child into the zone of perpetual harmony. If it is swayed by jealousy, hatred, or anger, she applies the love solvent, the natural antidote for these passion poisons. She knows that scolding a child, when it is already suffering more than it can bear, is like trying to put out a fire with kerosene. What it needs is an antidote for the flames, not more fuel.—*Orison Swett Marden, from Success Magazine.*

Why He Looks Haggard

WHO is that sad, disconsolate-looking fellow?

He is a man who has made a study of rules of health?

Whose rules of health?

Everybody's rules of health. That's the trouble with him. He's been trying to live up to them.

What does he do?

Everything that he is told to do, and when he isn't doing anything else, he worries because the rules are so conflicting.

And it is undermining his health?

Of course. It would undermine anyone's health.

What are some of the rules?

Well, here are two of them: "Eat only a light breakfast" and "Breakfast should be the best meal of the day."

What are some of the others?

"Run or walk two miles before breakfast" and "Never attempt to do anything on an empty stomach."

Any more?

"Take a cold bath the first thing in the morning" and "Remember the shock to the system of suddenly encountering cold or heat is very injurious."

Anything else?

"Never use a pillow" and "The most refreshing sleep is that when the head is elevated."

Is that all?

Oh, dear, no. There are hundreds of other rules. For instance: "Do not get in the habit of sleeping in the daytime" and "Always take a nap in the afternoon;" "Eat only at meal times" and "Eat whenever you are hungry;" "Eat no meat" and "If you would be strong eat plenty of fresh meat;" "Get up at five o'clock every morning" and "Sleep until thoroughly rested, no matter how late it is."

I'm not surprised that he looks haggard and ill.

Neither is anyone else who knows what he is trying to do.

Rich Without Money

IF one is too large to be measured by the dollar mark, or to be inclosed in his estate; if the wealth of his personality has overflowed until all his neighbors feel richer for his life and example; if every foot of land in his community is worth more because he lives there; then the loss of his property cannot materially shrink his inventory.

If you have learned to be rich without

money; if you have, by the cultivation of your mental powers, gathered to yourself a treasure of indestructible wealth; if, like the bee, you have learned the secret of extracting honey from the thistle as well as from the rose, you will look upon your losses as a mere incident, not so very important to the larger and fuller life.

It gives a sense of immense satisfac-

tion to think that there is something within us greater than the wealth we acquire or our material pursuits; that there is something about us better than our career, better than living-getting, money-getting, fame-getting; that there is something which will survive the fire, the flood, or the tornado which sweeps

away our property, which will survive detraction, persecution, calumny; something that will outlast even the dissolution of the body itself. That is, nobility of character, the sweetness and light which have helped people, which have made the world a little better place to live in.—*Success.*

A Treatment

BISHOP OLIVER C. SABIN

WE are the perfect children of God, created in His image and in His likeness, living, moving and having our beings in God, and are perfect as God is perfect, because our life is in Him and from Him and of Him, and these evil material manifestations can not touch us nor harm us because God is love and God's love covers us as do the waters the sea; and nothing but perfect love can come near us; nothing but perfect love surround us; God leads us in everything; He leads us by His wisdom; He protects us with His power; supplies us with His goodness; in our outgoings and in our incomings, God Almighty's power sustains us. He watches over us and cares for us, and the very hairs of our heads are numbered; a sparrow falls not to the ground without His notice. Omnipresent love, infinite knowledge, everlasting perfect love, it covers us, takes care of us, watches over us, and God gives us the realization and spiritual understanding to realize the Truth; and He fills our hearts with love. Love is the power which unlocks the dominion, and He gives us perfect love and through that we have absolute dominion of God's blessings. He

destroys every belief of inharmony and error and give us the realization of the Truth that all such is a lie, unreal and untrue, because God is all and God is good, and that there is no evil and can be none, because there is no room for anything but God, for God is all and God is good. Therefore, we denounce and deny all discord, all evil, and drive them into the darkness and blackness of oblivion of materiality, and turn our faces towards the eternal Truth and eternal light of God Almighty's love. God blesses each and every one of us here today; He sends us away perfectly healed; He baptizes us with His holy spirit; He gives us the knowledge of the Truth which makes us free. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty, and therefore no evil can come near us, around us, or about us, for we do dwell in God.

We thank thee and we praise thee, Oh Father; we praise thee and we rejoice that thou hast given us this knowledge which makes us free. All in the name and through the name of Jesus Christ. Amen.

Extract from Lecture by Bishop Oliver C. Sabin

THIS religion, denominated by many as the New Thought, belongs to no church, no coterie, or sect; but it is the God Almighty Truth, and belongs to the entire family of man. The ministry of the Evangelical Churches throughout all Christendom, and notably the Episcopalians, are openly teaching, preaching and adopting many of the methods taught by our Church, in this, that they have come to the forefront as advocates of God healing through the mind as well as through medicine.

It is only a few years past that the Christian ministry would not have this. They did not believe it. But the world is moving forward, not only in mechanics, in aerial navigation, in electricity, but also in the thought world. Things today are plain and susceptible of demonstration in the world of thought that are more phenomenal than is the fact that aerial navigation will soon be accomplished.

Man is learning to be free; free from the fear of sickness, sorrow, want, and all inharmonious conditions. He is learning in a very large degree to take God into his confidence, and ask, seek and knock in an intelligent way, with the assurance that his prayers will be answered, and answered instantaneously. If we but trust God and put ourselves under His guidance and direction, and allow Him to lead us in all of our affairs, failure will be impossible; success will perch upon the banner of every student, every merchant, every artist, every man of literature, and all those who are following honorable professions; and instead of

having a world, as we have today, bound down in sickness, in sorrow, in poverty, the bright light of God's liberty will shine throughout the entire world, and the whole family of man will enlist under its banner, and be successful and happy.

The time is coming and will soon be when this thought of Universal Love, as taught by our Savior, will control the whole world and the children of men will be living in happiness and contentment, in the perfect and full enjoyment of all the blessings which we are entitled to by virtue of our charter rights. I mean by charter rights that God, when man was created, gave him power and dominion over the earth, the air, the sea, and all that in them are, and man was commanded to go forth and exercise that power and dominion and to subdue the earth. Whatever rights were ever given to one of God's children have been given to all, and none can say that the first parents had any more than the last child that was born. God, the impartial, loving, beautiful Father, loves his children all alike. He has no favorites one above the other; but we all have and are entitled to the same rights and privileges, the same power and dominion; and the only reason why some do not enjoy it as well as others is either because of their own laches or the conditions under which they have been born and reared.

The time is coming when this will be the only thought. All the churches will adopt it. The ministry everywhere will be healers of the sick, and go hand in

hand with all those who are working for the good of mankind.

It is a source of pleasure to me to be able to state that our books and periodicals have gone throughout all the world; that many branch churches and organi-

zations have been established in every continent; and that in Australia, South Africa, the Island of Ceylon, they have publications along the lines of the new church, all teaching the same Universal Love as is taught by us in Washington.

Harmony

"EARTH is but the Shadow of Heaven,
And things therein are each to other like."

Just as the one Secret of Elocution is that the voice is always true to the thought; that it expresses exactly what is in the mind, neither more nor less, so the outward life expresses exactly the thought of the true life within.

Just as of the vibrations of the ether those known as light and radiant heat are the only ones directly perceptible to the senses, so only certain of the manifestations of the Spirit are perceptible to the senses.

And as in telegraphy it was supposed that a wire was necessary to carry messages from one point to another, so it has been the common belief that outward and visible means were necessary to enable one to communicate with another.

But in Marconi's latest discovery, a transmitter properly "tuned" can pick up the Herzian waves of ether and convey them so that they can be picked up by another transmitter similarly "tuned" many miles away. So the true thought incarnated by the word—spoken or unspoken—may be transmitted over infinite space and picked up by the mind rightly tuned.

When all minds are thus tuned, a wave of harmonious praise will roll round the Universe, the burden of it being,

"God is Love—His wisdom brightens
All the path through which we roam."

We need more light, more love, more fresh air, better understanding of the needs and care of the body, less doctoring; more sanity, less superstition; more faith, less of gloom, more of life, less of death.—*The Open Road*.

"When night with wings of starry gloom
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose
plume

Is sparkling with unnumbered eyes,
That sacred gloom, those fires divine,
So grand, so countless, Lord! are
Thine."

"When youthful spring around us
breathes,

Thy spirit warms her fragrant sigh;
And every flower the summer wreathes
Is born beneath that kindling eye.
Where'er we turn, thy glories shine,
And all things fair and bright are
Thine!"

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Unchain the Truth

WITH this issue of the NEWS LETTER we commence a new volume, and we are led to think of the past. Nine years ago, the sixth of last month, the NEWS LETTER made its entry into

the world of Reformed Christian Science, afterwards changing the name to Evangelical Christian Science. At that time the New Thought, so-called, seemed to be chained, so to speak, to a clique, who apparently were endeavoring to make money out of it, with no thought of scattering the Truth, except as persons paid their exorbitant prices. There was also a disposition to eliminate the character, and entirely the personality, of Jesus Christ in the great plan of salvation. These errors induced us of the NEWS LETTER to come out and take an independent stand in favor of "unchaining the Truth." Since that time the NEWS LETTER and the writings which have gone forth from the central church in Washington have covered partially almost every civilized nation in the world, if not every one.

We started without a book, with very little experience, but with a firm reliance on God, that He would lead us and direct us and bless us and furnish us the means to carry on the work, all of which has come to pass. The books that have gone out, including periodicals, magazines, etc., would perhaps number a million and a half, hundreds and thousands of which have gone out free. They have been a blessing to the world at large. They have been the means of giving to the ministry this system of healing, hav-

ing its soundings in divine Love, and the fruit is being harvested, and the vine has borne goodly crop. God has given us means to do our work without stint, and we have pushed it to the very uttermost, and are doing so all the time. During this time we have had many friends whom God has raised up, that have sent us their substance liberally for the purpose of sending forth this Truth.

Looking to the future, all is bright. Within ten years we can see plainly that the New Thought, viz, "that God does through man, in answer to prayer, heal the sick," will not only be taught, but be practiced by every one of the Christian churches in the world; and those ministers who have not the righteousness, the honesty and the sincerity to obtain the realization and do this healing will be relegated to the rear among the dead where they belong, and only those who are the real and true follow-

ers of Jesus Christ will be invited to come forward. The knell has sounded, and there is no use for any one to try to dodge the issue. They have to either come to this great Truth, or go to the wall, for the curtain will be rung down on them very soon.

Our prayer is that God will make us strong, fill our hearts with perfect honesty, uprightness, purity and Love; and that we may so conduct this educational propaganda as to bring the knowledge of this blessed Truth to untold millions, yet who have never heard of it. All should take a pride in scattering this Truth. Scatter the NEWS LETTER and the various publications of the church, and let the Truth go out, remembering that as you sow so shall you reap.

God Almighty's blessings are with us all, and will continue to be with us; and I thank Him for it in the name of Jesus Christ, His Son.

Lovingly yours,

Oliver C. Sabir

Bishop.

There is no such thing as bad weather;
only different kinds of good weather.—
Ruskin.

Anticipated ills, which never culminate, often create greater perplexity than actual disasters.



Hattie's Lesson

RUTH R. RUSHING

"OH, mamma, what do you think has happened now?" cried Hattie, rushing in from school, with blazing eyes and clenched fists.

"Why, I don't know," said Mrs. Greene, calmly.

"That little rich girl across the street refused to speak to me; she was going uptown and I nodded, and she went right along like I wasn't in the world!"

"Well," said mamma, "I can give you a cure for that; just run out in the yard and pick some roses and take to her. I notice they haven't any roses over there."

"We-e-ll"—Hattie walked slowly out in the yard to get the flowers. When she came back she had a beautiful bouquet. Then she ran across the street to give them to the little rich girl.

"Oh! aren't they beautiful? Come right in. My name's Gertrude. What's

yours? I could hardly see you, because I'm nearly blind."

In a few minutes the little girls were as intimate as if they had been friends all their lives. When Hattie rose to go Gertrude begged her to come again, and she promised she would.

"Oh, mamma, I'm so sorry I judged Gertrude as I did, she's just a dear, and," she added in a lower voice, "she is nearly blind, and oh, mamma, we did have the loveliest time."

"Yes, dear, I told you that was a cure, and you found out it was true, so you may take her flowers every day."

The next morning when Hattie started to school she stumbled over a bundle. When she looked she found it was addressed to her. After opening it, there was a card on top that read:

To my dear friend Hattie,
from Gertrude Hall.

When Hattie looked under the paper, what do you suppose she saw? Why, a doll nearly as large as herself, with real, curly brown hair, brown eyes and eyelashes!

"Mamma," said Hattie with tears in her eyes. "Gertrude is a little dear, and

I believe I've learned my lesson perfectly, 'Judge not, that ye be not judged,'"

"I do hope so, dear," said mamma, smiling as Hattie went over to thank Gertrude for the doll, and to tell her that she was going to name it Gertrude.—*Larkin Magazine.*

The Birds' Convention

ONE day Robin Redbreast sat up in a tree thinking what a beautiful world this is.

He felt so happy that he sang one of his sweetest little songs and while he was singing he noticed that the cherries on the tree next to the one where he lived were just beginning to look ripe.

"Oh, my," sang Robin, "how glad I am; now for a feast." So away he flew to the cherry tree and stuck his little sharp bill into a great many nice looking cherries before he found one that tasted real ripe and sweet.

Finally he found one that was very ripe, and as robins cannot eat cherries as little children can, he picked at it a long time and then flew to another one to get just a taste more before he went back to his nest to tell good little Mamma Robin about it.

She was sitting in the home nest guarding some tiny baby birdies who kept opening their big mouths as though they were very hungry.

Papa Robin was trying to take a bite out of his second cherry when down it fell, and when he looked down to see where his nice cherry had gone, he saw a little boy in a hammock and the cherry had fallen right down and struck the

book which this little boy held in his hand.

"Oh, dear," said this little boy (whose name was Harold), "I wonder who is throwing down such fruit as this to me? Ah, I see you, Mr. Robin Redbreast; what a queer little fellow you are. Why don't you keep your cherries? Have you so many that you want me to have some?"

Mr. Robin only answered by chirping another loving little song in his own sweet way and then flew off to his little home nest in the old tree near by.

Harold ate what was left of the bitten cherry, and then went on with his reading and dreaming, too.

Yes, dreaming, for he fell sound asleep in the hammock, and I think you will like to hear about his dream, for it was a very good one.

He thought he was in a beautiful grove, where it was very shady and cool; and as he lay in his lovely soft hammock, swinging back and forth, he felt so comfortable and happy that he said, "Oh, I hope I can stay here for this whole day."

Just as he settled down on the silken pillow to rest, he heard the flutter, flutter of many birds' wings and soon the

birds all flew around the tree where his hammock was hung.

As he looked up among the branches of the trees he saw robins, bluebirds, crows, canaries, parrots, sparrows, wrens, and even wise old owls.

It was a "Convention of Birds," or I should call it a great meeting of birds, for I think you do not understand what a convention means, do you?

Well, thought Harold to himself, I will be still and listen to those birds; perhaps I can hear something interesting if I can only understand their language.

So, he listened and soon Mr. Owl called the meeting to order by flapping his wings and snapping his sharp beak as only owls know how, and immediately the birds settled themselves into position on the different limbs of the big tree so that they could see and hear what each bird had to say.

"Now," said Mr. Socrates (that was the owl's name), "I want to hear what each one of you have to tell about the sayings and doings of the little people whom you have met since our last meeting."

"Well,"— began the gay-colored parrot. "Hush!" said Mr. Socrates. "Order, order; I will call on you in turn as I think best, for you all know I shall treat you fairly and justly."

So every bird sat very still, and only the parrot kept up a little twittering sound as though it was pretty hard work for him to keep from talking.

"Now, if you please, we will hear from you, Miss Canary. Tell us how your little friend Alice has treated you."

"I do not like to tell tales," replied the good-natured little bird, "but as we only want to help little children in every way we can I think I had better tell you.

"I know Alice will try in the future to do better, because I shall sing my sweetest songs to her, and as we all know 'Love reflects Love,' the songs will have their good effect even though Alice does not quite understand my language.

"One morning Alice forgot to give me any water, the next morning she forgot to give me any seed and when her mamma told her about it she spoke very unkindly about me, and said I was a perfect nuisance. I thought that was queer, for if she said I was perfect one day how could I be such a nuisance the next day?

"I knew I hadn't done anything wrong, so I sang just as sweetly, and the very next day Alice came to the cage and said:

"'Oh, you precious, patient little birdie. Love took care of you, and now I have been led back here by your loving notes to tell you that I will never, never forget your breakfast or water again. I didn't really forget, I was only in a hurry to play, and didn't want to stop and feed you.'"

Then Mr. Owl called the black crow, and asked him what he had to say.

"Well," replied the crow, "people don't seem to love us very much; they set traps for us and they even try to shoot us; but if folks in all countries would treat us as one old farmer did, we should not annoy anyone."

"What did he do?" asked Mr. Socrates. "Oh, he planted a whole field of grain and didn't put a scarecrow in it, but instead we heard him say: 'This whole field is for the crow family; now I hope they will let my other fields, and my little chickens and ducks alone.' So, of course, we did."

"That's good," said Mr. Soc. "Well, who has tried to harm you, Miss Parrot?

What is the trouble at your house? You look very unhappy."

"I am," replied Miss Polly, "because there is not harmony in our household. You remember I told you that I thought I should be obliged to fly away, and I guess I shall unless the children behave better next month."

"What do they do? Tell us; we may be able to help you," said Judge Owl.

"They don't obey their parents."

"Oh, dear, oh, dear, that's dreadful," sang all the birds in a loud chorus; "that is dreadful." Their parents are kind to them, too; but I guess they didn't teach them obedience when the children were babies, and now something must be done."

"Yes, oh, yes," sang and sighed all the birds at once. "Let us all try to help that household where Miss Polly lives."

Just then Harold woke up and began to rub his eyes. "Well, well," he said, "I guess I've been dreaming; but that polly's voice sounded like ours at home; those birds were just right, something must be done at our house, for we do disobey papa and mamma very often, and that's the reason we have what our Sunday School teacher calls discord in the nursery."

"Mamma has often told us that if we would only obey God's laws we would always live in harmony, and that, we know, means happiness to us all."

"So I am very glad I fell asleep to-day, for my queer dream about the birds has taught me a good lesson."

Then Harold went into the house and told all the people about it at the tea-table that evening.

Two New Thought Lasses

NELLIE and some of her friends have just washed their dollies' clothes and hung them on the little line in the yard.

"How clean our clothes look!" exclaimed Olive. "It seems like being grown-up women to have these darling clothes-pins and that little basket; but we want a clothes-pole, too. I'll run home and get papa's old cane for that."

No sooner was the cane brought and placed under the line than some little boys ran out into the yard.

"Let's plague the girls and pull all these clothes off the line," said Tom.

"All right," answered the others. And in a few minutes the rude boys had

thrown the dollies' clean skirts and dresses into the mud of the yard.

Of course the little girls felt ever so badly to see the dainty garments in the dirty mud puddles; but what do you suppose they did? Just guess.

"Got angry at the boys?"

"No."

"Said they'd pay them back?"

"No. They said, 'Let's play a high wind came and blew the clothes down, and let's pick them up and rinse them over.'"—*Alice May Douglas, in Youth.*

"Little children, love each other,

Never give another pain;

If a playmate speak in anger,

Answer not in wrath again."

Good Night

"Good-night!" said the plough to the weary old horse;
And Dobbin responded, "Good night!"
Then, with Tom on his back, to the farm house he turned,
With a feeling of quiet delight.

"Good-night!" said the ox, with a comical bow,
As he turned from the heavy old cart,
Which laughed till it shook a round wheel from its side,
Then creaked out, "Good-night, from my heart!"

"Good-night!" said the hen, when her supper was done,
To Fanny, who stood in the door;
"Good-night!" answered Fanny; "come back in the morn,
And you and your chicks shall have more."

"Quack, quack!" said the duck; "I wish you all well,
Though I cannot tell what is polite."
"The will for the deed," answered Benny the brave;
"Good-night, Madam Ducky, good-night!"

The geese were parading the beautiful green,
But the goslings were wearied out quite;
So, shutting their peepers, from under the wing
They murmured a sleepy "Good-night!"

Now the shades of evening were gathering apace
And fading the last gleam of light;
So to father and mother, both Fanny and Ben
Gave a kiss and a hearty "Good-night!"

—Selected.

Everlasting life will be yours if you deserve it—your present belief or disbelief does not affect the issue. But make sure of this, if you are to be a great soul in Heaven, you have got to begin to be a great soul Here.—*Elbert Hubbard.*

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

Testimonial Meeting

Before the Evangelical Christian Science Church

WINFIELD S. WHITMAN: I had quite an experience Saturday night, one that I have always wanted to have. About six years ago I used to work in an automobile station, where there was a doctor for whom I always had a sort of tender feeling, and wanted to do him a favor. The other night he came to my residence, came in and forgot his business. We talked quite a while, and in the course of the conversation he asked me what I was doing. I told him. He acted very nicely about it, but I could see that, every minute, I was lessening in his estimation. I had often wondered how doctors accounted for Christian Science healings. Everybody knows they do heal; doctors know it; and I thought, "Here is a chance to get an answer to my question. So I told him of a notable case, and he said, "Well, that is all right. I do not doubt that those people think they are well; but I want to tell you a story."

He said when he was going to college a man was operated on for a cancer. The cancer came back and the doctor said he would not operate on it a second time. The patient had just as well stay there and die slowly as to die quickly under the knife. The doctor did not visit his patient again, but one day he was passing the house and it occurred to him that he would drop in and see if he was still alive. He went into the yard and there he saw a man that he thought looked like Thompson. He was well. "Well, Thompson." It was Thompson. He

was well. "Well, Thompson," said the doctor, "my operation did you some good." Thompson said, "Not a bit." "Well," said the doctor, "it seems that you are still here." "I am, but I am here against your orders. You said I could not live. I heard of an old woman who had a remedy for cancer. I went to her and I got some salve, and I put it on the cancer and I got well." "What is the moral?" said the doctor. "The moral is that he did not have cancer." In this way I discovered how they account for Christian Science healings.

That is what we have been saying and have been abused for ever since we have been here—for saying that people were not sick—and now they come around to us and agree that they never were sick. He said the man never had a cancer, and that was perfectly satisfactory. He never could have cancer. He said that if he could just know of one case of a real tumor being healed he would believe in it. I told him of a woman who was healed of one, and he said the chances were that she had a very poor doctor. The doctor happened to be the man that taught him materia medica. He had nothing more to say.

I gave him a copy of Christology and he telephoned me last night saying, "Whitman, I am reading Christology. My wife has valvular heart trouble. The book is turning me over, and the next thing I know I will be walking back-

wards, and I would not be surprised if it cures her heart trouble." He had come around and admitted that this Truth might heal.

The question is, "Does Christian Science heal the sick?" People are being healed every day. There are thousands and thousands and thousands of people today in health and on this planet who would not be here had it not been for this Science, and these people are willing to stand up and tell what it has done for them. And yet, how people can walk around all their lives with their hands in their pockets and say, "I do not believe," is something I can't understand, when all they have to do is to open their eyes and find thousands of people who say they have been healed.

For more than four years I have been in this work and my mind goes over the many people that have been healed through the knowledge that I have, and I think what a serious thing it is to stop being a healer. What a serious thing it is for anybody to take up Christian Science and drop it. There is not a person in this work that has not done something with their Science, and how much more they can do! It is a question not only of what you can do, but what you must do. It is a responsibility to drop it. It is a thing that I do not want to drop. It is one that I would rather go right on with, and I simply have got to do it. Preach the gospel and heal the sick are the commands of Jesus Christ and they must be obeyed absolutely.

JAMES H. KAYS: I thought of an incident Mr. Whitman related here one night of a pastor asking God to heal a severe case, and it was healed; and Mr. Whitman asked him why he did not ask God to heal that cold, and he said it was

too little a thing to ask God to heal. It looks as if Christians in this world are too busy preparing for happiness hereafter. I have often asked the question why Christian Scientists dwelt so much upon the healing. It was the cleansing of the soul and the quickening of the spiritual life, I thought, that Christ came to teach and to demonstrate; but I never realized that His command was not only to preach the gospel but to heal the sick. It seems to me that all these various churches have been preaching the gospel faithfully, but they have not carried out the rest of the commands. We are meeting with greater advancement in the Christian life by carrying out the whole injunction and seeing results, as the Truth is being spread.

BISHOP SABIN: I enjoy these little meetings and experiences as much as anybody can, I think oftentimes. I know in my case, when I first heard these facts given out by the little ones in the congregation, they had more effect on me, very much more, than the words of the man on the platform, because it is supposed to be our business, those of us who stand in the forefront, to be advertising, blowing about our religion, or whatever we are doing; and this is one reason why I rarely ever say anything about healing the sick. I never do unless it is to prove some point. It occurs to me "They will think He is trying to advertise his business." And, consequently, I do not advertise.

What I love about this religion, if you call it a religion,—I do not suppose there is anybody here that knows what religion means; if you do you know more than I do—but if we call it a philosophy, or if we call it a following after the footsteps of Jesus Christ, or after the uni-

versal, unchangeable laws of God Almighty, I say the greatest thing it has done for me, the one I love most of all, is the love that has been created in my heart for God Almighty. I used to fear God, because we are told to fear, and that the fear of the Lord is the beginning of wisdom. I do not know what it is unless it is the beginning according to their thought of shunning hell. The more you feared the more you shunned hell and tried to be good. I suppose that must be the orthodox idea. I never could give it any other significance. I do not fear God at all, not one particle. I do not think He is a being to be feared. God is Love. If you fear Love then you fear God. Of course we do not know what Love is, the Essence Love. We can't tell what it is.

The Love that we have for God surpasses very much the love that we have for our friends or our children; but I take it that it is all of the same general emotional trend. You love your children, but you love God infinitely more. You love your wife and you love your friends, but you love God more than all, because God is all. Here is a being that gives you everything and you have everything. He gives you all power and you have all power, and He gives you the knowledge how to exercise this power. You exercise it through Love. You can exercise it in no other way. God's Love covers every human being that you come in contact with. I love a man as well as I love a woman. It is God Love. We love everybody. I love the little ones and the big ones.

This Love has a tendency to make us upright and perfect; it has a tendency to build up our moral character; it has tendency to make the world better and to make better citizens; and when this

love becomes dominant, as it will in time, you will not have to have wars or wars-ships, or destructive cannon, or engines of death. All of these things will have passed away, and as Isaiah said, "They shall beat their swords into ploughshares and their spears into pruning hooks;" the instruments of fighting will be made instruments of peace, is what he meant, and there will be no war any longer; and the wolf and the lamb shall feed together, and a little child shall lead them. Then will be the time when Love will dominate.

The same principle of love is the conqueror of the beasts of the field, of the birds of the air, as it is everywhere else. You conquer by Love. These trainers of animals teach them to show off their tricks through Love. Take the finest horse and give him a little lump of white sugar and let him eat it, and he will do anything for you. I have known trainers to reach down and give a horse a little lump of sugar while he was on the horse's back after it had hobbled well. And what is true of the horse is true of all kinds of animals. You control them by Love. Love them and they will feel the Love.

But the greatest power in all this world is this Love applied through what we term Scientific methods. You can take the most vicious man or woman, filled with hatred and vindictiveness, and throw out your own God-Love into their consciousness, and they cease to hate and learn to love. So with every other demonstration. If a horse or an animal wants to be mean and ugly love it and it will go right straight along and behave itself and be good. Love makes you a master.

One day not many months ago I met a policeman riding a colt four or five

years old. It was wild, had not been broken to ride. It was down near the river. The colt was disposed to do what traveling he did backwards. He would not go forward; he just walked back slowly. The policeman was afraid to hit him, afraid he would rear up and fall down on the stone. I was walking along and stopped and looked at him. I asked him if he would let me try an experiment on that horse. "Yes." "What is his name?" "Beauty." I went to the horse and talked to him silently through his consciousness that he was Love, that he lived in Love; God Almighty Love covered him, not only covered him but covered all creation; nothing but Love, and he could not be mean; that all he had to do was to go right straight along and behave himself, and that Love controls, "Your master loves you, and you are filled with Love." I noticed Beauty's ears gave up in a couple of minutes, I patted him on the head and told the policeman not to whip him, and he went right straight along after that. I noticed them about half a mile and they were going right ahead.

You receive the understanding through Love that you can do anything. Love makes you the master; drives out every fear, and gives you the consciousness that God's Love protects you everywhere. It gives you the consciousness that you are a perfect success in everything you undertake, because God leads you, and God's Love controls, and you do not have to lie and tumble all night to find out whether a business venture is going to be a success or a failure. The way I do, if I think of anything that should be done, I treat myself that God controls, and that God leads, and that He leads me in this matter. If it is proper and the right thing to do He will

permit me to do it. If not, I will not do it. I never make a mistake; never touch anything that is not a success, because God does it.

I awoke one night, a few months ago, and this inside monitor told me that I had to republish a book that I had published years ago. It had not been published for several years, but that book must be republished. I thought that was a funny thing. I got up and got a copy of the book and read it through to see whether it was worth publishing or not; and the more I read of it the stronger was the impression that I must do it. I telephoned to my printer to come to see me the next morning, and at an outlay of several hundred dollars I gave him an order to print several thousand copies. That book, since I have had it republished, I think has gone out throughout the world more than any book I have. It is a wonderful success, filling a want, filling a place. I had not thought about the book for a year or two.

If you will let God lead you: let God control, you will never make a mistake. Commit your ways unto the Lord and trust. Commit your ways unto the Lord and trust, and the promise is that He will bring it to pass. You trust. That is all you have to do.

Now, people make mistakes, very many mistakes, in this Science in advancing along life. Commit your ways unto the Lord and trust. Now, if anything comes to you do it. Still commit yourself to the Lord and trust. If that business does not suit you, keep on trying to do it. If it is an honest occupation, do it. Inasmuch as you have been faithful over little things, I will make you governors of greater things. Don't you see? But some people make very great failures by wanting the brownstone

front house or nothing. In other words, they want to answer both ends of the prayer. They want not only to treat for the house, but they want just such a house as they want, or they will not have any; and invariably such people fail. Commit your ways unto the Lord and trust; go on and do what is set before you, and you will rise, you will come up.

When I came into this Science I was so afraid that somebody would think that I wanted to be a leader that I would not lecture at all for several months. I hired a man to lecture for me. The result was that the movement was not a success, and I was, like Jonah, dodging my duty. Finally my lecturer one Sunday afternoon turned the church over hand and foot to Mother Eddy. I told him after he got through, "I have no further use for you. You just go and love Mother Eddy and her church and stay with them, but this church is a stayer." From that time I commenced to lecture; the church commenced to build up; the church commenced to do good throughout the world. But I was derelict in my duty in not doing what I should do.

We started some cottage meetings at the suggestion of a gentleman in California. He was quite a talented man. He gave a few lectures here and there; finally he threw it up and came to me, "It is a failure." "Are you through?" I asked. "Yes." I told him, "It is not a failure, but I will supplant you with somebody that does not play quits," and I supplanted him. The result is that these meetings are a success. They have been carried on by our sister at her cottage home, teaching from twenty to thirty students in the last twelve weeks, doing a great work and a good work. Others have had as much; others will have

more. It is the man that trusts God and goes on that wins.

God is the one who brings the increase. It is not for you to worry. Why, in all of your transactions along this whole life, you simply have to trust God in your money affairs and everything else. Trust God. Of no man in the world, living or dead, would I ask a cent. A spiritualist came to me today and wanted to know if I believed in spiritualism. I told him I believed there were spirits all right. Said he, "Do you believe that you ought to go to them for help?" "No. I never went to any of them for help while they were living, and I am not going to them after they are dead. Whether they are living or dead I do not want their help." I simply go to one higher, God Almighty.

Commit your ways unto the Lord and trust and you will succeed. You will master everything.

But the trouble is with the whole world that while they understand this Truth they are a set of cowards. They are Scientists when the sun shines. They come here and they will listen to me and some others when we talk of this trust, and they will believe in it. Then they go out and the first time they are hit they run and cry out. It knocks them down. Don't give up. If you fall, don't give up. If you fall, remember there is another day. Get up and go ahead.

I have often thought that the man who wrote *The Pilgrim's Progress* was a pretty fair Scientist in a good many ways. He gave us beautiful examples there, that we should be indomitable, unconquerable; should persevere and trust.

Remember there is another day after today. If you do not get rich do not have any worry. If I were to go through my

mail in the morning and I did not get a cent out of it, and I had ten thousand dollars to raise the next day, I do not think that I would worry a particle. I would know that God Almighty would have the money there. It always comes. I would not worry because there was no money in that mail, not one particle.

Commit your ways unto the Lord and trust. Can't you understand that you are not to answer the prayer? You are not to say that you have to send it by this mail or this means or that means, but trust. Commit your ways unto the Lord and trust.

One of the most beautiful lessons that this religion has taught me is to love my Father in Heaven; to commit my ways unto Him and trust Him, love Him, and the next jump takes in the whole human family, and I love them all. That is the object of this religion. Healing the body is a beautiful thing. It is nice. A healthy body is a beautiful thing. An unhealthy body is not Godly. It does not belong to His Science at all. It is error. Then trust.

Mind you; all will be tempted, some will fall. Our Savior, after He went on the mountain and fasted forty days and forty nights, was accosted by His Sa-

tanic Majesty, who showed Him all the world and the kingdoms thereof. He took our Savior on a high mountain and he looked down on the then civilized world and the Savior saw the beauties of it all. "Now," said Satan, "you can have all these if you will just fall down and worship me. Jesus said, "Get thee hence, Satan; for it is written thou shalt worship the Lord Thy God and Him only shalt thou serve."

Never give way to temptation. Trust God. You have not had anything to eat for a long time. Command these stones to be made bread to fill your stomach and stop that hunger. He said, it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How many do you suppose in that day understood that; how many, in this day even, understand that the real Truth frees; believe that it would be better infinitely to fill your consciousness with Truth than your stomach with food, if you can't have them both? The Truth will make you strong; you will live longer; you will be better in every way. Remember in all things trust God Almighty, and let Him do His part, and He will bring it to pass, and you will be a success.

You must be sincere in your consciousness, and you must go to God knowing that He is a rewarder of those who diligently seek Him. You have God's promise that if you come to Him in Spirit and in Truth and ask what you want you shall receive it. You not only have God and the desire for what you want in your consciousness, but you have the Understanding that God will give you that which you ask.

Our fears blind our eyes, our scepticisms stop our ears, and we neither see nor hear the world preparing for the greatest manifestation of the Divine Love and Power with which this universe has been blessed.

"God is my salvation. I will trust him and I will not be afraid. Because Jehovah is my strength and my song."—Eleanor Kirk.

The Washington News Letter

BIRTH MONTH

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

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

Holy Spirit

"Create in me a clean heart, Oh God, and renew a right spirit within me, cast me not away from Thy presence; and take not Thy Holy Spirit from me."—Psalms li, 10-11.

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

"In whom ye also trusted, after that ye heard the word of Truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with that Holy Spirit of promise."—Ephesians i, 13.

"So faith cometh by hearing and hearing by the word of God."—Romans x, 17.

"Who hath sealed us and given the earnest of the spirit in our hearts."—II Corinthians i, 22.

"But ye are not in the flesh but in the spirit if so be the Spirit of God dwelleth in you, now if any man have not the Spirit of Christ he is known of his, for as many as are led by the Spirit of God they are the sons of God. The spirit itself beareth witness with our spirit that we are the children of God."—Romans viii, 9-14.

Class Instruction

Commencing on Thursday evening, November 5, Bishop Oliver C. Sabin will give his first lecture in private teaching how to heal the sick. These lectures, numbering four a week, will continue for four weeks.

Tuition for the term is \$50 a scholar, payable at the commencement of class. Those who wish to take advantage of this teaching should write me as soon as possible, and if they want assistance

in the way of obtaining boarding places such help will be given them. Persons should say how much they wish to pay a week, as board varies from \$8 a week up.

This will be the only private course of lessons taught this year.

BISHOP OLIVER C. SABIN,

1329 M Street N. W.,

Washington, D. C.

The more a man really knows of himself, the more he comprehends of God and His attributes.

I belong in Creative Energy, and I am Now the author of Creative, Constructive Thought.

Love One Another

WILLIAM FARWELL

"LITTLE children be loving one another," John says to his followers, "for love is of God and every one that loveth is born of God and understands God. He that doth not love, doth not understand God."

The human heart, or love nature, is a receptacle that must be full of something at all times. Some feelings or other possess us all the time; that is, we are receptive to divine influence or to carnal influence constantly. Now God gives us the right of choice what we shall be receptive to; or, in other words, he would give us to determine what shall fill our hearts, whether it shall be a generation from beneath or a generation from above, for something must needs be generating in our hearts all the time. Before regeneration man does not know this. Certain feelings predominate in his love nature and that determines his character and he thinks that he is not able to do otherwise than he does. If he is angry, he says, "I could not help it." If he is fearful, he says, "Fear controlled me and I could not help but fear." If he is jealous, he says, "I was filled with that feeling and could not put it out." Thus in the unregenerate life man confesses his helplessness under the influence of good and evil. In the regeneration it is not so. In the regeneration it is given to man to choose what shall influence him in his heart; what shall occupy his love nature; what shall control him; in other words, whether he shall be controlled by the love of God and its wisdom, or

whether he shall be carnally minded. Of course, every one who is wise chooses the divine influence to any other, and desires the love of God to possess his heart that he may feel this love only and not be subject to the other feelings which tear down and never build up. When man purposes in his heart that divine love shall possess him, and consecrates his heart as a receptacle for divine love, that it may manifest itself here in him, and glorify his Father who is in Heaven, his character begins to change. In the old life he may have been unforgiving, but having determined to live by the love of God, it is necessary for him to forgive, to forgive every one that has injured him, disturbed his peace of mind, dealt with him falsely, spoken of him unkindly, or whatever the thing may have been that aroused resentment and unforgiveness in him. He that loveth in this way is born of God and understands the nature of God; that God is love. It is only by loving that we can know God in a satisfactory way, for then God fills our love nature with his love, which is Himself, and the manifestations of that love in our hearts cause a change of character that makes for goodness and truth continually.

Then comes a struggle, as it seems to be, in our nature, which shall control us; whether this love which we have chosen shall possess us wholly; or whether hate, unforgiveness, fear, anger, or whatever it may be that has influenced us hitherto, may come in and rule our minds.

Concerning this, Chirst says that the strong—the old carnal self—cannot be dispossessed until he is bound; but when he is bound, then his house—the carnal mind—can be entered into by the one stronger than he, the Son of God, and his whole armor taken from him. Then the victory is gained over that carnal life which has influenced us in false and evil ways. To bind the strong man, for such he seems to be, means a struggle for a time, inasmuch as the influence that arises from the carnal self is entrenched in old habits of thinking and feeling. But when he is bound this is not so; and the binding takes place when we propose to die to that self, and endure throughout that dying until it is finished. Then the love of God can possess us wholly and that false self which so long a time disturbed and weakened the manifestation of the image and likeness of God in us, is powerless to influence us. The death of self is the victory of divine love; and we die to self every time we prefer to love according to the divine influence. Then unforgiveness, fear and resentment, anger, or whatever it may be that forced itself upon our love nature, dies and our love nature enters into the love of God. This change is going on continually in the minds of those who are being born of God. "He that loveth is born of God." The one that lets the love of God control him, and desires that and nothing else, is born again from within and is a child of God in very truth. He is born of love itself and is like love in every way. There is no unforgiveness, hate, anger or the like found in him when his regeneration is complete, when the dying to self is finished. It is a daily matter; it is something that we need to watch and pray over lest we enter into tempta-

tion to be carnally minded. For though today we purpose in our hearts that the love of God shall possess us and declare we do not want any other influence in our life but the divine love, tomorrow the struggle arises and we find ourselves in temptation. Something disturbs us very much, something has been said, something has been done that goes "against the grain" and we are troubled; this is a state of temptation. It is well to recognize it immediately and to know that you will make a mistake if you do not let the love of God control you, that is a time to pray, lest you enter into temptation and entertain feelings that are not of God. When you overcome this temptation you glorify the Father who is in heaven; you follow Jesus the Christ who has passed along this same way that you are passing along today; who now in your soul prays that the love of God fill your whole heart and that nothing else control you. Be of good cheer, divine love has overcome the world and has the victory and this will be made manifest in you as you keep the even tenor of the Way that is Jesus Christ in you. He is the Way, the Truth and the Life; the living Way, the living Truth, the very life of divine love made manifest in the heart. And as you die his death, that is, the death of self, you are raised by his resurrection into your true state as God's child, forever.

Jesus overcame self by faith and love, and we must overcome the same old self by faith and love; there is no other way. The human heart is destined to receive, contain and express the love of God, and this influence is not something that we ask for that we may hold it and possess it in a spirit of selfishness, but that we may be the helpful avenue through which the loving influence of the divine mind

may express itself, for its nature is to move, to reach out, to leaven, and to raise up that which is fallen. We should not hold it back but give it out, for this is the nature of love. It gives itself and as we receive it we must let it go in its true course, whatever that may be, for it is wise with the wisdom of God and always goes to the mark, but it needs a consecrated life through which to manifest itself. That is your life as a child of God. You should not withhold that which God made purposing that it should be the avenue through which his love should flow forever. When you do yield yourself to the Divine and serve it, then you let your light shine before men and glorify your Father who is in heaven, for then men will see your good works; your light shines by its own inherent power and is known to man in the world, for even those who are yet unregenerate can see the difference between anger and forgiveness, between resentment and peacefulness, between fear and courage. Anyone in the world can see the love of God when it is manifested in a human character. To let your light shine means to be helpful to others, and you do this when you let the love and wisdom of God possess you. At some time or other you have felt, no doubt, justified for holding thoughts of **unforgiveness or resentment**—which is an incipient form of unforgiveness. Jesus says, "If you forgive men their faults your heavenly Father will also forgive you. But if you forgive not men their faults, neither will your Father forgive your faults." But love enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High, for he is **kind toward the unthankful and evil**. Be ye merciful even as your Father is mer-

ciful. And judge not, and ye shall not be judged; and condemn not, and ye shall not be condemned; release, and ye shall be released; give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall men give into your bosom. For with what measure you mete it shall be measured to you again." God does not justify us in holding unforgiveness, for he did not create us to hold anything but his love in our hearts. We did not make ourselves; he made us like unto himself and he is love, therefore, our hearts, if we are true unto God, must needs be consecrated to his love as that which belongs to him, having been created to the end that it may be the abode of that divine influence which makes all things new.

When you consecrate your heart in this way it is as though you were on a mountain top looking over a vast country to a higher mountain beyond, which you are to ascend. But the way between the two mountains is rough in some places, and in other places it seems hidden. But the higher mountain you are to climb. The first may be called the Mountain of Illumination, the second, the Mountain of Realization. The country between is the valley of Experience. From the mountain tops one obtains two views of life; the view of prophecy and that of accomplishment. The first is like a look into the future, a preparation for overcoming self and the world. The other view is the survey of the whole perfect life of God's child after the overcoming (or the coming-over) is finished. Jesus taught that his disciples follow him in the true course by a way of various experiences, but that which was determined upon the mountain top must be held fast and it will prove itself true in

everything. We cannot always tell while we are in the Valley of Experience, in the thick of the overcoming, what the realization shall be in its manifestation, but we know that God is good, and that he is for us, and that he is with us, even though we walk through the valley of the shadow of the death of self. That is where the struggle comes. We see what is before us to accomplish; we should do and not falter. Divine love must triumph in the end as you continue to hold fast that good purpose that you

were inspired to set your heart upon when you stood upon the Mountain of Illumination and saw what was for you as God's child: the victory over self and the world. It shall all be given you in the consummation when the old self is no more and you stand upon the Mountain of Realization and behold the kingdom of God and its glory; in which state the dominion of divine love and the perfect order of life as God made it are made known by realization.—*Unity*.

Individuality

"NATURE arms each man with such faculties as enable him to do some feat impossible to any other," says Emerson. The great tendency of modern life, with its enormous combinations, its concentrations of interests and effort, is to annihilate individuality; but the great duty each one owes to himself is to preserve and develop it. He must not allow his education, his employment, or his environment to rob him of his distinctive personality, or efface the stamp placed upon him by the divine hand to distinguish him from all other men. It is his duty to preserve his individuality as he would his character, for it is a part of himself.

Each one should say to himself: "I have no double. When Nature made me, she distinguished me from my fellow-men. There is no one else like me in all the universe, no one else who can do quite as well the thing I was especially made to do, and I have some advantages over any other being ever

born. These advantages I want to make the most of."

The trouble with most of us is that we are content to be echoes, mere miniature copies of other people. Yet since no two human beings are made alike, no one can quite take the place of another, nor can he do quite as easily, or quite as well, the thing which the other was made to do. It is futile as well as disastrous to try to mold ourselves to a different pattern from what Nature intended for us. It is better to be an original shoemaker than an imitation Congressman or a thumb-nail edition of some great lawyer. Whatever you are, or whatever you do, be yourself—be original.

The dearest word in our language is Love. The greatest is God. The word expressing the shortest term is Now. The three make the greatest and sweetest duty of man.

The Laws of the Kingdom of Life

MARIE L. PECK

"SEËK ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."—Matthew vi, 33.

The kingdom of God is the kingdom of life. The kingdom of life is the kingdom of law and order. Love is the fulfilling of the law. The result of the fulfillment of law is harmony. God is life—love and harmony. Then are we told to seek to know the laws of life, and their completeness; and we shall dwell in the kingdom of Good, where there is nothing lacking.

Many who are seeking to know the truth are men and women who conduct their homes and their business according to the principles of law and order, and they bring forth the very best results because they work not in confusion. And yet when they try to apply spiritual truths, they do so in the most haphazard kind of manner, and therefore obtain the most haphazard results. Then, instead of realizing that their failure to bring the desired good lay in their ignorance of the law by which it comes, they are prone to condemn the doctrine as false. It has been proven beyond doubt that the laws of telegraphy when rightly used will always bring results. If I proceed to send a message and that message is not received, and I therefore get no reply, shall I denounce the telegraphic system as incompetent to serve me? By no means. Straightway I seek to find where I have misapplied the principle, and fallen short of success. When my

ignorance is made plain to my consciousness I see no more in that direction. To keep the kingdom of God (Good) and its righteousness (wholeness), is to seek the laws that govern that kingdom, and keep them. To keep the laws of life is to manifest perfect harmony (heaven). To break them is to be in discord (hell). To keep part of them and break part is to be first in one condition and then in the other—for they are conditions of mind and not places, above or below. Did not Jesus say plainly, "The kingdom of heaven is within you?"

I was at one time in what seemed to me the very acme of discord, and my thought was to flee lest I should be consumed. Then I realized, this place is to me just what I believed it to be. If I run away I shall carry the belief in my heart. It is an active principle and will start up the same condition wherever I may go. Seeing that no good could come from holding the belief in hell, I determined to cast it out and take in its stead a faith in the omnipresence of God (Good). I began to thank God that He was all there was, and beside Him was there nothing. That every one in that house was a child of God, filled with divine love. There was nothing else that could fill or satisfy a soul but love. There was no power save the power of the presence of God. In reality there was nothing but good. A place filled with the presence of God and peopled with His children could be

none other than the very gate of Heaven. "As a man thinketh in his heart, so is it unto him." As thought is spirit, the creative power that comes into visibility, the same power when used by the belief in evil brought forth discordant results. Changed to faith in God the all good manifested harmony. I soon saw that my false beliefs were not only working discord in my own heart, but in the hearts of those around me, and they soon responded to the vibrations of love. Love overcometh all evil.

Now though I ran as far as I wished, even to the uttermost parts of the earth, I could not get away from heaven, for it was within me. Never try to run away from discord, for it will outstrip you in the race, and be the first to meet you wherever you go. Jesus said, "the way of life is so plain that a wayfaring man, though a fool, need not err therein."

The Law of Expression points first to one source and cause of being, spirit, life and intelligence, God, the creator. Secondly, God in creative action, and then God coming forth in creation, or result: I am one with my source, God, in being. One with Him in creative action, and come forth one with Him into visibility. Jesus fulfilled this Law of Expression. Do you and I? We need not ask. Results show forth the exact truth. Are we manifesting perfect wholeness in our bodies and our environments? No. Then we are not single with Him in creative action. The laws of the Kingdom of God are as unerring as the laws of mathematics, and bring forth truth. Discord is the result of a misconception of these laws. The law that governs prayer is so plain, so very simple, few comprehend it. "Many people seem to think that prayer is a petition or suppli-

cation beseeching God to take away a sin, sickness or sorrow. Prayer is not beseeching a reluctant God. It is the inter-communion with God."

"We pray and receive not because we ask amiss." We pray as if we thought God was not willing to give all good things unto His children, but by continually begging and pleading with Him, He might be induced to change his mind and grant our request. This is a false idea.

"For I, the Lord, I change not." If God ever did answer prayer, He answers it now. He always answers it. "God is the same yesterday, today and forever." Therefore, if there seems to be any lack of principle, it is in the one that prays.

"God is spirit, and they that worship Him must worship Him in spirit and in truth." God knows what things you need before you ask. Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark xi, 24.

A friend told me the great desire of his heart was a home. God knows you want a home, so you are both one in recognition of this truth. It rejoices Him to give it to you. He gives it first in spirit, and in spirit you receive it. Now, in spirit move in and live there, one with the Father in creative action; and as spirit is the creative power and all the creative power there is, your home will come forth into visibility in due time—if you keep the law of expression. Don't get up the next day and exclaim: I don't see any signs of a home. I don't believe God has done a thing—for, if you begin to block the way with doubts and unbelief, you will surely bring forth their results, which is failure. Use as much common sense in re-

gard to spiritual law as you do in the laws that govern business.

If you hired an architect to build you a house you would not, while he was gathering together the workmen and materials, fall to abusing him and saying that you had no faith in him as a builder because he had not worked a miracle and brought it forth in an impossible space of time, and, with no knowledge of architecture, proceed to put it up yourself. God works not miracles. He works in exact accordance with law, and these laws come forth in the exact time required for them to manifest. You see this in all nature.

The first law to be observed in seeking the Kingdom of God is faith in yourself—the manifestation of God. Those who have no faith in themselves have faith in no one, not even God. When one of my sons was a little fellow, he said to me: "Mamma, how I would love to go to the dog show." "Very well, my son; you shall go." "You won't forget, will you?" "No; I will not forget." In a little while he put his head in the door and said: "Mamma, you know!" "Know what?" I asked. "About that dog show you are going to take me to." Willie made promises very easily, and he broke them just as easily as he made them; and, until he learned to have faith in himself to keep a promise, he doubted even his mother, who never deceived him. But "faith without works is dead" (not active). To believe God gives you what you ask, and you have received it, is the active principle that works out the result into visibility. I was told that a very devout woman, who had a wayward son, prayed for twenty years that God would go out into haunts of vice and bring her boy home

and convert him. She prayed so long in the same spot that she wore a hole in the floor. And still her son went on in his ignorance. That was a good example of faith without works. Another woman, who had sought and found some of the laws of life, prayed thus: "Father, I thank thee that the boy Thou gavest me is Thy child—spiritual, perfect, pure and holy—with no real desire to sin, and with love for Thee only, in whose image and likeness he was created." Then mentally to her son she said: "Awake, thou that sleepest, and Christ shall give you life. You are spirit. You know there is no life, substance, or intelligence in liquor. Carnal appetites have no influence upon you—the child of God. You do not desire sensuous things. You are filled with divine love and are satisfied. All old beliefs and opinions have passed away." Still he drank. Still she continued steadfast in the truth of creative action. She paid no attention to appearances that said your boy is a sot, going to destruction. She did not distrust God nor the truth of her son's oneness with Him, and "He that seeth in secret rewarded her openly," through her keeping the laws of His kingdom. In a short time her son said to her: "Mother, I am tired of being a beast; I propose to be a man. I will assert myself and refuse to be a slave to passion or drink. I have been among swine and fed upon husks long enough." She replied: "You were only dreaming, William. Now you have awakened, and can laugh to think you imagined that you were bound by chains of sense. The Truth has made you free, and you are free indeed." This was the result of faith with works, the law of giving and receiving. Seek first the laws of life and their completeness, and all things shall be added unto you.

Woman

IT may be stated as a historic fact that the true measure of every people's civilization is the degree of respect that they accord to woman.

Thus we find among savage tribes that women are the burden bearers, the mere hewers of wood and drawers of water, while in the more cultured nations men display toward her the most chivalric regard, and are her willing servitors.

In her they recognize the home maker, whose voice is the music of the march of life, and who diffuses around her the graces and the love, which are alike the strongest safeguards and the chief ornament of society. It is remarkable that the Oriental view that woman should bear to man the relation of servile obedience, the wife to be the humble servitor of the husband, long prevailed in the Christian world:

This grave error, so debasing to woman, was fostered by the belief that she had brought sin and death into the world through the disobedience of Eve in eating the forbidden fruit and then tempting Adam to partake of it and thus share her guilt. In holding this view they assigned that the second and third chapters of Genesis, which give an account of the garden of Eden and the temptation and fall of our first parents, were inspired writings of Moses, instead of being regarded, as they demonstrably are, as a mere allegory, which has been interpolated into the book of Genesis, and directly contradicts the Mosaic account of the creation of man and woman by the fiat of God, and not, as al-

leged in such allegory, through a mechanical construction.

Hence, in the Christian Church, up to the tenth century, woman was held to be so far, mentally and morally, inferior to man that in the administration of the sacrament of the Lord's supper she was not allowed to take the consecrated bread in her bare hand, but a napkin was laid on her hand and she ate it off that without touching it except with her mouth, which certainly was not more free from sin than her hands.

According to the Koran of Mohamed no woman, however saintly her life on earth, can be admitted to the seventh, or highest heaven, the seat of perfect bliss. The Anglo Saxons were the only people in Europe in a semi-barbarous state of society that recognized woman's social equality with man. Indeed, they accorded her privileges in her domestic relations that were denied to men. While a man could have but one lawful wife a woman among them could have as many as three lawful husbands. This was termed polyandry, in contradistinction to polygamy, or the having of many wives.

One result of the unnatural triple alliance was that it conduced to the poisoning of husbands by their wives as an expeditious mode of disposing of a man who would not submit to domestic discipline. It continued for two hundred years, when it was abolished in the reign of King Alfred the Great.—(Turner's History of the Anglo Saxons.)

They must have been sturdy, resolute

women in those days, for in these degenerate times it is almost impossible for a judicious wife to train up one husband "in the way that he should go."

Under the laws of ancient Rome, and in the Christian world, until the twelfth century no woman was a competent witness in a court of justice unless she herself was the subject of the injury complained of, and there was no other witness.

Up to the early part of the fifteenth century it was not deemed necessary that even women of noble birth should learn to write, although taught to read, and that, too, in England and chivalric France.

As civilization advanced woman was held in higher respect, and men in general came to recognize the benign fact that in her natural moral attributes she stands an eagle's flight above man.

With rare exceptions, when she has fallen she has been his victim, immolated on the altar that her loving trust in him reared for her own sacrifice by his hand. Even in her lowest estate, when the crown of her womanhood has been laid in the dust, she still bears, if rightly viewed, some traces of her nobler nature, as the diamond when shattered still shows the splendor of its material.

Her moral pre-eminence over man seemed to have been attested by the Angel who kept his vigil in the sepulchre of the risen Christ, for he was not beheld by either Peter or John, when they looked down into it and saw the grave clothes, that were cast off, but he revealed himself to the eyes of Mary Magdalen, eyes, too, that were once wont to kindle with an unhallowed light, but which had been cleansed into perfect purity by the tears of repentance that

well up from her sorrowing heart that had "loved much."

There is a popular belief which does not speak well for masculine sense that woman cannot keep a secret, and yet she has proved herself the world's great secret keeper. The belief probably springs from the fact that owing to her circumscribed sphere of action, she has to deal with many of the small things of life, and is likely to fall into the habit of gossiping about social matters, and to tell of half hidden things that she discovers in the lives of others, and make them a sort of circulating medium of conversation, but if the secret be committed to her confidence she will faithfully keep the trust reposed in her.

The loftiest monument of Ancient Greek Art that survives in Athens commemorates the fortitude with which a noble woman kept a secret throughout unspeakable tortures unto death.

During the reign of the Thirty Tyrants in that city, that was called the "Eye of Greece," a number of patriots assembled at the house of one of their countrywomen named Leona to plan a revolution that would restore the lost liberty of their people.

While in the midst of their deliberations the house was surrounded by an armed guard sent to capture them, but they escaped in the darkness through an underground passage to the sea.

She, however, was taken, and on her refusal to give their names she was laid on a bed of red hot coals, molten lead was poured upon her delicate flesh, and she was finally dismembered while still living.

The column of bronze that fitly immortalizes her heroic silence is surmounted by a tongueless lioness, the symbol alike

of courage and fidelity. Indeed, no sculptor has ever ventured to embody in imperishable bronze or marble any of the cardinal human virtues, save in the form of a woman. Thus we have Faith, Hope, Charity, Patience, Fortitude, Fidelity, Gratitude, Chastity, and even the Soul (Psyche), each represented as feminine.

In the days of Christian martyrdom many men recanted at sight of the stake and the roaring flames, but every woman believer kept the faith and went up to God in the fierce fires which con-

sumed her body, but could not destroy her trust in her Redeemer.

She was true and kept the whiteness of her soul, when man blackened his with treachery in the face of the world's supreme tragedy:

"Not she with traitorous kiss her Savior stung,

Not she betrayed him with unholy tongue;

She while Apostles fled could danger brave,

Last at His cross and earliest at His grave."

Class Instruction

Commencing on Thursday evening, November 5, Bishop Oliver C. Sabin will give his first lecture in private teaching how to heal the sick. These lectures, numbering four a week, will continue for four weeks.

Tuition for the term is \$50 a scholar, payable at the commencement of class. Those who wish to take advantage of this teaching should write me as soon as possible, and if they want assistance

in the way of obtaining boarding places such help will be given them. Persons should say how much they wish to pay a week, as board varies from \$8 a week up.

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"If we neglect to exercise any talent, power or quality, it soon falls away from us."—Henry Wood.

"One only lives for himself—in the best way—when he lives for others."—Lillian Whiting.

"A man's religion is not worth much unless it can illuminate his face, sweeten his words, elevate every action and make all his life divine."

A sunny temper gilds the edges of life's blackest cloud.—Guthrie.

A Few Things to Remember

REMEMBER—God made *all*. Are you looking for all or what was left—nothing?

Remember—You reflect God, and it is a sin for you to say “I suffer” or “I am sick,” for by so doing you are saying God is sick or suffering.

Remember—Do not lean on your “Scientist,” but on God.

Remember—The All of God is Good, so the all of you is good.

Remember—All you see, hear, taste or smell is not of matter, but of God, for He made all that was made.

Remember—The gift of God is Eternal Life. The Wages of Sin is Death.

Remember—One is Dominion, the other Servitude.

Remember—Spirit is *all* substance, the rest “nothing.”

Remember—According to thy faithfulness will it be done unto thee.

Remember—The pure in mind shall see God.

Remember—To see good without, it must be seen within first.

Remember—Anger, Revenge and Deceit must be met and overcome by Life, Truth and Love.

Remember—Go and tell no man of thy disease, but inform all of thy cure.

Remember—To spread the Truth is to remove the claims of error from your borders.

Remember Now thy Creator.

The Sacred Three

CHARLES GARDNER BROWN

THE Good, the Beautiful, the True!
These are the honest ones;
The Sacred Three,
To whom we bend the knee.

Thou Good! We bend the knee to thee,
For goodness in and of
Itself, is good;
A fetch not of wood.

Thou Beautiful! We bend to thee,
For beauty is its own
Excuse for being;
An idol served by seeing.

Thou True! We bend to thee the knee,
For truth is just and right,
And right is brave;
A Savior that does save.

The Good, the Beautiful, the True!
These are the honored ones;
The only Three,
To whom we bend the knee.

Have you ever thought seriously of the meaning of that blessing given to the peacemakers? People are always expecting to get peace in heaven; but you know whatever peace you get there will be ready-made. Whatever making of peace they can be blessed for must be on the earth here; not the taking of arms against, but the building of nests amidst its "sea of troubles" (like the halcyons). Difficult enough you think? Perhaps so, but I do not see that any of us try. We complain of the want of many things—we want votes, we want liberty, we want amusement, we want money. Which of us feels or knows that he wants peace? —*John Ruskin.*

THE VALUE OF EXAMPLE.

To have your child truthful, be truthful.

To have him kind to others, be yourself kind to others.

To have him honest, present to him in yourself a living example of honesty. The chief part of a child's knowledge comes through observation. Acts mean more to him than speech.

To have him temperate, be temperate in all things.

Prove to him by your life that a good name is to be chosen before great riches.

Teach him that riches are not to be despised, but should never be got by doing harm to others; that when acquired should be treated as a trust, not as a hoard.

Prescribe healthful amusements, and so far as you can, take part in them.—*Philadelphia Inquirer.*

Kind words and kind deeds are twin jewels whose lustre never tarnishes.

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urally expressed that I believe it will help anyone who reads it to embrace and practice that higher life."—Emma E. Carr, Lawrence, Mass.

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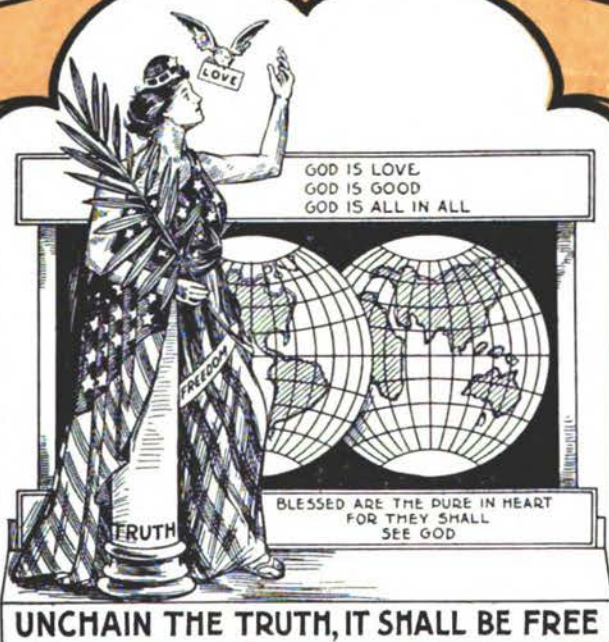
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WASHINGTON NEWS LETTER



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

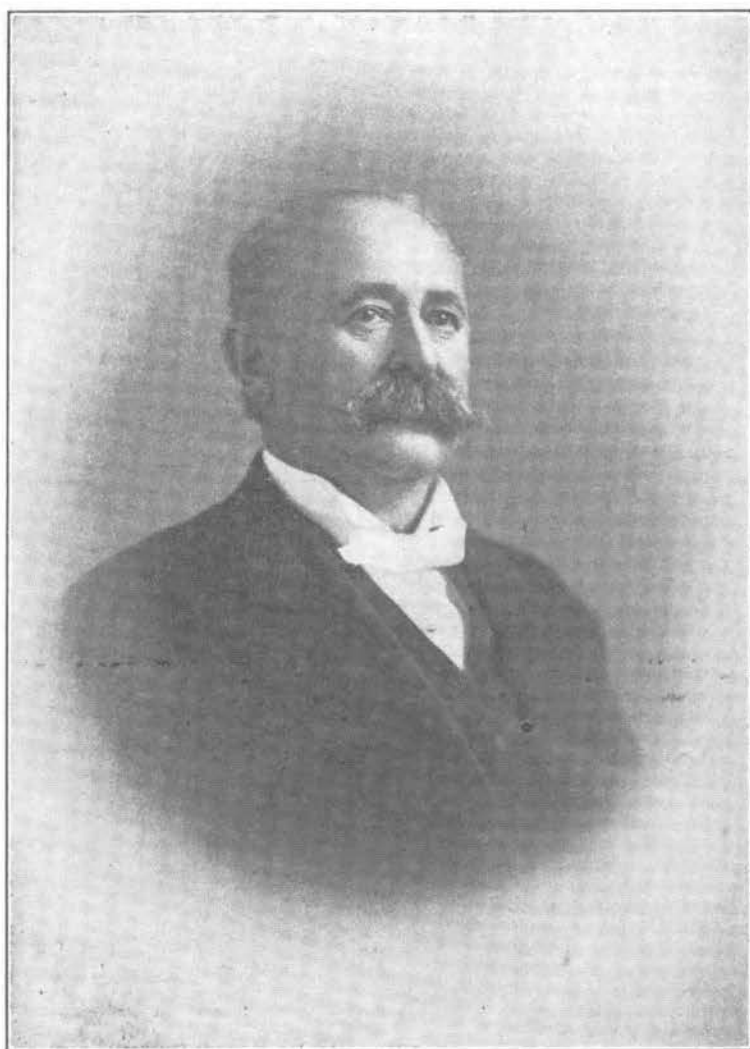
I Am
The
Vine

Jesus Christ

The
Way
The
Truth
and the
Life

Our Savior

A MONTHLY MAGAZINE
OF
DIVINE HEALING



BISHOP OLIVER C. SABIN



VOLUME XIV.

WASHINGTON, D. C., NOVEMBER, 1908

NUMBER 2.

How to Heal the Sick

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IT has been my custom for a number of years to give each year a course of free lectures, teaching how to heal the sick. While I expected last year to have been the last, circumstances have so changed that I am with you again this year. Now, if it is possible to do so, I am going to make this the most thorough teaching given to any class I have ever taught in public. I purpose to give you the theory in the morning, and in the evening lectures to make the application along the lines of Science. Those of you who are here for the purpose of learning, and are willing to work, will be good healers when you get through. Those who come for one or two lectures and then drop out will have a smattering, and it will be questionable whether it will do you any good.

In these lectures I desire everybody to forget the speaker entirely. When you go to a professor in college and study the science of mathematics you do not **take** the science because you are particularly pleased with the professor, or that he is a greater man than any other person. You go to him merely to get the fundamental principles, or the rules, which govern that science; you learn them and you learn to demonstrate under those rules. There is no personality in it. And it is so with this Science. Although you may love me personally, while I am glad to have that, I do not want you to come here to listen to me because it is I who say it. I want you to learn the fundamental principles and apply them and the love matter will take care of itself.

This is the coming thought; and it is the thought that is reawakening the

world today. Along every line of Science we see wonderful advancements. The latest in the physical world is the aeroplane, that allows you to ride in the air. In ten years everybody will have his aeroplane, I think, the same as they now have their automobiles. The time has come when these so-called impossibilities are being solved.

In the thought world along the lines of metaphysics that I am talking to you about now, wonderful advancements are being made all the time. Comparing with what I now know that which I knew when I first commenced to teach, I find that I was then a very child. It has gradually developed on me, as it will on you. These things that we could once see but as through a glass darkly, are now as plain as a b c, and we understand the underlying principles and can demonstrate along those lines.

In this great thought of God healing there are certain fundamental principles, axiomatic truths, that must be understood at the beginning. I have usually divided those principles into three divisions: First, God; what God is; His relations to man, and His powers, etc. Second, what man is, his relations to God, his relations to one another, and his power and his dominion; and, third, the relationship between God, the Father, and man, the child. In other words, how to apply, and how to obtain it from God on the one hand, and how to ask for it by man on the other. Now these are simple, very simple facts.

The first proposition, What God is, is perhaps, if there is any predominance of importance, the most important of any, because misapprehension and misunderstanding exist in the minds of the people, as we were taught, or educated, in the church world. The ideas are so thor-

oughly erroneous that they prohibit and destroy all possibility of advancement, and all possibility of good, that can be obtained through what we term prayer. The ordinary prayer, as I will be able to show you and will show you, is almost an indictment against the veracity of God himself. Millions of prayers that go up today will go no higher than the ceiling; and the God to whom they are addressed will never hear them; will never hear them.

It is proper, it is absolutely necessary, that we would understand these fundamental principles, and in order to do that we have to kill a few idols at the start.

O, you may have an idea like that which mine was; you may have regarded God as a personal being; a being who in my imagination was sitting on a throne judging the world; sending the sheep to the right hand and the goats to the left. As a man bowed down and prayed in sincerity and brought forth works meet for repentance, as the Bible says, God would hear Him and would forgive him because of those petitions. Now that is all wrong. God is an unchangeable being; who never had a beginning and never will have an ending. From all eternity there never was any change in God. Mark that. I may pray and cry my eyes out in contrition, and that very fact will never be known to God at all; not one particle of it. God is absolute, fixed law, you may term it; and, as we bring ourselves into this line of sunshine, the sun shines on us and we are healed. We do the changing. Mark you, I am not saying that prayer does not do good where it comes from an honest heart and a proper understanding, because it does.

All of our work is dependent upon, and is the answering of, prayer. All the healing that we do, or pretend to do,

throughout the entire world, is nothing but the answering of prayer by God Almighty. But God does not change to answer that prayer. We bring ourselves, as we pray, into the line of the light, and in this way obtain the sunshine. For instance, all of us, say, are sitting in this room, as we are, and this center aisle is filled with sunshine. Now in order to obtain the benefit of God's healing, or to get the answer to our prayer, we have to get into the line of the sunshine. We have to move, come over into this line. It will not do to sit back here as some do and say "I am not going to move. If God can't heal me here I am not going to be healed." The Syrian general came to the prophet and asked to be healed of the leprosy. The prophet did not even go out to see him, but sent word by the general's servant for the general to go and dip himself in the river Jordan seven times. This offended the general. He wanted to know if the rivers of Damascus were not better than those of Palestine, and started to go home. He was prevailed on to go and dip himself seven times in the river Jordan, as he was commanded, and he was healed and he then came back and made his proper acknowledgments.

So it is with us. Here is a line that we want to get into. It is not for us to dictate to God Almighty how He is going to answer our prayers, or what the answers will be. We know perfectly well what His answers will be when we ask Him intelligently, because we have the promises of universal, fixed law. Now God Almighty is an unchangeable Being. Put that down right now. There is no change, there is no change at all. As you change, or as you fail to change, you are blessed or you are cursed because of your own actions. Each one will reap exactly the

crop that he sows; and there is no such thing as escape. If you commit a sin and go along the lines of iniquity, you are going to be crushed by that very sin. You may escape it for a while, as we see men in the world that we think are wicked—some of them we know are—who go on and seem to be immune. But sooner or later those very sins will crush them. There is only one way to avoid the effects of sin, and that is to quit sinning and repent; turn and go back into the lines of right and the paths of righteousness, and ask God Almighty in the name of Jesus Christ for forgiveness. Then you have the promise of forgiveness; and that is where we get this redemption through Jesus Christ.

Remember always that God is unchangeable, that the one that has to change is you. Let us make that the fundamental principle from which we start these lectures. You are the one that has to change in order to obtain the benefit of the prayer. These are the fundamental first principles, that I am asking you to acquire.

The next thought is that God is Spirit, omnipresent. Omnipresent means present everywhere. If I stand here and point to the west, then to the east, to the north, and then to the south, and should travel in each direction as many millions of years as there are figures in the enumeration and then stop, I would be as far from the end as I am here, because the space is infinite, absolutely without end, everywhere. God Almighty Law, Spirit, Life, is there, fills the entire illimitable, infinite universe. God Almighty Wisdom, God Almighty Life, God Almighty Love, God Almighty Good, God Almighty Power, are in control and are omnipresent, everywhere.

There is no such thing as a possibility

of a personality; but it is Spirit and spiritual manifestation. The apostle tells us that we can't understand it now, but by and by we will; we will see Him as He is, because we will be like Him. There is no need for us to stand up here and destroy ourselves by trying to solve this wonderful problem of what God is, any farther than He has, through the writings of His followers and the teachings of his Son, permitted us to know.

We know that Spirit, Life, is everywhere. We know that Spirit is all, that Spirit pervades all. We know that we live, move and have our beings in this Spirit. We know that this Life, Spirit, goes through us; the power that impels every drop of blood through our veins is God Almighty, Spirit, power; we live in it; we bask in it; we absorb it; we are one with it. All is unity, with infinite Life, infinite Spirit; and we live, move and have our beings in it; and the same Life, the same Spirit that goes through you and through me from God Almighty Life, is God Almighty manifest. It is

God Almighty there, and we are One; all one in infinite Love, in infinite Life, in infinite Spirit, in infinite Good, in infinite power. We are one with God Almighty and one with one another. It is the unity of all, through all and in all, this Universal Unity.

Now I will tell you tonight how I know this. It proves itself along the lines of demonstration.

Today being communion Sunday, I will have to ask your indulgence and give you a shorter lecture this morning than usual, but I will lecture on these thoughts in the evening lecture; and those of you who wish to learn to be healers and workers have the opportunity. As a lady Scientist once told me, choose either to be quacks or good Scientists. You can't be a quack and know your lesson.

Now, let us start in and have a great class. If any of you have friends to whom you think this Science will be of any good, bring them, and let us make it as universal as we can.

Just to be happy—'tis a fine thing to do,
To look on the bright side rather than the
blue.

Sad or sunny musing is largely to the
choosing,

And just being happy is brave work, and
true.

Just being happy—helps other souls
along—

Their burdens may be heavy, and they
not strong;

Your own sky will lighten, if other skies
you brighten

With a heart full of song.

—R. D. Saunders.

I slept, and dreamed that Life was beau-
ty;

I woke, and found my dream was true
That Life is one and ever free.

Work on, brave heart, with certainty.

The sleeping state, as the awakened,

Reveals Life's truth and beauty,

And thus I've found my dream to be

A noonday sun of Truth to me.

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 McDonald.

Application of Evangelical Christian Science

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

YOU must remember that everything I tell you tonight is true, and you do not have to take my word for it, either. We, fortunately, have a Science here that is able to demonstrate and prove itself. It is not all promises and nothing doing, but it is simply clean-cut, perfect Science, self-demonstrable.

I am going to talk as a teacher to you all. I am your teacher for these lessons. I am going to teach you how to apply the lecture of the morning, and until I get a little farther into the course, or the fundamental principles, I may dip in a little ahead for the first few lectures. But you can't learn the lesson too well. It all comes by study. Jesus Christ says you shall know the Truth and the Truth shall make you free. But you have to know it; and the only way that I have ever been able to learn anything is by studying. There are some kinds of religion that come to you through the emotions. Such religion is no good, absolutely worthless. It does not teach you anything at all. It is simply a species of animal magnetism, which the people who have it do not understand; and when they get away from the environments which created it they find out that whatever they had has passed away. The Methodists' six months' probation saves a great many of them from being turned out of the church.

It is the knowledge of the Truth which makes you free. The thought that we discussed this morning was God is Spirit,

omnipresent, everywhere; and we apply that in the healing of the sick by realizing it to be true. For instance, a person comes to me, we will say, with a fever. Now, mark you, every kind of demonstration comes along the same line of thought, and the same line of argument. You will find the same rules apply throughout, but it will not be exactly the same thought, nor expressed in the same words. I will explain the difference by and by; but you will first come into what we call the realization.

Now, do not get scared when I mention this word realization. I have known people to almost become crazy because they could not get what they understood to be the realization. They heard people talk about the realization that had no more idea of what they were talking about than a child two years old; not a particle. That is a great big word. "You have not the realization, and you can't do anything." Realization means understanding. When you have the realization that God is Spirit you have the understanding that God is Spirit. You can't tell just how that is, but it is true. The Bible tells us it is true; and some things you have to take the Bible word for in the commencement, and by and by it proves itself. When we commence we assume that we believe the Bible; that God is Spirit, omnipresent, everywhere spirit.

Here is a person who comes to me with

a case of fever, and she wants to have that fever destroyed by this God thought. What do I do? I don't call her by name, and say, "Jane Smith, I am very sorry you have a fever," and ask God to destroy that fever, do I? Not at all. Why? Because I would be naming a disease that does not exist. Now, Jane Smith apparently has a fever, and all the world that does not understand will say, "Oh, yes, she has a fever;" and to this carnal belief she has a fever; but that carnal belief is unreal, untrue.

Now, I want to be understood, because a lot of you will tumble right there when I say that there is nothing in it, no fever there. There is no fever that is real. How do I know it? Why, I realize, I understand, that God is Spirit, and Jane Smith is His image and likeness; therefore, Jane Smith is a spiritual being, and not a material being; there is no such thing as material; there is no such thing as materiality? Why? Because it is the opposite of Spirit. God is Spirit. God is all. Therefore, there is no opposite. Nobody could create the opposite of Spirit, because God created all, and God could not create that which is opposite to himself.

There are certain logical, axiomatic truths that belong not only to this Science, but to all others. It is an impossibility to wring a lie out of the Truth. It is an impossibility to get a streak of darkness out of a sunbeam. It is an impossibility for God to lie; for Truth, eternal Truth, to lie. Spirit can't be opposed by matter, its opposite, because there is no such thing as the opposite of God. He is in all, and through all, and all that exists is nothing but God and God manifest.

Now I make that realization. I say "Jane Smith, you are the image and likeness of God; a spiritual being, living in

Spirit." I forget that Jane Smith is before me; I forget that there is such a thing as so-called fever! I forget all but Eternal Truth, that God is Truth, is All in All, and through all, and all there is is good; for God is all and God is good. I make that realization in my consciousness, and I throw it into the vibration, throw it out; and I thank God in the name of Jesus Christ that it is true. I look at Jane Smith, if she is where I can see her, and the fever is gone. Why? Because she has been touched by the Truth and it makes her free. Now, you get these things so you can do just as I tell you to do.

There is one thing I want to tell you before I forget it. I want you to exercise and practice during this week everything I tell you to do. For instance, all you have learned today, everyone of you, practice it.

There was a young man on my boat the other day had a line twisted around his wrist. It was apparently cutting its way through. The other end of the rope was attached to a bucket in the water. The boat was going at full speed and he could not let loose. The pain was severe. I saw the situation and had the machine stopped, took the power off, then he lifted the bucket out himself. When he took the rope off his hand there was a great dark-red welt, but there was not a particle of pain, because the Truth had been there before the rope was removed. The pain had all passed away. The knowledge of the Truth destroyed it.

If you see a man falling from a roof or any altitude and give him the God thought under him that He is a spiritual being, living in Spirit, and Eternal Life supports and controls him and has him in His arms, and he will fall without in-

jury. It is utterly impossible for him to be even hurt.

All things are possible with God, as was read to you today. Some things seem impossible for us. I had that hand crushed, literally crushed. I was very foolish that I allowed it to be so, but I was not looking out for hands to be mashed and it was crushed in an instant, so much so that all the surgeons in the world could not have set the bones. I covered it with a handkerchief at once so that I could not see its deformed condition, lacerated flesh and bones, and commenced to treat. It was not more thirty minutes until every particle of pain was gone and in four weeks that hand was perfect as the other. I never had any pain in the hand except one night, and I am going to tell that for the benefit of my osteopathic friends. There was a lady there who had studied osteopathy and she wanted me to let her try it once as the osteopaths do. I did not know how they did treat. I never had seen any of them, never had read any of their books. She took the hand and manipulated it for perhaps two hours, until she got the pain to going strong and fierce, and it took three or four hours—it took longer to destroy the effect of her treatment than it did the original mash. But we got rid of it and I never had any more pain. She or that system was mistaken, because it made the thing real, made it real. "You have your bones there broken. This bone ought to be here, this bone ought to be there; they are all broken." It was the real thought put down on the lacerated hand that made the pain.

If you say to Jane Smith, "You have the fever," and make it real in your consciousness, you cannot have any effect on her by asking God Almighty to remove the fever; not one particle. But it is only

as you see, realize and understand that all that is real is good that you have power.

Now, I have thought this, and I believe it to be true, that in this work new students oftentimes do more and come nearer to having the old-fashioned prayer answered than at any other time during their lives. I am going to give you an incident.

One of my boys got his arm kicked by a gun. The right arm was swollen, the erysipelas ran out on the arm across the breast and left side of his face to his ear. This side was all swollen, the eye was closed. I had been studying Science perhaps three or four months. I had got to be a very poor doctor, an awfully mean doctor; but I finally left my office Saturday afternoon with a determination to go home and give my boy some medicine to cure that erysipelas. I knew what medicine would cure it, but I did not want to give him medicine. That is why I did not go near him until he got so bad. I went to him and said, "Will, why don't you let me try this God healing?" "All right, I will let you try it." I knelt down beside his bed and asked God Almighty something like this: "Oh, Father, my boy has this disease; I want it destroyed. I do not know how to ask; I know that you will destroy it if I ask, and I do ask in the name of Jesus Christ that you heal him and make him whole." That was the substance of the prayer, about all there was of it. This witness of the Spirit came and told me that the boy was well. I got off my knees. "Will, you don't have to lie in this bed unless you want to; you are well." I went up stairs and lay down on the lounge and went to sleep. In about an hour I woke up and heard somebody in the bathroom below. I went down and it was he.

"What are you doing?" "I am washing the grease off." I said, "Wash it off; it has no business there." He stayed up and played with his boy until dinner. After dinner he sat up until about nine o'clock, and the next morning every particle of the swelling was gone, except you could see a little red speck. The next morning after that, which was Monday morning, he went to work in the Navy Yard, where he was employed, a perfectly well, hearty man, healed in answer to prayer. I think God gave me the benefit of my weakness. I did not know how to ask, I did not know what to do and He gave me the answer, and in that way answered the prayer completely.

Now, you must understand that logic can't lie, and philosophy can't lie, and when a philosophical fact, with its philosophical and logical results, is present it must be true, and true every time. It demonstrates its own truthfulness.

The objection to the ordinary prayer, which would make the fever in Jane Smith real, is this: It is a denial of the fundamental principles of the Deity. All is Spirit, all is Good, and man is the image and likeness of God. Therefore, if God is Good and God is Spirit and God is all and God is perfect, there can be no imperfection there. Now realize that and try it; practice it and apply it; and you will see that the philosophy proves itself, and Jane Smith's fever will be gone.

During this week some of you may be hurt; you may get hurt somewhere. When anything comes against you and says you are hurt, deny it. There is no sensation or causation in so-called matter; all that is is Spirit and spiritual manifestation, and all belief of hurt is error; there can be no hurt and there never was. Apply that, and see how quick the pain will subside. It does not make any dif-

ference how badly you are hurt, make that realization, that understanding, and the hurt will pass away.

I will say for the benefit of those who have come in that this is simply teaching the exemplification of the morning lecture, teaching how to apply the morning lecture. The thought in the morning lecture was that God is Spirit; that God is all and that God is Good, and that God is Life.

Here is another thought that will heal Jane Smith of fever: God is Life, infinite Life. Do you know what infinite means? It means without measurement, everywhere. There is no measurement of infinity. In all the worlds, in all the universes, if there could be a plurality in it, Life is there, for God is omnipresent. And when anybody asks you "Is there Life in the stars, or in the sun or anywhere else?" Certainly there is. Why? Because God is there, and God is infinite Life and infinite Life controls all. It is infinite Life that whirls the world upon its axes. It is infinite Life that drives it around in its orbit; it is infinite Life that makes the systems of worlds go round with such perfect exactitude. If there were so much as a scruple of loss in weight, or the millionth part of a hair of imperfection anywhere in any part of the whole universe, to that extent the whole universe would be in a jangle.

Talk about this world being destroyed is all nonsense. This world has its holding position, it holds something else, and it is held right in position by the law of attraction and gravitation. There is no change, there can be no change, because it is as permanent and as everlasting as God Almighty himself. He is everlasting and unchangeable. If it were possible to blot this world out of existence, the whole universe of worlds and sys-

tems of worlds would be thrown into a jangle.

We have got to take common sense and apply it to God Almighty's Science called religion, as well as to every other department of life. You can have your science of mathematics, science of geometry, the science of mineralogy, science of chemistry, and the thousand and one other sciences that are now building up and amazing the world; you can have all these things. These things are all right; but when you come to religion, oh no, that is a haphazard, jangling kind of an institution. It is one thing today and another thing some other day.

When the Bible commenced to come around, clandestinely, as Fox's Book of Martyrs gives one instance, I remember that when the wife and servant girl overheard the father trying to teach the little child the Lord's Prayer, their religion made them tell it to the authorities, and the authorities took him out and burned him at the stake. That was not so very long ago; I will not be exact as to dates. Since then they have burned them at the stake because they would not read and teach the Bible.

Religion has been the ground upon which ignorance and superstition have been crucifying the world ever since the world has had a history. Jesus Christ came teaching his religion of love, his benign philosophy of life, but soon man-created prejudice downed it and trampled it under foot. For over a thousand years we were cursed with what is called the Dark Ages, wherein it was a disgrace for a man to learn to read, and everything religious was given over to sky-pilots as they might have been called. A man, if he only paid the priest, could do whatever he wanted to do, and if he wanted to do a particular dirty thing he would

go off and buy an indulgence from the priest and go and do it.

Mind you, I am not talking against any particular church. It has the age in which they lived, and the damnation of ignorance. That was the cause. The Catholic Church, on the one hand, during this age, would persecute and destroy all who did not believe as they believed; and the English Church, on the other hand, would do the same thing; and in turn we find the Presbyterians, and the whole catalogue of them, except the Quakers, as far as I remember, burning one another because they did not believe as did the party in power.

There are lots of good, Christian people today who would be glad to burn some fellow like me to save his soul, and think they would be serving God in doing it.

Jesus Christ says you shall know the Truth and the Truth shall set you free. The truth is that God Almighty is All, that God is Love, and therefore all that is is Love, and if you walk along the lines of Love, and practice along the line of Love, all shall be added unto you.

I find that my time has expired. If you will come on next Sunday we will teach you these philosophical questions and teach you how to heal the sick, if you come with an honest heart, and with a desire to know. I am not asking you for one cent of your money; I am not asking you for anything that you can give me of a worldly character, because you have absolutely nothing that I want. But I am here only to give you the Truth, and you do not have to believe me. All you have to do is to learn what I have to teach you and demonstrate it yourself. You can heal yourself; you can destroy poverty; you can make all the relations of life as smooth as downy pillows; and God

Almighty will lead you along the pathway of life, and strew your pathway with blessings innumerable and untold, for

God Love stands here for us, and you can have it if you take it, but you have got to know how to take it.

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.—Ps. 23:1.

Trust in the Lord and do good, and verily thou shalt be fed.—Ps. 27:3.

The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.—Ps. 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 Short Prayer Which Will Heal You

INASMUCH as I am God's child, entirely spiritual and not material, I must be perfect; I am whole, I am sinless, I am free, I have all I need, I am without fear, without care, without anxiety; I live in spirit, not matter; I am not in danger, no one can hurt me, or deprive me of any good; I have no such thing as pain, suffering or disease, because I am a reflection of Life, Truth and Love—God. No condition of body, or the presence of any one's personality is essential to my happiness, because God and God only is the Spring of all my joy.

I am never disappointed or grieved, the harmony of my being is never broken, because I live in the Infinite. My only life is hid with Christ in God, therefore I am immortal, for nothing can be lost or die in God."

Study this until you can see it is The Truth, then declare it, mentally or audibly as you are led, no matter what the mortal sense may say to the contrary. Abide with it until the Truth, which it certainly is, shall make you free from all the beliefs of sense and you realize as Jesus did before you, "I and my Father are one."

Universal Dominion the Heritage of All

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 all the earth, and over every creeping thing that creepeth upon the earth." And He did so. God created man and gave him dominion over the earth and the sea; over the beasts of the fields and the fowls of the air, and over all; and he was commanded to go forth and subdue this earth, conquer, and be a man exercising his birthright. Male and female created He them.

The world is suffering today, the great body of the people throughout the entire earth, because of their lack of understanding of those precious promises of God given to man when he was created. Whether the history as given by Moses is true in detail, or whether it is not, it is true in substance. And God did create man and give him this dominion, and he has it, and he has it now. And the same power that was given to one of God's children has been given to every subsequent one, whether he be man or woman. We all have the same rights, the same charter privileges; and so long as we confine ourselves within the power that is thus granted to us we are safe and can demonstrate.

When a corporation is formed it has what is termed its charter, and in that charter are specified the rights of that

corporation and what it may do, and so long as it confines itself to those charter rights it is in the line of safety. But when it attempts to go beyond them and do that which the charter gives it no right to do, it is in error.

So it is with us. So long as we confine ourselves to our charter privileges given to us by our Father when we were created, then we are in the line of perfection, and it belongs to us and it belongs to all. This power and this dominion are God-given rights to every child of God Almighty, and are the open road to happiness and harmony.

If I had the power and the disposition to give to any one of you that wanted it a deed, in fee simple, to all of the property in the District of Columbia, as a gracious gift because of my affection for you, how many persons in this world do you suppose would refuse such a gift as that? Now, here is a greater gift than that, infinitely greater. It comes to you, and to me, and to all. It is not only a gift that is coming, but a gift that is here. It is not a promise in the future to be fulfilled, but it is something now, that you have the power of exercising now.

You have power and dominion over everything that comes in connection with you, except man. God never gave man power and dominion over his brother. You have no right to exercise dominion over him. All you have a right to do with your brother is to give him the glad

hand of love and fellowship, and wherever you can give him a warm grasp of the hand and a sweet smile and a word of commendation do it. But you have no right to enter into his consciousness and try to control him by any kind of a system of mental therapeutics.

There is a disposition on the part of many, and—I am glad to say that I do not know of any people belonging to this church at this time that have exercised that power in a vicious way—who are determined to control you by their mental therapeutics. There are those throughout the world, in this world of New Thought that is widening and deepening throughout the entire earth, a class of people that are determined to control in this way. I got a letter this morning, or last night, by special delivery, from a person in a neighboring State, asking me to go into a courthouse controversy and control the authorities and make them do in accordance with these people's wishes. I mention this for the purpose of informing not only you, but all who may read this lecture, that I could not comply with any such request. I have no more right to enter the mentality of any person or persons without their consent than I have to steal their horses. I have no more right to burglarize your mentality than I have to burglarize your home; and any person who is caught practicing that or who catches himself practicing this species of error is simply destroying himself mentally and physically. The only right you have to exercise over your brother is a fair and honest expression of opinion, open and aboveboard. You have no right to enter into his secret closet and there control him by your strength of mind, and I hope and trust that all who may read this will understand and know that

we of the Evangelical Christian Science Church denounce all such treatments as founded in error, destructive to the operator, offensive to good manners and un-Christian in every part. I here say that nobody who has one particle of honesty in him will ever attempt to control another by his mind without that person's consent.

But, before leaving this permanently, I wish to say that there are exceptions to all general rules, and the exception to this rule, I will say, is this: That where in a spirit of philanthropy you believe that you should give to this one or that one a cup of cold water you should send him the thought. This year I saw a woman falling from a high place, where there was nothing but slippery rocks below. I threw her the thought and she landed upon the rocks as upon downy pillows. God Almighty Love sustained her and upheld her and kept her from harm. In another instance a horse was running away with a little boy in a milk wagon. He was thrown from the wagon and before he hit the ground the love thought was under him and he was not hurt. In another instance an old gentleman was stricken with what is called sunstroke. Without his consent, the thought was given to him and he was saved. If you see a person falling from a high place throw that person the thought. Go to his rescue with the God-Love Truth.

In exceptional cases like these you are permitted to give the healing thought. But you have no right under any circumstances, without any exception, to control, or attempt to control, anybody's mind for selfish purposes. Now, mark you; those who attempt to do that will simply destroy themselves and they will find soon that they will have no power; they

will have no power to heal; they will become monsters and their devilry will be marked upon their faces so that every body can see them as traveling witches, than which they are nothing less. I am in earnest on this point, because it is important. No person may do that which is not right and strictly "on the square."

Now, in the proper use and exercise of this dominion you become a master; you are absolutely in control; you must accept it. Never deny your personal rights, and never deny the gift that God has given you. Accept it. I know it is a wonderful thing, if we take into consideration our previous education, to think that God has given us power to control the storms, to control the seas, to control vicious animals, to control everything in life by the word or thought. It is a wonderful thing to think of, but it belongs to every person in the world, but it does not belong to anybody who does not accept it. There is no such thing as pushing a God-given right on anybody. You can't do it.

So many people write to me, "Oh, I have been trying to get this person or that person to come to you for treatment." I invariably write to them to let those persons alone. I do not want to treat anybody unless he is prepared to accept the God healing; let him alone. Throw him the life-line; throw it out; let him know that God in His goodness will heal him. Jesus, when He sent out his disciples two by two to preach the gospel and heal the sick, told them, "The kingdom of God is come nigh unto you;" that is what they had to preach. The kingdom of God is come nigh unto us. If we accept, all is ours; if we deny, it is not. If these people refused to receive the word of the disciples they were to shake the dust of that place from their

feet against them and go to some place else. That was His command. "Peace be to this house;" and if they received it not the disciples were to shake the dust from their feet and go on.

Remember that God's Truth must not be forced on anybody, and each and every one of you is a free and independent being; each and every one of you has the right to exercise these God-given powers, or you have the right to let them lie dormant to your own destruction. As you sow so shall you reap. It is not my business or your brother's business or anybody else's business how you do. All you have a right to do is to throw out the life-line; throw it to them and then let them grasp or not according to their wish.

Of course this does not mean that people who do not adopt this thought go into everlasting punishment. That is all nonsense. But you are in an unsaved condition so long as you are outside of this thought. This thought is that God Almighty Love controls you, covers you, fills you and makes you strong; that God Almighty Life sustains you and His power protects you, and that God Almighty wisdom controls you and leads you and directs you; and when you have these thoughts in your consciousness you are saved, and when you have not you are in a lost condition; and as Jesus said, "Let the dead bury the dead." You are in a condition of death. You are in a condition of belonging to the dead. Everlasting Truth has not taken hold of you. But the time will come somewhere when all will come under the benign rule of perfect Love and all the children of men will be saved somehow, somewhere, under divine Love; for the promise is that every tongue shall confess and every

knee shall bow to Jesus Christ, the Son of God.

Coming back to the universal law of love: When it will be I do not know. God works in His own way, but the time will come when this Truth will convince all, and when it does all will come back to Jesus. You are not taken by the back of the neck and pulled out of the jaws of death into the sunshine. You have to come there yourself, and when you arise like the prodigal son and say, "I will arise and go to my father's house," then the Truth has pierced your heart, you have come into the sunshine of Love, and there will be rejoicing in the kingdom of universal harmony, and you will be saved.

Now, in order to obtain the perfect benefit of this realization, or this dominion, you have to keep in touch with God Almighty; you have to keep in touch with Universal Good, with Universal Love, and you have to bring it into practice. Your religion must go beyond this mouthing process, as I might term it. It has got to take hold of you, and it has got to reform your character. It has got to make you honest; it has got to make you perfect, so that you will dare to be so that you can go on your brother's side and look to see whether you will treat him on the square or not. You have to get where you can look out for your brother as you do for yourself, absolutely and perfectly; and when you get there then you are in the kingdom; you are in the kingdom of advancement along the line of eternal progress; and God Almighty Love will control you.

A person does not become impoverished by refusing to be dishonest. This year I gave a man a check, in accordance with his bill, for something like fifty or sixty dollars too little. The bill was a

large one. I gave him a check for his bill; I got to thinking the matter over and I figured on it, and found that he had cheated himself out of about fifty-eight dollars.

He never would have said a word to me, probably never would have found it out, for the transaction was closed. It was quite a large transaction; he probably never would have thought of it. I gave him a check for the balance due him. I do not claim to be any more honest than anybody else. One can't afford to be dishonest. One would not make one cent by dishonesty. On the contrary, he would lose what he had. I believe that a person by becoming dishonest can become a beggar. I never saw a scoundrel that was not overtaken sooner or later before he got ready to pass on, but that got into trouble because of his money; generally into poverty, but sometimes the trouble comes in other ways. God's blessings never come with dishonesty. You have got to be honest in your transactions to the very cent; and if anybody must be wronged let it be you.

I remember an incident of Dr. Brooks, a celebrated divine of St. Louis, who had not only a national but an international reputation as an orator. He was the most wonderful Bible student I ever knew. It so happened that in my practice of law I had charge of a large estate, of which his wife was one of the heirs. Dr. Brooks came to see me; he lived some two hundred miles from where I lived; he went over one of his farms and became very much interested in two of his tenants, and he said to me, "Now, when the debt runs due, if they have not got the money, don't push them, don't mortgage their property; they will pay as they can." "Very well." The debt came due in a few months. They

did not pay, and one of my men who was down there, looking over matters, found out that they had got all the corn shelled in the neighborhood, or three or four of them at least, and all the teams that they could hire, and almost half a train of cars on their switch, and they shelled and shipped all of that corn in one day, and left Dr. Brooks a loss of something like seven or eight hundred dollars. He was a good man and I felt sorry for him, and I concluded that it was my duty to bear the loss because I blamed myself that I had permitted him to dictate to me. I got on the train and went to St. Louis and told him the situation; that I blamed myself for it, and said, "I have concluded to pay it, and I have brought my check along." He looked at me and said, "I would not allow you to pay one cent of it, but, on the contrary, I would infinitely rather lose that than be in those men's places." If anybody must be wronged let it be yourself. Never, under any circumstances, wrong anybody in any way.

Now, mind you, this is plain, homespun

talk, but it is religion. It is the religion of God Almighty Truth. It is a religion which, if put into practice, will rebound to your perfect health and give you the perfect exercise of your dominion; and when you get there you can say to the skies, "Peace, be still;" you can command the waves; you can destroy in-harmony in the elements, as I have done time and again; and whatever I have done you can do when you bring to it intelligent thought. Know that these belong to us.

Now let us practice this dominion, and become strong and become mighty, and always hold on to the promises of God, knowing that in every instance they will be fulfilled, having no fear. Drive out all cowardice. Commit your ways unto the Lord, and the promise is that He will bring it to pass. Let us quit trying to go on God's side and answer the prayer, but let us claim our rights and our privileges along the lines to which we are entitled, and leave the fulfillment of the promises to the divine Law; and the result is sure and certain.

Always be cheerful, because it promotes the health by exhilarating the physical functions, by stimulating the process of respiration, by oxygenizing the blood, by improving nutrition, and by causing the mind to feel confident of success. Charge your mind with feelings of happiness, success, joy and cheer. Remember that "the pathway of the soul is not a steady ascent, but a hilly and broken one," and do not become pessimistic, for the pessimist poisons his very blood, darkens the horizon of the sun of joy, and really "belongs to God's misfit counter."

To get along in the very best way in this world we must bear with others. The Master was emphatic in His teachings on forbearance. Thomas a-Kempis said: "If you wish to be borne with yourself, bear with others." All the great men and women of the world have been patient men and women who could bear and endure anything with Christian fortitude.

Truth needs no argumentation, as it is conclusively correct in itself. It is the embodiment of correct knowledge and divine wisdom.

Lecture--New Thought

BISHOP OLIVER C. SABIN

At Baltimore, Md., September 27, 1908, under the Auspices of the First Church of
Divine Science

WHEN our Savior came to the world to establish His mission He did not go to the educated or to those in high positions, but rather went among the lowly. The truth is that He was subject to the same conditions that exist today and that have existed permanently for the last ten years. We look at the world before us, and we see the people in Baltimore, Washington, New York, Philadelphia, Boston and all the great centers of learning and culture, the great majority of them, utterly careless, caring nothing, apparently, for this great Renaissance or reawakening of the Truth. They go on sleeping, apparently as a wayward soldier would sleep upon his beat before the enemy. They appear utterly careless until they are overwhelmed with the error which has taken hold of the human race, and it takes them down to death.

Your Leader, Mrs. Cherry, I have known for a number of years. She is a godly woman, a Bible woman, a woman who believes in the efficacy of prayer, a woman who trusts God for all and all. She has had her ups and downs; she has been hampered for lack of education according to the thoughts of the world, but she has persistently kept working on in this great cause, healing the sick and demonstrating the Truth of her mission by the signs that follow. It is because of my knowledge of her

character, of her purity of thought and her honesty of purpose, that I have consented to come to Baltimore tonight and deliver to you a lecture upon this great subject which is now awakening the world, and in doing so I feel that it is a pleasure to add this testimonial of her sterling worth.

This New Thought so-called is by designing persons enveloped more or less by what we might term mystery. There should be no mystery in it. Everything that God ever did is open and free to the world to see and look at. There is no mystery in any part of it. Jesus Christ told us that all was plain; that all might understand. Even those who were not in possession of their full faculties would understand this Truth. It is true today that we find that designing persons have taken possession of it, apparently working it as they would a gold mine amid the Rockies, washing and sluicing in order to obtain the almighty dollar out of it, apparently forgetful of the greater truth and of the greater necessity of uplifting your brother and sister and letting God Almighty's blessings reward you.

I say that is true and it is a lamentable fact, but it is not so true as it was ten years ago. During the past ten years, through the propaganda of our work in Washington, I presume that we have, at a reasonable calculation, sent out about a

million and a half books and periodicals, and I presume it is not a miscalculation to say that fully one half of those have gone out without money and without price. God has given us the means to carry on the work of the New Thought there. When I was with the Eddy people it cost one hundred dollars to go through what they termed a class of teaching, and this teaching was by a very inferior teacher. That has passed away to a very large extent and the people have been taught free throughout the entire world and they are now being taught all the time.

We find the objection made by people that we charge for the healing of the sick. For the benefit of our sister here, that you all may understand it, I will say this, that these healers give their entire life to that work. They do nothing else, they are dependent upon what they receive for their time. No healer ever thinks of selling the healing. They cannot sell the healing; the healing is free; it comes from God and it is free. They simply sell their time, and they have a right to that because the laborer is worthy of his hire. Therefore, when you employ a healer you have a perfect right to pay her a reasonable compensation for her time. She has a perfect right to ask it and she has a right to ask no more.

Now, what is this New Thought? It is a something that brings you in touch with God Almighty right now. This prayer of petition is all wrong. You are God Almighty's heir; you are joint heir with Jesus Christ; everything that he has belongs to you and you are entitled to the possession of it now. Therefore when you come to pray do not pray petitioning, but pray affirming that you have what God Almighty has given you.

When God created man He gave him power and gave him dominion—not only dominion over the fishes of the sea and the beasts of the fields, and the birds of the air, but over all that in them is. Man was commanded to exercise that dominion and its powers. If this dominion ever belonged to one of God's children, it belongs to all. Every gift that was ever given to the first has been given to the last and there is no person upon the face of the earth that has, according to God Almighty's eternal fixed law, any percentage, we might term it, over his brother. All stand upon a dead level. Some of us may be educated college men and women, and some of us may not, but all stand upon the one level. They are all the children of God and have the exercise of our own dominion perfectly and those who do not have the use of that power have themselves alone to blame.

Occasionally a person comes to talk with us about the healing of the sick. They see wonderful healings and they say, "I wish I could do that." Others will say, "Oh, you can do that, but I cannot." They are committing mental suicide by denying their God-given power then and there, don't you see? They deny that which God has given them, and in thus denying they literally cut their own throats, mentally destroying themselves. God never made a laggard in all His creations. Everything is firm and perfect and true and there is never a laggard that stays behind. Jesus told the man, "Follow me." He said, "Yes, I will; but let me first go and bury my father." Jesus said, "Follow me and let the dead bury their dead."

There is only one way to obtain this perfect realization and perfect understanding and perfect practice; that is to use what you know and go forward. In

all of God's creation, everywhere, there is nothing that is still. Take the earth, it is a boiling caldron; take the lower life, so-called, and it is always in motion. Take the heart of the granite or the diamond's center and the vibration is there. The world turns upon its axis, whirling in its orbit, system around system, everywhere and under all circumstances and all conditions, where you find life you find motion, you find God Almighty, for God is life and the life that courses through your veins and through your bodies is God manifest. The same God manifest is manifested in the turning worlds, the same God manifest is everywhere in the sea and in the air, forming mighty currents, turning the world as it goes; all is God manifest. There is no laggard; there is no room for any place behind.

When Moses was penned in by the mountains upon either side and the sea on the front, and behind Pharaoh's hosts with their deadly scythes and weapons of destruction, he cried unto God for help and the command was "Go forward." He went; the waters piled mountain high upon either hand and the pathway was opened and divine wisdom, divine love and divine power directed them and gave them deliverance; gave them success. It is so with every one of God's children today. Those who accept their rights and depend upon them and exercise them have this power. You can control the storm; you can control the elements; you can control sickness; you can control poverty; you can control your circumstances; you can destroy every inharmonious condition, if you but have the bravery to stand up and claim the rights that God Almighty has given you. But, if you say you cannot do it, you have destroyed your own power and all the

world cannot save you; you have deliberately committed suicide.

This subject is so multitudinous, so broad and so deep that in a short lecture of an hour I can only hope to give you a few thoughts along the lines which might interest you and become of the most practical benefit. Remember, I am putting you upon your own personal responsibility; that is where you belong. Mrs. Cherry cannot pull you out of the dirt; Col. Sabin cannot do it; nobody on the face of the earth can do it but your own self. You can come to us and we can pray to God Almighty, and if you have a sincere heart, with an honest purpose, we can help you, but if your heart is filled with malice and hatred we may pray until doomsday and you are not healed a particle. You cannot mentally heal a person that is filled with hatred and malice and dishonesty. You want to understand that it behooves you and it behooves me and it behooves all to be actuated by two principles: First, love God with all your mind, might and strength; second, love your brother as yourself, but do not make it a mouthing. Persons come to me and say, "Oh, I love everybody in the world, but one who abused me so much that I cannot really love him. I have tried to love him, but I cannot."

Let me draw you a picture of divine love. Jesus Christ came to the world to bring us back to God; to save us from our sins. He came to keep us from being annihilated. They rewarded Him for His love with abuse and finally tried Him, whipped Him, put a crown of thorns upon His head, and tied Him to a tree; and in accordance with the cruel Roman system of crucifixion He was nailed to a cross, and these people that He had come

to help and save were around the foot of that cross yelling and howling at Him, "You saved others, save yourself." Some spat upon Him, but Jesus looked down upon the howling mob and said, "Father, forgive them, for they know not what they do." There was divine love. If He could forgive such monsters, as we might term them, can you not forgive your brother for what little he may have done against you? You must do it or you cannot be saved.

Now, I say it depends upon yourself whether you are to succeed or not. If you think right and fill your mind with proper thoughts you will be builded up, your intellect will be broadened, you will become brighter and abler; your bodies will become vigorous and your youth will be renewed, like as mine has been. I stand before you today an athlete in perfect health, strong as a giant almost, and as active as a cat. I can outrun a boy, though I am a man of 68 years according to the world's thought. Ten years ago I was stooped and bent over and was preparing for the grave.

Remember that right thought will build you up and fill you full of vigor, strength, youth and courage and everything else that goes to make a man. What has been done for me can be done for you; what is for me is for all of you. All stand upon the dead level. Ask a person who is sick according to the world's thought, "How are you feeling this morning?" "Oh, I am feeling bad; the truth is, I had earache all last night; my stomach hurts me; my food does not digest well." He will go on and give you a long list of ailments that would be enough to sink a sturdy ship. He is tearing himself down.

While I was coming to Baltimore this afternoon a foolish idea got into my mind

that I had a pain in one of my limbs. I didn't say, "Oh, I am afraid I have rheumatism." I just simply told that devil to get out, that I had no room for any such an animal in me. "Now get out," said I. I commanded it in the name of Jesus Christ to get out. That was the last of it.

There is one thing that Sister Cherry used to do, years ago before I was as old in science as I am now, which I have found to be absolutely correct. She commands in the name of Jesus Christ and she gets results. That is done by virtue of the power and dominion that each one has. I do not know how well she is grounded in these fundamental philosophical principles, but it does not make any difference; she commands.

Once, in Washington, there was a terrific cloud in the sky that looked as though it would blow the whole town down. It was as black as night, a fierce, angry-looking cloud. I went to the window and I commanded that cloud to disperse. I denied that it had power and affirmed that it could not have any power to strike that town or hurt anybody in it. This was done in the presence of witnesses. It was not ten minutes until the cloud commenced to grow lighter, and the storm did not blow anything down at all; it did not amount to anything.

One time, going from Baltimore to Boston on a steamboat, we met a fierce storm at sea. I said to my wife and daughter, "I am going out to treat the storm." I went out and commanded the clouds to disperse and the wind to be still, and it was but a few minutes until we were traveling in a perfectly placid sea, while the storm beat all around us. I was speaking to the sailing master on the boat—one of the Merchants and Miners boats—and I asked him if he

had ever seen a case of that kind before. He said that he had never before, in the world. He thought it was remarkable. I did not say anything more to him, but went away and after the storm was over I said to him, "If you want to find out about why the storm went that way, ask my wife." He went to her and wanted the name of every book I had ever written on the subject. He wanted them all sent to him. I could instance hundreds of cases where we have commanded the elements and they have obeyed.

You are the masters. Do you understand? The power and dominion belongs to all of God's children, if they will have it; but if you do not want it you do not have to have it. You will never get it unless you claim it as your own. Can I impress that upon you any more strongly? You have to exercise what you have. The man that had the one talent and buried it in the ground did not get anything when his master came. It is so today. If you are going to receive the benefit of this New Thought you must study and you must use what you know. The idea that you can learn this religion by sitting down and waiting for it to come down through the sky or through the roof is perfect nonsense. You have to know. Jesus Christ says, "You shall know the Truth and the Truth will set you free." It doesn't say that the Truth will come down to you through the roof or some other way, or some supernatural way; it doesn't come that way at all. It comes at the end of hard, vigorous and sound study and the more you know the stronger is your power. See the old gray-headed ones who have been in this all their lives. Even though they know not enough to read the Bible, if they study along these lines, God illuminates their minds and intelligence

and they know. Consequently they have results, but unless you do study you can get nothing.

Take one of these conversionists in the churches, for instance. They have a mourners' bench. I was a Methodist and I understand. Here comes Bill Jones. He is a card player, goes to dances, bets on horse races, plays billiards, and in accordance with our ideas of saintliness he is "a ne'er do well," and on the high road to hell. It is only a question of time when he will come into this long state of punishment. Well, we all fill our minds with thoughts of Bill Jones. Directly the preacher will hold him over a hell. All of us have our minds centered on Bill. Our thoughts are centered on him. You can hurt a man worse with thought than you can with a club. Bill Jones is filled with these deplorable thoughts. As soon as the invitation is given to come to the mourners' bench he is one of the first to rush to it. When he gets there, what is the result? We all throw up our hands and thank God that Bill Jones is saved. We shout for joy and whereas, before, we were giving him those depressing thoughts now we are filling him with sunshine and with happiness and it is not more than ten or fifteen minutes until Bill gets up and shouts, "I have religion; I can feel it right in my heart." Now, the fact is he has nothing in the world but animal magnetism—the effect of others' thoughts upon him. By and by it will go away; these thoughts will pass away from him, and the next thing you will hear of him is that he is lapsing back, going back to horse-racing again.

The religion that sticks, the religion that does good, that makes you free, is the religion that you have to know by study. You have to understand it; you

have to understand its philosophical principles. God Almighty is unchangeable, cannot change. From the never-beginning to the never-ending God never wavers so much as a hair's breadth. Now what is the use of my getting down and asking God to forgive my sins? Is God going to change to forgive my sins? Not at all. I have to change. I have to get back into line; I have to quit sinning; then I can come to God and thank Him for the freedom that has come to me through divine love, divine law and divine good. Do not think that God has to change to save you. He changes not to save anybody. You have to change, you have to know, you have to study and you have to practice what you know, if you are going to succeed in this great truth.

Now, my friends, permit me to say a few words of what this science is doing throughout the world. If I had the power to give to each and every one of the persons in this large hall a deed, in fee simple, to a fine residence in the city of Baltimore upon one of your most beautiful streets, how many of you do you suppose would reject an offer of that kind, that was given to you out of philanthropic love? Very few. Suppose, furthermore, that I had the power to give you all the gold in the Treasury of the United States in the city of Washington, and was ready to do it if you would only accept of it. Do you think very many of you would reject such an offer? Now, my friends, I have more than either one of these to offer you tonight. You can take this Truth and come under divine law and you can have all the gold and silver you want, all the money you want. You never saw a scientist who thoroughly understands his lessons that was poor. Mind you, I am

not talking now about any science except our own, the science of those who believe in Jesus Christ. Mrs. Cherry has always been a sticker for Jesus Christ and I am talking to those who believe along our lines. There is no more necessity of your being poor than there is for deliberately going out and stealing a man's horse, not a particle, and this idea that when you get a little hard up you must go to your neighbor and borrow of him five dollars, or a little bit of money, is the most contemptible on the face of the earth. You are just simply digging your own grave, every time you do it, financially. If I didn't have a cent on the face of the earth and didn't have a crust of bread, I would ask no human being for a cent, or for a particle of help; I would go to God Almighty.

How many of you have read the history of George Mueller, of Bristol, England? He had been a fast boy, almost plucked at college, but finally he got religion and in order to punish himself as much as he could for his past sins he went to London and got the position of a missionary to the Jews in Constantinople. All of you who are men of the world and understand what such a position as that would be can see that he picked out for himself one of the hardest berths in the universe. However, they did not send him there, and he finally went to Bristol, England, and commenced to preach for a little church at 52 pounds a year. He preached two years, and in the meantime saw the necessity for night schools in which to teach the poor of his church who were unable to read the Bible. He came to the conclusion that it was wrong for him to preach for money and work for man or a congregation of men. He so told his parishioners and said that for the future he

would not work for salary but simply would work for God and whatever money was given to sustain the church by any person or persons should be his only compensation. He adopted this same method in the building up of night schools, the employment of teachers and the purchasing of books for the scholars. In the meantime there were two little orphan boys who had to be taken to the almshouse and this suggested the idea that they should have a home. So he commenced to build an orphan asylum. The result of this effort was the culmination of his great work, the establishment of a number of schools, teaching hundreds of people, and, as I remember, four or five quite extensive orphan asylums where the poor were fed and housed and taught. Mueller never asked for money from any person or persons in the world, but depended entirely on God to send him money to do his work, and his work was a wonderful success.

Stand upon your God-given rights, be brave, be brave enough to do right as well as other things, and when you go out into the world and trade with your brother don't seek to overreach him; but be brave enough to go out with him and look at the trade from his side and see that he is not being wronged.

Our religion takes our brother by the hand; he belongs to us; he and I are one, and you put your arm around his neck and love him, protect him and stay with him. Did you ever think that the great one universal life permeated all? Did you ever think that the same God-life that forces every drop of blood through my veins is the same that sends it rushing through yours? Did you ever understand that God-life animates all nature—~~one~~, unity, indivisible, the universal fath-

erhood of God and the brotherhood of man? Did you ever understand that all are one? That is true. Then don't try to cheat and get the best of one another. Take your brother and your sister by the hand and lead them, **help** them. Do unto them as you would have others do unto you. Carry out the golden rule and God Almighty will bless you beyond all measure.

Remember the history of the children of Israel. After Moses read to them, or gave them his farewell address, he told them that, as they went down the stream of time, if they loved God and obeyed Him, and were thoroughly upright and true, in His blessing God would bless them and in multiplying He would multiply them. But, he said, "If you follow after strange gods and are led astray, God will go back on you and you will be punished for your crimes and for your deeds."

See what the lesson was, as history gives it. Everything that Moses said was proven true. The doctrine that as you sow you shall reap is as old as God. Man is absolutely the architect of what he is and what he shall be. You are responsible for your condition whether it be good or whether it be bad. I do not care what the circumstances may be surrounding you, go to God, realize in your consciousness your oneness, affirm His protection, and all the world cannot hurt you. As was read in your presence tonight a thousand may fall at your side and ten thousand at your right hand, but no harm can come near you because you have made God the power that you trusted.

You must, in this religion, take God with you and He will give you happiness, harmony, health and prosperity, and in blessing He will bless you, and in multi-

plying He will multiply you. Your homes will be made the asylums of pleasure, of happiness and sunshine and love. All good will surround you and God will be with you. Commit your ways unto the Lord and trust and He will bring everything to pass. That is the promise of the Bible.

Trust God Almighty and do not make a mockery of it. Do not affirm that God does destroy your ailments, and then go out and peek around the corner to see if God is going to keep His word. That is not science. When you make a declaration, know that you are the master of the ground upon which you made it; know that you are the master; know that all good is promised. Make the declaration along the lines and thank God Almighty in the name of Jesus Christ and harmony is restored. It is the master mind that leads, it is the master mind that succeeds, it is the man of bravery who wins. Now I ask you tonight, those who are here and those who read, will you make the declaration in your mind to stand firm in your thoughts and trust God Almighty for everything good and

God and you are partners from now, henceforth and forever?

In closing permit me to say that this audience has many of the marks of true New Thoughters, and wherever I go, if it is to San Francisco or Chicago, Boston or elsewhere, I find the love of God ruling in the heart of every one of the real genuine scientists, and as you come up and blossom out your intelligence is brightened, your countenances become handsomer, the corners of your mouths turn up and you lose that sour expression; all is harmony, all is sweetness, all is love with the perfect child of God.

May God Almighty's blessings be with you. May he fill your heart and the heart of every one who reads with perfect love for the Truth, love for God, love for our brother, and may He give every one the power and the ability and determination to study and come to the front until the clouds shall pass away and you can sail above the clouds into the bright blue sky of God Almighty's eternal love. Good, is the prayer of your brother in Christ. God's blessings go with you all.

WELSH PRAYER.

"Grant, O God, thy protection,
And in protection, strength,
And in strength, understanding;
And in understanding, knowledge;
And in knowledge, knowledge of righteousness;
And in knowledge of righteousness, the love of it;
And in that love, the love of everything;
And in the love of everything, the love of God.

God and all goodness!"

It is only as a man puts off from himself all external support and stands alone that I see him to be strong and to prevail.—*Emerson*.

A wise man sees your goodness by the unaided eye. The cynic searches for your faults with a microscope.—*The Balance*.

All things are possible to him who believes; they are less difficult to him who hopes; they are easy to him who loves, and simple to any who do all three.

Proper Thinking a Necessity

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

PEOPLE little know the importance of proper thinking and the disastrous effects of improper thinking. If the world thought right, if everybody thought along the lines upon which they should think, the Millennium absolutely would be here, and everything that God Almighty has would be ours for the taking.

A thought is a thing. It is not a barren ideality. A thought is a noun. It has an existence. It has a being; it has a reality. You send out a thought and oftentimes it has more effect than if you had used physical force, and yet the person to whom it is sent, or in regard to whom it is made, may be in perfect ignorance of the existence of that thought.

Once a lady was speaking to me about leaving the house, and as she was going out at the front door she said she felt as though something had struck her on the back of the head; as though some one had hit her with something blunt, with force and effect, almost knocking her down. The next time I saw her she told me about this incident. She said she did not know that anybody at the house had anything against her, and I investigated as best I could. I could not find that anybody in the house had anything against her until, in the course of perhaps a year or a year and a half, one of the ladies in the house at the time of the incident was speaking about this lady, and said, "The last time I saw her

I gave her a thought, and I do not think she will ever come back where I am any more." She had hit her as she went out.

Now, it is a viciously mean thing to send to anybody a thought that is not one of right and of kindness. It is a viciously mean thing, and I mention this incident simply to show you the force and effect of thought.

The thought that we have in our own consciousness is what builds us up or drags us down. Take a merchant, for instance, a man of business, a lawyer, an author, or an artist, or any person following any of the useful or ornamental vocations of life, who does not believe in himself and is always looking through a blue glass, or a darkened glass. Such a person is invariably a failure. You never saw one the reverse. Every one was a failure.

On the other hand, the boy who stammers so badly that he cannot be understood in a common conversation, will go to the seashore, and will make his voice go above the waves, and by and by Demosthenes, with his eloquence, is created.

It is the creative power of thought that makes or mars. Take the scholar in school, the youngster who would sooner go off and play than be at his lessons, who has no ambition for the future; if he can skim along and pass his examinations he feels all right, but he has no aspiration for the future. That fellow is always a failure. There was never an

exception in such persons unless they are changed, and they rarely change unless they are brought into the change through this divine thought.

But you take the boy whose mind is filled with visions of greatness, as that of the great scholar, the great orator, the great lawyer, or anything great in any of the useful vocations of life. Let his mind be dwelling upon those future successes, and there never can be and never was a failure, because the thought creates that which it is thrown out to do.

Solomon says, "As a man thinketh so is he." It does not mean that I may voluntarily say that I am this or that, and that makes it so. That may be true or it may not be true. But I can't think that I am something that I am not. It means that as you think you are builded up; you are filled with that which you are thinking; and directly you can quote another passage, "Out of the abundance of the heart the mouth speaketh." It is the creative power of thought that fills a man or fills a woman and makes them successes.

Take the scholar who has a difficult proposition in any of the learned sciences. Let him blackball himself and say that he can't do it, and his teacher will let him walk out for a week at a time, or longer, unless he voluntarily goes forward. But take the fellow that is determined to know, who knows that he can, and is determined to fight it out. By and by the others scholars will go to him to find how he did it.

Take the boy or the girl, the same law appertains to both, who is always hunting for some place to serve, something that places them in the category of a servant, and let them let their minds run along those lines during their youth.

They are the ones that fill the subordinate places in life; who sell your dry goods and groceries; who are the clerks in your stores. But take the person who is proper in his thinking; who has the creative power of thought and the desire to be a leader and a master; and when he comes to manhood, those who work will cluster around him, and he will always be a leader; always be a master somewhere.

You can take this same thought and it gives you perfect happiness, if you think right. On the other hand, you have perfect misery. A very large portion of this world, as I found out in my practice as a lawyer, are looking for catastrophe. Old people are hunting a hole into which they can crawl when God Almighty "goes back on them." They are afraid of their children; they are afraid of catastrophe, or they are afraid of something where they are going to get left, and they want a hole that they can get into; they want to lay something up where moth and rust doth corrupt and where thieves break through and steal. Almost always those people get just what they are afraid of. If they can't do any other way they deed to their children all their property and take a writing back that their children shall support them all their lives. They lose confidence in themselves even to care for their own property and manage it. So common are those cases and the law books are so full of them, that when the parents want to get back their property all they have to do is to file a bill in equity, and the courts turn it back to them. It is an open door to fraud, and is so regarded in law. These people receive it by their own conduct and their own thinking.

People are afraid they are going to

come to want. Look at them. "Have you plenty of clothes today?" "Yes; well dressed." "Got plenty?" "Yes; plenty to eat." But they haven't a good bank account, a big bank account back of them, and that gives them the blues. What is the result? They go to the wall; they fill the almshouses. Some of them fill the gutters; some of them wear rags; some of them go to the grave through penury and want.

But you take the person who looks at the sunshine, who knows that God Almighty's good is here for him; who knows that he has all from God Almighty; who realizes that God has promised it. He holds to it and throws it into the vibration, and you never saw one of them poor in all your life; and you never will. Why? Because you can't mix fire and water. They do not mix. The fellow that looks at the sunshine always, lives in it always, always has it. It is as you think that conditions are created.

I have not any doubt that if these blue fellows had hold of the machine that I am running, for a week, they would go to the wall and literally starve to death before they could recover. The thought with me is the sunshine. "Have I plenty to eat today?" "Yes, I thank God." "Am I going to have it tomorrow?" "Yes. God Almighty gives it to me." "Do I worry?" "No." "Why?" "Because I trust God Almighty and His promises; and when anybody's debt comes due the money is there, sent by God Almighty's inexhaustible treasury, the company in heaven, harmony, which belongs to each of the children of God." Live your life and practice it.

Along the lines of health it is the same thing. Here is one that has a little something the matter with him. He is hunting for a doctor; hunting for some

kind of medicine instead of going to God Almighty and realizing who he is. Or they let some of their friends dope them with medicine or something else; or in other ways they let their thoughts become corrupt. What is the result? They gradually go down. You are taking hold of death, it does not make any difference who you are, whether it is I or anybody else. When you take hold of those thoughts you take hold of death, and sooner or later they will bury you. Now you need not mince this a particle. It is true. The fellow that will run for castor oil before he goes to God Almighty takes hold of death, and it will bury him if he keeps it up. I am not fighting doctors. Why? Because the world is not educated along the lines of this thought and we have to do the very best we can.

I was reading in a magazine last night an article from Dr. Wooster upon suggestion to children. He sugar-coats the dope very prettily to the third illustration. But the third illustration is where he goes right straight down and gives the young scholar a good mind treatment and calls it suggestion. What is it? Call it suggestion if you want to, but it is a perfect treatment along the line of proper thinking. He says he has kept a record of over two hundred cases, and out of that two hundred cases there were only twelve, if my memory serves me right, who did not receive more or less great benefit, and some forty-five were perfect cures. It is the power of proper thinking that brings them.

When we pray for the healing of the sick as we term the prayers, we do not ask God Almighty to change, because He does not change. He does not change because this one or that one is sick. Not at all. But this one or that

one has got to be, either by himself or somebody else, dragged into the sunshine, where God Almighty's sunshine can come down on him, and that heals him. The sunshine has been there all the time. We change; they change; God Almighty changes never. We are governed by immutable and inflexible law; and if we want the good we have to go where the good can come upon us.

If you want to be builded up strong and healthy, fill your body with perfect thought. Affirm, "I have strength; I have vigor, I have health and I have harmony; I have beauty; I have youth." Fill yourself full. All belongs to you. Don't get up and say, "I have rheumatism; I have the backache; or the stomachache; or a cancer." You will have everything you think, if you think along those lines long enough. That is the difference. Proper thinking builds you up. Stand by it. Know that these things are true. They are not platitudes, but they are true as two and two make four. Always it is the failure in your own conduct. Then think right.

It is so with our associations with the world. Some people are so filled with sunshine and universal love and universal good that everybody that comes in contact with them is pleased. They throw out a radiance wherever they go and it does good to the world. There are others whose faces are so sour and so ugly that if I were a woman I could measure them up instanter—a man can't do it quite as quick as a rule, but the woman can do it instantly—and the woman says, "He is no good, I don't like him at all." His face became that way by improper thinking.

Bring to the world a heart filled with love to God and love for your fellow. Don't be seeking to hate somebody. Of

all the vile things in the world the vilest is to have a heart filled with hate. It is the worst thing in the world for you. I have had patients to come to me and say, "Well, I can forgive everybody but So-and-so. He has treated me so mean that I can't help hating him." You can't cure anybody of that kind. Never is anybody healed through this Divine Science whose heart is filled with hate. You can't do it. The only power that heals is universal love, and you have got to get in the line of universal love. When you find a patient that is hanging off, and you do not know why he or she does not respond, treat that person against hate. There may be a latent hatred. Treat the patient for love and God Almighty and His perfection; treat along that line and see how soon the person will begin to write you, "I am better." You have destroyed, through the subconscious, the demon of hate. Never under any conditions have a thought of hate; but, on the contrary, let love alone fill you from the morning till the night. Along these lines you can build yourself up; be strong; be healthy; be surrounded by happy environments; have all the money you want and have everything.

It is a painful thing to me when people to come to me and want to borrow money. How painful to think that persons will ever permit themselves to get into such a condition! There is no necessity for it. In the name of Heaven can't you understand that all the promises of God are yours? Then why can't you trust Him? You are looking out for some human aid, some human help. If I did not have a cent on the face of the earth there is not a person on the face of the earth that I would ask for one cent, not one cent. But I will never get into that condition. Why? Because

I know where mine is, and the good that belongs to me, under the same law, belongs to us all. Don't rely on some human personality. Go to God Almighty and trust Him and you will have everything.

I wish I could make people understand these things so that they would practice them. The devil of fear is what

holds you back. You are afraid to practice them. You are afraid to be liberal. I am not speaking to this congregation alone, but to the world at large. Those are the besetting sins that are holding down this good, and if we can only enlighten the world and induce them to practice these axiomatic truths, harmony will be restored and perfect good on earth will be.

Doubting Thomas

IT is he who is responsible for most of the religious indifference of the day. He is so talkative, this questioning Thomas. For the last decade "critical doubting" has been the shortest road to notoriety—which is the mere spook of fame, to be sure, but is valuable commercially. The endless questioning whether there be punishment in a future world; the prattle about "higher criticism" that has been on Thomas's tongue with little study as to what it means, except a general aspersion of the Scriptures; the utterance of postulates followed by long statements of conclusions to these long-sounding subjunctives—all this process is bearing fruit. A multitude of busy people wake every Sunday morning with a queer sensation. "This is the holy day—or it used to be called holy. It is the day for church. But what do they set forth? Who is settled enough in his own belief to guide mine? It is, with some exceptions, probably, the day for questions about religion rather than the assertion of religion."

Probably all this could not be otherwise. Possibly it is the dust in our orbit through which the globe must pass. But

it is not the less unfortunate. It is the real cause of non-churchgoing. Man is rational. If he is to do a thing, he asks, "Why am I to do it?" If he is to go to church, the object is a rational consideration. Suppose, therefore, he concludes, "I will wait till these people settle upon something. Then I will go and receive it at their hands." The average merchant is too much fatigued by his secular work to enjoy metaphysics or discussions that rest his tired wing nowhere. Nor is he fitted by mental habitude for the process. It simply increases his religious confusion. In the division of labor he pays his pew rent, or his subscription to the theological schools, or denominational press, and wants to buy products that are real.

There are a handful of men, mostly writers and talkers, who enjoy "investigation." Heaven help us! They have had their innings for the last few years, till we are investigated almost to shreds. They have torn all the splints from the old basket—the basket which simple prayer filled, as we worked for our daily bread. But they do not seem to weave in any new strands. No doubt they en-

joy their iconoclasm. But the plain people, the men and women who are doing the work of this world, are distressed as they cling to the old basket by the self-same handle their pious mothers and fathers put into their young hands.

By the way, those old people were a fine type. They were not very "high" on "criticism." They were very high on probity, truth telling, mercy, courage, reverence, and faith. They succeeded in founding a great state, the greatest and

grandest the sun ever shone upon. All the way from Plymouth Rock to the Aleutian Islands their crude and simple trust in the God of Abraham and the Christ of St. Paul has been a decidedly safe basis for a republic. Old Eliot, whose ashes lie in a weed grown cemetery of Boston, subdued the earlier savages with his "blessed Bible." The most effective subduing that was ever done with the American savage was not with flintlocks, but Bibles.—*New York Mail and Express.*

Life

WE are often asked what is life? If there be no life, truth, intelligence or sensation in matter, what is life? We learn from the Bible that God is Life, but again we ask who knows what God is? We know that God is Good, is Truth, is Love, is Life, and is Light, but as to what God is who further can say. We know that God is Spirit, but do we know what Spirit is? This question comes up often and asks for solution as we are studying of the Great Father and His works.

So with Life. We know that when God breathed into man the breath of life he became a living soul, and it was this same breath of Life that was breathed into all animate nature, the flowers of

the field, the grass upon the plains, the trees in the forest and all animate nature breathe this breath of Life. The fishes of the sea and the fowls of the air all breathe this breath of Life, and all of that which does not breathe has no Life, and there is no life in it. You take the leaves of the trees, of the flowers, and of the plants and they are the lungs through which this breath of Life sustains the life within. This same life and the same breath goes out through all, and all has this Life until it again returns to the Power which gave it, then all is silent with the silence which knows no wakening, for the Breath of Life has returned to the God who gave it.

Have to do with nothing but the true,
The good, the eternal—and these not
alone

In the main current of the general life,
But small experiences of every day.

Always the soul says to each of us
cherish your best hopes as a faith, and
abide by them in action. * * * Such
shall be the effectual fervent means to
their fulfillment.—*Margaret Fuller.*

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Unchain the Truth

BY the time this NEWS LETTER is fairly before the people, the Presidential election will have passed and people will have returned to their normal condition of mind, and forgotten the ex-

citement and harassing conditions of the national campaign and politics. Politics are all right and it is the duty of every good citizen to promote such principles as he believes are for the possible advancement of the nation, securing prosperity and happiness to all. One of the bright stars of the future is that through this religion, where all is love and harmony, the time will come when these discordant elements will have passed away, and we will look from the standpoint of Love and these wars, politics and heart-burnings will have passed away, and love of God will be the beginning and ending of our life; we will live in it and be happy.

Considering the so-called hard times and excitement incident to the political campaign, the work of the church has been going on with much ~~success~~, even phenomenal. Our church in Washington has larger audiences than it ~~ever has had~~ in any year so far at the commencement. There seems to be a growing interest and desire for this Truth, which is most gratifying to those who are seeking to spread it throughout the world.

We call especial attention to our holiday book offer, appearing on another page, and hope and trust our friends will send out as many of them as possible. No better gift can be given for Christmas than a set of our books, or one of our books. They are all nicely bound and printed on good paper, and they teach the Truth which gives freedom.

Owing to the fact that I am delivering a free course of lectures in Washington, which are published in the NEWS LETTER, teaching how to heal the sick, and also to this Presidential election furor which has passed over the country, we have concluded to change the date of the private class teaching until February. The date on which it will commence will be given in the NEWS LETTER later. We think this better for many reasons, and

desire that all persons living in Washington should take the lesson course through the church, where they can take it free, and save me a great deal of laborious work in giving it to the world from the platform. Those of our friends who have written us regarding the class in November will receive a letter of explanation why we do not think it best to teach in November. Those in Washington will be told from the platform.

Lovingly yours,

Oliver C. Sabin

Bishop.

The saloon is truly the "poor man's club"—to beat and bruise his poor brain into a state where he cannot think or plan wisely. He frequents it to the injury of his body as well as of his soul. It lures him away from his home on the week day and from the house of God on the Lord's Day. It robs him of his hard-earned cash and begets in him habits of idleness and dissipation, which, in the end, unfit him for the duties of life and make him a drain upon society. Andrew Carnegie once said he attributed much of his success to having never entered a saloon and never allowing the contents of a saloon to enter him.

I am the expression of a perfect thought of the Divine Intelligence. Today I shall so live as to reveal that thought in its highest conception—Florence Fox.

Here are some facts about the Old Testament that it took one man three years' time to figure out:

There are 39 books, 929 chapters, 23,214 verses, 590,439 words, and 2,728,109 letters.

The middle book is Proverbs.

The middle chapter is Job xxix.

The middle verse would be Chronicles II, xx, 18, if there were a verse more, and 17 if there were a verse less.

The word "and" occurs 35,543 times.

The word "Jehovah" occurs 6,855 times.

The shortest verse is Chronicles I, i, 25.

The twenty-first verse of Ezra vii contains all the letters of the alphabet.

The nineteenth chapter of the Second Book of Kings, and the thirty-seventh chapter of Isaiah are practically the same.—*Hebrew Standard*.



Laughterland

ALL aboard for Laughterland—
 'Tis a pleasant place,
 Where the sun of happiness
 Shines in every face,
 Where the cares of this old world
 Quickly are forgot,
 And there's never a cloud,
 Any pain or blot!

All aboard for Laughterland,
 Region of delight!
 Can be reached by any who
 Goes about it right.
 First you shake your troubles off,
 Then begin to smile,
 And you'll get to Laughterland
 In a little while.

Children dwell in Laughterland,
 'Cause they do not know
 What makes grown-up people bear
 Burdens as they go.
 Light hearts seek for Laughterland,
 Optimists go there—
 Guess it is the gladdest place
 Mentioned anywhere!

—*Birmingham Age-Herald.*

Teddy's Trust Company

LUCY C. KELLERHOUSE

In "Wee Wisdom"

THE Mayberrys thought they had troubles. Papa Mayberry had gone away the year before on a long journey. He would never return; but they were to go to meet him, one by one, when word came. That might be many, many years hence; in the meantime Mama Mayberry and the two children tried to do what papa had done—keep the fire burning and the pot boiling.

The first thing that Mama Mayberry did was to keep boarders. After a year of this she sat down and counted up the two columns of "credit" and "debit," and found that the bountiful table which she had spread and her moderate charge had left her in debt. Hilda was going to high school, after which she hoped to teach. Teddy went to school and sold papers.

"I cannot help feeling discouraged," said Mama Mayberry. "I do not see how Hilda can keep on at school. She will have to go into a store."

Hilda sighed as she looked at her school books. "Don't cry, mama," she said bravely. "I will help all I can."

"I will try dressmaking next," said Mama Mayberry, "but I don't believe I'll succeed."

Teddy looked up from counting of pennies.

"Of course you won't, mama," he said gravely.

"I don't see why I shouldn't," she said with some energy.

"Mama, I've changed my mind; you because you said you knew you wouldn't,

because you said you knew you wouldn't that's all."

He went on with his little pile of coin. "It's this way, mama," he said, sitting back on his feet like a little Turk, and looking up at her, "if you don't think you're going to come out all right, why you won't. It's settled right there. You're thinking of the *outside* things that are going to happen; and not of the *inside*, real, true part that makes all come out right.

"Mama," he added, "I'm the man of the family now. I'm little, I'm only eleven, and I can't do so awfully much; but I feel I've got to take care of you and Hilda. I have a plan, and when I've got it all clear in my mind, I'll tell you all about it."

Then Teddy went on stacking up his pennies, for that was the business before him just then. Mama Mayberry, having caught his spirit, said that she would buy a new sewing machine and pay off monthly for it, and Hilda must continue at school.

Teddy put away his pennies in the family pocket-book. Then he sat down and wrote, in a large, plain round hand the following words upon a large bit of cardboard:

TEDDY'S TRUST COMPANY.

"It's this way, mama," he explained, "whenever you or Hilda or I want anything, we must go to the Trust Company for it. We are really the Trust Company ourselves. Now, say you want a new sewing machine; if you trust real hard

and true you'll get it. How do I know? Why, didn't you read to us these very words, 'Ask and receive that your joy may be full.' It's God's way of doing things, and we must do this way. He is the big stockholder of the company and supplies everything. The capital is awful big. It just has no end. When we think of outside things, we forget all about the inside capital, which we can all draw on and keep drawing on. We just give our note, which reads like this:

PLEASE PAY TO THE UNDER-SIGNED WHATEVER HE WANTS.

(Signed in faith).

TEDDY MAYBERRY.

Hilda was smiling. "I need a new dress," she said.

"Then open up an account with the Trust Company," said Teddy promptly; "only instead of putting in, you draw out. You just put in *trust*. You might just as well have a new dress as 'the lilies of the field.'"

Mama Mayberry had clasped her hands and they lay folded in her lap. Very softly she repeated:

"Consider the lilies of the field; they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these. If God so clothe the grass of the field, how much more will he clothe you, O ye of little faith?"

This is a practical age, believing in material things; yet the spring of pure water breaks through the mountain side, and lives from age to age, the same spring

of truth to quench the soul's thirst. Teddy had found a spring of clear water.

"Now that papa's gone away, we just have God," he said. "He knows how things ought to be, and he's going to take care of us. We musn't stop to worry, but just go ahead. Things come to us 'cording as we are ready to receive them, so if we just fix ourselves right we needn't mind the rest."

Mama Mayberry knew this was true, and she used to think she believed it was true when papa was alive and all was well. Now, however, she made up her mind to *know* it was true, so she cheerfully took stock in Teddy's Trust Company, paying in faith and receiving in supply.

How did the Company prosper? What a question! Water seeks its level and faith finds fulfillment; so if you think you have trouble, start a Trust Company of your own, and you will find that you never can overdraw on the capital stock. When you throw a ball up it obeys the law of gravitation and comes down; and when you *trust*, you receive. Your faith obeys another law, and God's laws never fail.

So, of course, Mama Mayberry got her sewing machine; and then she drew largely upon the Trust Company and got plenty of custom. Hilda went to school, and had two little pupils after school; and as for Teddy, he sold papers to his heart's content; and though this isn't a fairy tale, but one that can happen any day, "they lived happy forever after."

"Do your best when in the schoolroom;

Do your best at work or play;

Do your best whate'er befall you—

Do it bravely day by day."

"A great and holy love and faith can free *you*, here and now—free you from all strife, all struggle, all pain, all woe and misery."

Just Being Happy

JUST being happy is a fine thing to do; Just being happy helps other souls along,
Looking on the bright side
Rather than the blue;
Sad or sunny musing
And your own sky will lighten
Is largely in the choosing,
If other skies you brighten
And just being happy
By just being happy
I brave work, and true.
With a heart full of song.

—*Magazine of Mysteries.*

THANKSGIVING SONG

Summer is gone, Autumn is here,
This is the harvest for all the year,
Corn in the crib, oats in the bin,
Wheat is all threshed, barley drawn in.
Carrots in cellars, beets by their side,
Full is the hay loft. What fun to ride!
Apples are barreled, nuts laid to dry,
Frost on the garden, Winter is nigh.
Come, let us thank the dear Father for all,
Winter and Springtime, Summer and
Fall.
All thine own gifts to thee we bring,
Help us to praise thee, Our Heavenly
King.

—E. S.

Dear boys and girls, did you ever take a magnifying-glass and look at a small cut on your hand? It looked very large and ugly to you perhaps and then you talked about it and it seemed to be quite a serious matter. Older people than you often make the mistake of magnifying their troubles. If instead of thinking of the seeming disagreeable things that happen, think with all your might of the bright, joyous things and you will find that the "disagreeables" vanish, for there is no room for them. The "rose colored spectacles" have displaced them. Let us all find our rose colored spectacles and keep them on.

Love

Who lovest most is nearest kin to God.

—*Ella Wheeler Wilcox.*

NO word is more in thought than this word—Love. No word is dearer to Life—none so sweet upon the lip. The highest expression of Life is in the affirmation—I love!

So highly has man esteemed it, that he has made it the crowning quality of Deity, and those who would not name

God as any other personified passion say, God is Love!

Since Man has thus enthroned Love, it must be the Great Passion in himself. But what is Love? This question rates with that of Pilate to Jesus, "What is Truth?" From the vantage-ground of twenty centuries is the answer, Love is

Life transformed through the Human Soul into Conscious expression.

I love! O the power of that I! I live! I think! I love! I am! Who is this I? What is this Life? What is this Thought? What is this Love? What is this Life that loves, this love that thinks, this thought that says I? They are one!

Beyond the I, besides the I, there is only Power—Omnipotence.

In and through this I, Omnipotence is able to manifest as Life, Love and Thought—as I.

In the Absolute, there is only Power, the possibility of Being. From this primal condition, Power evolves into another manifestation of Itself, and in plant we have Life. Through the vegetable, Life evolves in animal into Consciousness, where the Absolute Power acts, instinctively, the Intelligence that it is.

Through the brute, Power having taken these primary steps, Attraction, Life, Consciousness, takes in Man the next step that gives to Itself a Conscious Individuality. It becomes Self-conscious, becomes an I! This I is Nature's masterpiece. She can make nothing higher. This I has infinite possibilities for expression, for unfoldment. Beyond infinite possibilities, there is nothing to gain. In this "I," the Absolute finds unlimited expression. Life in the Human Soul is

transformed into Love. Through the Human brain Love is transformed into Thought. The mere attraction in the rock has been evolved into Love; the life of the Plant, into the power to think; the consciousness of the brute, into the I AM.

Until Man, no love; only the instinctive feelings and actions that develop into Love. Man alone can love and say, "I love."

There is, therefore, only Power in the Absolute. To man it is not Power or no Power; it is more or less Power. Love being Power transformed, it follows that it is not Love or no Love; it is more or less Love.

Love being only Life transformed, it follows that Life and Love are limitless. It is with the individual himself to say how much. The more he loves, the more God he expresses. Therefore the poet is right in saying that we are most kin to God when we love Him most. God is Love expressed through the Human Soul. There alone Love is. There It, the Absolute, is Love. The measure of a life is its measure of Love. Where Love is, God is. The cure for all ills of body is more of God; that is, more of Love. To cure industrial ills, more Love. To cure national ills, more Love. For "Love is the fulfilling of the law." Love is the law.—*Now.*

Two-year-old Sleeping Beauty awakened the other morning from her deep sleep of peace, opened her blue eyes, looked around and smiled sweetly. There was nothing to disturb her serenity. Her only remark, a general caress, was: "I love evysing and evybody." With this she closed her eyes and was

off for another nap. Happy for the world it would be if all might have the same happy, loving heart. But this Love of inexperienced innocence must give place to the emotions of maturer life. May the Love, instead of knowing blight, become only sweeter as it ripens.—*Industrial School Gem.*

Love

THE grace that we should strive to increase is love. It is the refining power that lifts one above the earth and casts off the gross things that hold him down. Love is supreme among all the graces of the spirit in the most proper sense. This is the fire our Saviour came from heaven to kindle on earth. It is one of sweet, tender union that makes glad the heart in the kinship of man and his Creator. Of this we have an illustrious instance recorded in the sacred volume, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And God so loved the world that He gave His only begotten son, and through love became poor that through His poverty we might inherit the riches of eternal life. Love is to be directed to the double object of God and our neighbor. It is the highest part of the divine image in us. It is the most satisfactory thought of the Deity, and more expressive of His blessed nature than any other single attribute. The most proper conception that we can form of God is love, directed by infinite wisdom and exercised by omnipotent power. All things are present to the knowledge of God, and in His power and possession; but love is essential perfection, and in God alone do we see the supreme manifestation of the highest conception, with the sweetest powers of love, that is ever presented to the mind, and it is the productive principle of all Good; it transforms and infuses the Divine temper into the soul.

In the acts of other graces we obey

God; in the acts of Love we imitate Him. Love gives value and acceptance to all gifts and graces and their perfection. It comforts the afflicted, relieves the indigent, and gladly directs those who want counsel. It is the vital cement of all mankind. In the universe of conversation reciprocal kindness is the blood and spirit of society. Love gives a charm and makes the circulation of the spirit through every fiber, and tones and electrifies the heart, and thrills as it fills every minute part of our being.

Without love it is impossible to please God; with it we are His accepted children, and heirs of God and joint heirs with Jesus Christ, our Elder Brother.

"Though I have the gift of prophecy, and understand all mysteries and all knowledge; though I have all faith, so that I could remove mountains; though I give all my goods to feed the poor, and my body to be burned, and have not love, it profiteth me nothing." It is but the sacrifice to vanity, the offering of mortal mind to please the vain emptiness of materiality.

It is not the richness or the great intrinsic value of a gift, but the love of the giver that makes it acceptable. This is illustrated most beautifully in the poor widow's two mites, which were made by Love of burnished, shining, and dazzling splendor, and its beauty has not faded through all the ages, and its luster has not grown dim with the lapse of time. It was so brilliant an offering that it caught the eye of our blessed Saviour, and his lips spoke words that ran tingling to the stars and circled the earth,

and have echoed from the loftiest mountains and the deepest valleys, and over sea and land to every kindred tribe and tongue—"She hath given more than they all." These words were spoken to show the appreciation of the All Good, the great God, of sweet love and devoted and unstinted consecration. Her offering, cast into the treasury of the temple, was of far more value in the Lord's estimation than the rich offerings of silver, and of gold, and of precious stones; for she gave her heart brimful of love. This is what imparted the great value to her gift, and made it as immortal as the Love that sanctified it. If gifts are made by the willing mind and loving heart, the offering is accepted according to what a man hath, and not according to what he hath not. He may be a pauper, draped in the habiliments of sorrow from the crown of his head to the soles of his feet, with the dogs as his only messengers; yet with Love in his heart he is esteemed worthy by the Father to have a convoy of bright-winged angels sent from the halls of glory to escort him back to his native skies.

Love is the perfection of law, the sum and substance of every precept. All virtues—prudence, humility, chastity, temperance, fortitude, benevolence—are only Love diversified by other names. Liberal Love gives to the poor, relieves the suffering in body, mind, and estate. Patient Love forgives injuries, prays for our enemies, and with fortitude bears the burdens that are laid upon our shoulders. It is the end and perfection of the gospel, as it is the bond that unites and fastens with its invisible bands, and strengthens the soul of all Good. It is love to God that draws forth all the active powers of the soul, and, in obedience to this love, the very soul is led into

entire conformity to His nature and obedience to His will, and raises us to a far greater eminency of holiness than the clearest knowledge of precepts and rules can do. Love never faileth, thinketh no evil.

Tertulian said, "He is the best Christian who most seldom falls and speedily rises." Nothing so gives us the power to remain firm and bear the great burdens laid upon our shoulders with fortitude as to be filled with love. It is an inspiration, and causes a man to laugh in the face of sorrow, and turns its dark chambers into a lighthouse of day; to drive away the voice of mourning and bring the voice of songs and rejoicings. It is the power that subdues mortal mind, and strengthens the good within us. It is the something that enables us to realize that God is within us, the hope of glory comes to us, the joy that is divine and the power which enables us to love our neighbor as ourselves, to pray for those that spitefully use us, and to say with a voice echoing the sentiments of the deep recesses of the soul, "Father, forgive them; they know not what they do." It is indeed the fulfilling of the law. It chases away all evil and puts it beneath our feet. It is the light that comes from the face of our Saviour and illuminates our pathway, until we need not the light of the sun nor of the moon, for the Lord God will give us the light of Love that shall grow brighter and brighter until the perfect day. Let us live in the spirit of Love; let us think on lovely themes, or a life of love. Ours is a mission of love; and of all people that live there is none that is so fully taught the importance of living a life of love, unmixed with error and freed from all dissimulation, than the Christian Scientists. God is Love—Love is God.

Cultivate Your Will

THE omnipotent Will of God is holding worlds and universes in obedience to a harmonious order. You stand in the highest order of created beings, and you have the ability to come in direct contact with the Divine Will, to the end that it may express its purpose of perfection through your whole nature. Develop the divine will within you by exercising it. You can cultivate such a mighty force of will by the constant assertion, "I am, I will," that every temptation will be overcome and every bad habit transformed into good by the awakening of this mighty attribute of your divinity. These affirmations will give you the god-like power of dominion.

I am a living soul of God. I will realize the majesty and glory of my divine soul. I will feel constantly that I am an

angel of light and love. I will exercise my dominion over every negative condition of body and affairs. I will conquer all evil. I will resist all temptations. I will live the pure life of Christ in the flesh. I will fill every organ of my nature with healing life. I will express the perfect life and health that exist in my soul. I will become such a magnet of love that harmony and prosperity will surround me on all sides. I praise the Father for this mighty power that is now mine. I praise Jesus Christ that my soul's highest aspirations are now quickened and awakened by His Holy Spirit. I will walk hand in hand with Jesus Christ in making His life and power manifest, and help establish His kingdom on earth. Praise His Holy Name.—*Vitality.*

When Trouble Is No More

EVERY one has trouble, either real or imaginary. It is a thing that is real because we all recognize it, cater to it and help its growth by worrying ourselves into a state of mind that makes mountains out of mole-hills. We go to bed at night troubled by thought of what the future may have in store for us. Now there is no question but that every man, woman and child has something to do each day that requires some thought and effort, and it is quite true that all work and thought carries with it a certain responsibility and duty that has a tendency

to unsettle the mind, keep one in a constant state of tension and thereby results in worry and trouble. Americans are too prone to look for trouble where none exists, too fearful of what may happen, but is not likely. As a people we are restless, uneasy and ever pushing and rushing ahead. This has made us great, made us a strong-willed, verile world power that other nations respect and admire, but with it has come an ever-menacing danger of going over far, becoming hysterical, excitable and not sure of ourselves.

Constant and ceaseless worry over real or imaginary trouble is apt to unbalance the strongest man, make him weak, afraid, timid, and in the end a physical, moral and mental wreck. It is, therefore, a duty to be careful, to hold ourselves in check, to banish needless worry and trouble. Do your best now and always, for that is all you can do. No need to fret and worry and keep the mind in a never-ending rush of unrest and excitement. It is this that breeds trouble. And remember this. There are three ways to take troubles: First, forget them. This is

weak and senseless, for it cannot help or cure and is the way of fools. Second, worry over them. Many intelligent, able men, in fact, all the world take troubles thus unwisely. This way does not cure them; it aggravates and increases them. Third, recognize and thus conquer them. See the good and pass the evil by. This is wisdom and it is the course the wise and great man adopts who intends and expects to lead and accomplish. Take trouble so and it will soon be forgotten and be no more.—Folger Barker, in *Freedom*.

The Law of Success in Business

WHAT is the law of business success? Every business man will give you a different answer, and will lay to that one all his prosperity.

But down under all this diversity is there not some fundamental law that each one, though perhaps unknowingly, fulfills? Yes. The law of belief or expectation.

One of the laws of the human mind, or soul, is that whatever the soul aspires after, reaches for, *and believes it can have*, will come to it. Christ knew and tried to teach men this law when he said, "Whatsoever ye shall ask * * * *believing*, ye shall receive;" and again, "All things are possible unto him that believeth."

It is the rich man's belief not only in himself and his powers, but actually in his success, that makes him successful. A man used to financial gain expects it, believes that it is one of his rights and the idea of failure hardly occurs to him;

and the more he gains the stronger does this belief or expectation become.

"Unto him that hath shall be given," etc., is the great exposition of this law, because "he that hath" sees in his very *having* reason to expect more.

Possession gives faith, confidence. It is easy to expect success with a full pocket. But "he that hath not" is usually expecting another loss; at least he fears it, and thus he unconsciously invites it.

But you say, "If one is a failure, how can he believe in his success?" Very easily. There is another law of the mind which provides that any proposition which is repeatedly insisted upon (even against belief at first) eventually will be accepted as true, and the more one tries to believe in it the quicker the process. This is the secret spring of the door of success.

Never allow that you are a failure. Always insist to yourself, mechanically, if need be, that you are gaining, are winning, are a success. Let him that hath

not, refuse to see the loss; let him insist upon it at every moment that he is a success, and gradually he will come to believe it down in his heart. When that time comes he has a guarantee of its appearance in his pocketbook.

"Unto him that hath shall be given" is not an injustice, but an equitable law of the human soul, teaching that cheerful, expectant belief is better than worry.

Men who keep the ten commandments intact often consider it hard that the unprincipled scoundrel wins where they fail, but that scoundrel has (probably unwittingly) kept one commandment, as important as any of the ten, while they have broken it—the command to believe—and it is the one of all that they most "need in their business."

In brief, then, insist on seeing the bright side always. look only at your progress,

forget your failures, magnify each success, till you come to believe that you *can* win; then the mind or soul "will do the rest."

But don't scan particulars too closely; so that if this particular wheat deal falls flat, you lose faith. Look at the general trend of affairs and the particulars will take care of themselves.

Use this prescription upon yourself while waiting for the car, walking down town, at every spare moment. Insist that you are lucky, prosperous, gaining; and sooner than you think, you will not need to say it, for other people will tell you so. And if you ever doubt the law, test it by the rich or successful men you know. Did you ever see one who was not confident? Or did you ever see a cheerful, confident man who wasn't prosperous. The formula is simple. Try it. —Ashley Miller.

Knowledge is Power

"Does the trouble lie in the want of faith, and that virtue of virtues—patience—whilst waiting results? It would further seem that one cannot demand or even appropriate the nature of *I am* without first gaining those virtues."

Again and again must it be said that the scientist works from knowledge and not from faith. We learn that *I am* is limitless in every direction, and that an unbounded belief in that limitlessness makes it visible to the eyes. That is the base of all the work done. Every fit of temper is cured through knowing that man is limitless love and wisdom, and knows no anger; every headache through

understanding that in Being there is no harmony, and by putting one's self in that mental attitude; every illness cured is cured in the same way—jealousy, malice, envy and dislike through the knowledge that a Being already full of Love and perfect in every detail cannot envy another. He puts himself into that attitude mentally, and stands by it until it is expressed or manifested.

If a man has eight hundred thousand pounds invested at three per cent., he knows that there must be a certain sum in the bank for him. He draws out that sum, not through faith that the money is

there, but through knowledge that it is there.

Even so is it with those who have learned what it means to say *I am*. They know that within themselves is an exhaustless power, an unerring Wisdom, an enduring Love, and a life which never

ceases. They know that when they say "I" it is the same as saying, I am Wisdom, and Love, and Power, and Life. They know it, and know that because of it they can make their conditions correspond to that claim, "Knowledge is Power, indeed."—Alma Gillen.

A Matter of "Principle"

MARY VAUGHAN

WHEN a man and woman marry the affections they bear each other represents the real capital with which they start life. It is their "principal."

Immediately after marriage one of two things happens: Either the principal is increased by the interest it draws, or it is diminished by the daily drafts made on it.

Accumulation is the order of the day. Why not take advantage of the prevailing instinct to insure yourself against marital bankruptcy?

"As to the means?" Simplicity itself is an involved process compared with them. You take the original love you bore your husband—or wife—on the day of the wedding. Then you begin to pile up interest.

Every cheerful "good morning," every repressed inclination to grumble; every time you hum; every little gift you buy, and last, but oh, by no means least, all the words of praise you speak—all of these are available assets.

If from a material standpoint it is "a disgrace to die rich," is it not equally true that, from an ethical standpoint, it is a deeper disgrace to die poor in those qualities which have made for the human happiness of one's chosen mate?

It has been shown how one may increase his stock in trade of joy. Of the other side of the question, how best to deplete it, nothing need be said.

There are those who, with the ripened judgment of mature years, are standing aghast at the ruinous drafts presented over their signatures. They are Love's bankrupts—and they know it.

Such will lay down this paper with the thought that, if read ten or twenty years ago, this article might have been effective. Now it is too late.

Long ago the account was overdrawn. They have no balance.

To those it should be said (with all reverence) in His name create one.

Take pleasant memories as a nucleus for the new account you are to open with happiness. If your wife or husband evinces surprise at your altered course, why, place a marked copy of this paper with artful artfulness where he or she will be sure to read it. Ninety-nine times out of a hundred you will be cooperated with. At any rate, the experiment's worth trying, and let's balance our books today.—*New York American and Journal*.

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 the bed each night for twenty-five years, expecting to find a burglar, at last found him. Her fear invited him. The power of good is so strong that if you have faith in it nothing can prevail against it. Mountains can easily be moved by it. It is so strong that even your fears cannot bring misfortune upon you once in a hundred times trying, but, if you continue to entertain fear as a welcome and honored guest, by and 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 will be chained. There is no devil, no hell, no evil, except as you create them by your fears. There is but one power, and it is on your side—for you, near you, about you, within you. Trust it. Trust yourself. Trust the universe. Trust the law. All is good, everywhere, all the time. Have faith. And again I say unto you, have faith. And after that, have faith.—Hugh O. Pentacost.

Faith

"According to your faith be it unto you."—Matt. ix:29.

According to the words of Jesus in the Gospels, we are to find out what our faith is and then carry it out in our actions. We all have faith in God, the power all present and all knowing. We believe that we are the children of this power; we believe that our neighbors and friends, relatives and mankind universally are equally the children of this great Creator. We therefore believe in the di-

vinity in ourselves and in all humanity. If we are to live out our belief, we cannot help believing in the success of all that we undertake. Our faith heals us of fear. We "fear no evil for Thou art with us." Our faith enables us to work, hope and trust. It keeps us in active sympathy with all that concerns our fellowmen to-day. Our faith keeps the mind full of Christ ideals, and enables us to carry them out in every-day life; in full accord with the necessities and conditions

of the day in which we live. Our belief in the unity of all goods keeps us in that happy, hopeful, trustful state of mind that belongs to all who realize that they are the children of the All Good.

In demonstrating our faith in the deeds of everyday life we are enabled "to prove all things and hold fast that which is good." If our belief is impracticable it will soon be proven to us. One of the heroes of our age carried out his ideals of faith in freedom for children in the school room. He believed that children should only study those things that were of great interest to them. So he would begin with a certain study, and, if it did not appeal to the school, he would take up another and another, until he found the one that gave the pupils delight. The only inconvenience in this method of teaching, he declared, was the demand of

the children for so much of it, that they were unwilling to leave the school room until far past the hour for closing. Thus, to demonstrate his faith in this method, he was obliged to sacrifice much of his time beyond the school hours, which we imagine he did gladly. How many school teachers in our present system must give much of their time beyond each afternoon session, in compelling children to study the lessons that they rebelled against learning during the study hours? This same teacher's great faith in non-resistance was carried out by teaching children to give material blessings to those who struck or sought to injure them. Teaching them indeed how to forgive those who were against them, and how to bless them in a way which they could plainly understand meant "I forgive and love you."—*Harmony*.

Be Patient, Work Honestly and Faithfully

PEOPLE make a great mistake when they try to give or do as little as possible for what they are paid for; this is a short-sighted, suicidal policy, since from a purely selfish point of view, an honorable, active, generous temperament cannot but tend in the long run to one's personal advantage; if there appears to be inadequate compensation, yet the lessons that may be gathered from experiences alone shall become rightly utilized, of far more value than what the most extravagant demand would expect or call for.

As long as we keep acting, responding to our ideas as they are born in us, continually on the march, not afraid to enter untried paths, we shall not fail to achieve.

The explorer will always discover—and this is invention or creation. Though we may not clearly see how this can be so, yet it is true that faithful, unremitting activity never fails. Only the man who stops can fall. True, there may be blockades at the end of some roads, and we often have to retrace our steps; but the never-failing guide of Experience counts all steps as valuable lessons in the spiral rounds of life's evolution; and, indeed, complete development would be impossible without retracted and repeated steps.

While one should not make unnecessary changes in his line of action, yet when seeming failure presents itself, then may be the time for branching out in new directions, instead of giving way to a

false notion of one's incapability to meet circumstances. As long as there is any untried field there is no excuse for imagining one's self to be defeated. There

are unlimited fields before us; we are simply to choose our own ground, for Desire is a creative force, and will lead to achievement.—*Fred Burry's Journal.*

What Wise Men Say

SHAKESPEARE says: "Great men should drink with harness on their throats." Most men whether great or small who do drink have a harness on their throats and the rumseller holds the reins.

Plato says: "A drunkard is not profitable for any kind of good service." Nevertheless politicians and office-seekers seem to use them to good advantage in promoting their ambitious ends.

Zimmerman says: "Troops of furies march in the drunkard's triumph."

Dryden says: "'Tis wisdom to beware. And better shun the bait than struggle in the snare." Good advice to young men.

Burke says: "Where bad men combine, the good must associate, else they will fall, one by one, an unpitied sacrifice."

Sophocles says: "When the cause is just even the small conquers the great."

St. Augustine says: "Drunkenness is a flattering devil, a sweet poison, a pleasant sin which whosoever hath, hath not himself. Which whosoever doth commit, doth not commit sin, but he himself is wholly sin."

Sherlock says: "Those men who destroy a healthful constitution of body by intemperance and an irregular life, do as manifestly kill themselves as those who hang, or poison, or drown themselves."

Paul says: "Temperance; against such there is no law."

Horace says: "Drunkenness makes men at the same time confident and imperfect."

St. Clement says: "I admire those who desire no other beverage than water—the medicine of a wise temperance—avoiding wine as they do fire."

A Chinese Proverb: "As a tiger in a wood so is wine in a man."

Dr. Guthrie says: "I have four reasons for being an abstainer, viz: 1. My health is stronger. 2. My head is clearer. 3. My heart is lighter. 4. My purse is heavier."

Plato says: "We must abstain from drunkenness." Our modern philosophers say we must encourage it. But then Plato was only a heathen and did not understand advanced (?) civilization.

Bruce says: "I lay down, then, as a positive rule of health that spirits and all fermented liquors should be regarded as poisonous."

Sir Benjamin Brodie says: "I cannot doubt that, on the whole, the condition of mankind would have been much better if alcoholic liquors never had been within their reach."

Socrates says: "The soul is full of error and deception, when the mind is darkened by strong liquor."

Socrates says: "There is no differ-

ence between knowledge and temperance; for he who knows what is good and embraces it, who knows what is evil and avoids it, is learned and temperate."

Dr. F. R. Lees says: "Temperance is the right size of things."

Dr. Geo. Duffield says: "The Greek word *eukratia*, translated temperance, means abstinence—universal and total—from evil."

John B. Gough says: "Since ninety-nine out of every hundred of ruined

men are ruined by drink, let us rescue the perishing, and carry to the drunkard the Gospel of Hope and Deliverance."

Lord Bacon says: "All the crimes on earth do not destroy so many of the human race, nor alienate so much property as drunkenness."

Baron Liebig says: "The use of wine is quite superfluous to mankind. It is constantly followed by the expenditure of power. The drinker draws a bill on his health which must always be renewed."

Heaven

Man is learning that he must live in heaven *here and now*, with God and the Angels *here and now*, before he may expect to live in heaven *there* or anywhere, with God and the Angels. If we could be saved from darkness by what we believe or what we profess to believe, we would be in the glorious heavenly state immediately. But that is not the law. We must *live*, and *do*, and *work*, and love our way into the Kingdom. In a word, we must earn heaven by *righteous living* before we can enjoy it. We must win it by deserving it. You can not get something for nothing in either the spiritual, or physical world. As a matter of fact all of us are living in heaven, but some of us are asleep and dreaming and hypnotizing ourselves and do not know

that the Kingdom is within us and all about us. Wake up! Rouse thyself! The Kingdom is here!

"*Ye shall know them by their fruits.*" —St. Matt. vii, 16. Build on sand, and the house falls; build on a rock, and it stands. Build a character on Love and Righteousness, and it is fine, beautiful and enduring; build it on selfishness and meanness, and it is a low, ugly and shiftless character. The Law is Law. Two and two always make four. You reap what you sow. There is no magic way to health, peace and success; there is only law. Noble *living* makes noble lives. The eternal Sun shineth in the pure open-hearted God-loving man. The harvest is rich to him who sows seeds of love and righteousness.

I am strong in the Lord. "All things work together for good to them that love the Lord." We conquer discord without by harmony within.—*Henry Wood*.

Start each day with God, work through the day with God, and end the day with God, and then all your days will be joyful days of splendid success.

The Good Old Days.

WHY is it that mankind is forever looking backward to the long-vanished yesterdays and talking fondly of "the good old days" that are gone? They were "good old days" in some respects, but are by no means to be compared with the larger and grander present. To-day is the best age that the world has ever seen. It is vaster in its achievements, nobler in its knowledge, higher in its intellectual grasp, richer in its inventions, broader in its philosophies, grander in its educational and Christian facilities, and in all that goes to make up the advancement and happiness of man, than all the ages that have gone.

How small and narrow life would seem to us if we could be set down bodily in the midst of the environments of a century ago. It was a slow life, limited and fettered, and wholly unlike the strenuous life of the present. It was confined to narrow boundaries. It had not touched hands with the world, for that was afar off; the pulse beats of the nations were not in unison; their interests were alien and the different peoples were strangers. The lightnings had not been chained nor the giant Steam been harnessed to his chariot. Nor had he been made the right hand of power for the artisan and mechanic. The muscles of the human arm were the propelling forces of the workman, added to those of the patient ox and the horse. Had anyone suggested that the time would come when a large proportion of labor would be accomplished by machinery, and when we could traverse

the wide territory lying between the Atlantic and Pacific in the space of five days he would have been looked upon as a lunatic, a dangerous madman who should not be tolerated abroad.

Life in those old days was indeed slow and plodding, and its resources small. The tallow dip was not luminous; the big logs burned upon the hearth, but in their glow there was no daily newspaper to be read, no telegraph messenger knocking at the door, no ring of the telephone waking the silence, and no magazines or books upon the table, unless it were the Bible or a copy of the catechism. Creeds were rigid, sectarianism strong, and that Christian fellowship which exists today between churches of different denominations was not known.

And the world, how vast it was and boundless before the swift-going steamships had traversed the great seas, the lines of steel spanned the continents, the electric wires been stretched from ocean to ocean and the strong ocean cables linked the Old World with the New.

We are glad that those "good old days" are gone, that the morning of golden opportunity has dawned, that the day star of Progress shines clear and bright in the heavens above us, and that God's day for the regeneration and the uplifting of the race has come. It is the day of vanishing barbarism and the lifting of the shadows of savagry from the lands where cruel superstitions have reigned and darkened the world. The day when Christian civilization is occupying new fields and planting the ban-

ner of the free and the banner of the cross side by side in the distant Orient, as well as in the near islands of the sea. It is the day of missionary enterprise, when the Bible, the greatest civilizing agent of the world, is being carried to every land, bearing with it the sunrise of a new spiritual day, that will be glorious in its results to the race.

The old past is dead. "The good old days" are gone, for they were merely the stepping-stones to the more glorious future, and in the light of the lessons which they teach us we look forward and not backward to the more glorious day which the future holds for the world. The foundation stones for great achievements have been laid. God is in this world and His guiding hand is upon the mighty lever of human events, and His highest purposes will be fulfilled. The church is a greater power in the world today than it ever was before. It is the sounding anvil of God's power.

The printing press, too, is a wonderful force for the uplifting of men, and our rapidly multiplying colleges are one of the strong levers of our modern civilization.

And these good new days are ours. Let us make the most of them. The golden doors of opportunity are forever opening to us and we may build, if we will, great temples to progress, and tread the noblest highways of an enduring Christian civilization. With the Bible, the common school, the college, the church and the printing press as the cornerstones of American civilization, we shall endure through all time, a great, progressive people whose God is the Lord, and whose later days of power and brightness shall forever eclipse "the good old days" that are gone, even as the glorious sun of the morning eclipses the million twinkling stars of night.—*Magazine of Mysteries.*

Never Say Die

A HOMELY expression, but one New Thought all through. As an ordinary expression it means, "Keep your courage up," "Don't fear," "Trot right ahead," "Keep up your kick!" All these choice expressions have been given me because I asked for a literal translation of "Never say die." (The last, I am free to confess, is far beyond my comprehension!!) But that's all right. Never mind the slang—it's good sometimes, and I like it.

"Never say die" spells Courage—determination, and indomitable will which says, "I can," and sticks till Failure

cringes, and walks off baffled and beaten. Walks off—I mean runs off. "Never say die" is too powerful a foe to Failure to allow a walking retreat. It says, "Go," and Failure never even looks up—it turns tail and literally races away.

There is a man I know who for years has said "Never say die" and who, a few days ago, wrote it to me. This man has lived West—has conquered difficulties, has overcome obstacles—in short, has become. (It is not what we overcome, it is what we become that tells the story.) He has done so much in the country which he has made by right of

his "Never say die" that love, honor and fame are his.

Let me quote from a letter written by a friend of his:

"Day by day has he worked and planned for the betterment of our great Inland Empire; and day by day have we been under the influence of a life of supreme self-sacrifice, a life that, throwing aside all thought of selfish aims or selfish advancement, has all been directed toward the building up of grand, good homes and home surroundings that count so strongly for the true civilization. It has been my good fortune to have 'Major Fred' for a friend, and we fully realize that today we are better and truer men for such a friendship.

* * * Could you have seen him as we have seen him, caring for the distressed; ministering to the sorrowing and carrying the loads of the faltering brother, you could all the more fully realize the magnificent success of our 'Major Fred.'"

What a tribute! What a glorious tribute! And proud indeed, yet humble, must be the strong man who has brought out these words.

With these thoughts bombarding "Major Fred" from all sides, literally forcing their entrance into his consciousness, is it any wonder that his friend can write "magnificent success" next his name?

The only trouble is that we are apt to say and think money is success, and that if we have not money we have no success; and when we think of a successful person we think of a moneyed one. Well, that's all right, for he is successful; but bless you! if you write a letter satisfactorily it means success. You have succeeded in that which you started out to do. If you, my dear housewife, have made a batch of bread satisfactorily, that means success. You have succeeded in that which you started out to do. If you, my dear business man, have put through a project satisfactorily, that means success. You have succeeded in that which you started out to do.

To each one of us come our daily duties—to each one of us come our daily successes. We simply can not do a duty, and do it well, without making Success. And it is the spirit of "Never say die" that does it—don't forget that!

It is the man (or woman) who never knows when he is down who succeeds, and if we will only bear this in mind we will be the richer for it. Remember to do our allotted duties so accurately, so conscientiously, so willingly and lovingly, that each one completed means another success.

Keep the spirit of "Never say die" with you. Keep in mind each little success, remembering that small successes eventually mean big ones.—*The Mental Advocate*.

The successful marksman must steadily aim at the bull's eye in the target and not shoot away his powder in wabbling movements. What is done must be done at the right time and for the appropriate object.—Bishop Samuel Fallows.

You want to find God's home?
Gently, softly, this way come;
On the *door* you'll find the name—
"Jesus Christ"—all written plain;
"Knock!" The door swings open wide—
Only your pure heart inside.

Love

Love is the divine law of life, says *The Essenc.*

Like liberty, a great many sins have been done in the name of love, and yet true love is the purest thing in the world. The genuine can be told from the spurious in this way: The spurious thinks only of self and demands sacrifice from others. The genuine is ready to sacrifice self for the happiness of others.

When the Master would test one of His disciples he did not propound a catechism or a creed. He said: "Lovest thou Me?"

When asked as to the chief commandment He gave two, and love is the central thought of both: Love thy God and love thy neighbor.

In music, love is expressed by harmony; hate, by discord.

Love somebody. Help somebody. Lift up somebody. Bless somebody. This is the divine law.

Live not unto yourself alone. Forget your selfish schemes. Get out of the narrow shell of your egotism. Brighten the lives of those around you. Make sweeter the cup for some other of God's children. Life is dreary enough at times for all of us. Then how much a kind word, a good deed, helps us! Our hearts yearn for sympathy as the flowers yearn for the dew and the rain.

Love is spiritual sunshine. Make your soul a sun that shall radiate light and warmth to all about you.

Hatred kills. Love gives life. Hatred embitters. Love sweetens and purifies. Hatred degrades. Love elevates. Hatred

is the road to hell. Love is the path to heaven.

Leave a plant without sunlight and it withers away and dies. Leave a heart without love and it becomes stunted and dwarfed.

Love—attraction—mutual dependence and helpfulness—run through all matter, all the universe.

Love binds the atoms together, it draws force and sustenance to the organism, it forms the invisible chain which holds the worlds and suns in space.

With bonds of affection, of patriotism and of brotherhood, it unites the family, the nation and the race.

It is the soul of the social system. It is the regenerating power of the world.

A child needs love as much as it needs food, shelter and raiment. While the physical comforts are essential for its bodily growth, love is required for its spiritual unfoldment.

Love attends us all along the journey of life. It is with the infant at its birth. It is the monitor and guide of childhood. It is the miracle and old age.

Love is the sweetness of youth. It is the stay of manhood and the protection of womanhood. It is the comfort of old age.

It is broader than family. It reaches to friends and neighbors. It is still broader. It embraces all humanity.

Love for God and man is the soul of religion. Take love out of it, and you have left a theological husk and a creed. It is a dead thing, for love gave it life.

Love for country, for the flag, for a

principle, is what makes men heroes and martyrs. It is the motive force that impels the true statesman. It is the light that illuminates the fame of all the great and good.

He loved much. That is the highest encomium we can pay to a man. It is sufficient to cover a multitude of sins.

Love is the losing of self. Perfect love is perfect unselfishness. Greed can not live in a heart where love is. A man who truly loves mankind can not cheat and overreach his neighbors; can not be content to live in luxury while others around him suffer privations.

A man can not be a true reformer who is actuated by hatred of some individual or class. His motive power must be love for his fellows.

Love will banish war, caste, industrial slavery, the tyranny of wealth and all social injustice. It will lead men away from crime. It will drive out cruelty, inhumanity and uncharitableness.

A mean, little, spiteful nature can not really love, for love and nobility go together.

Love is but another name for brotherhood. It is the foe of all forms of selfishness.

Love beats love. It is a blessing to him that gives and him that takes. It brings forth charity, mercy, forbearance, tolerance, benevolence.

Selfish love is not love at all. It is lust. Real love only strives to bless its objects.

The world best loves that man who best loves humanity. Herein is the secret of true greatness. Love was the transcendent quality of the heart of Lincoln. It made Burns the idol of the people. The men whose names live longest are the lovers of the race.

Love is light. Hate is darkness. Climb

out of the mists and the fogs, out of the strifes, the slanders, the spites, into the broad sunshine of universal good will and fellowship.

God is love, and Christ was divine because He was the most perfect embodiment of love the world has ever known.

Peace on earth will never come until there is an incarnation of the spirit of love in the body of human society.

We have a wrong conception of individuality. We are not isolated beings, but we are a part of each other and of all things. The consciousness in us is in union with the universal God. The realization of this fact, not merely with our intellects, but in our lives, is the attainment of heaven. When we can thrill with the knowledge that we are at one with the Father and all His children we have come into the kingdom of perfect love.

We are all brothers, with our faults and sorrows, with our weaknesses and impotence; like wayward children, quarreling and hurting each other; disobeying the commands of Him who loves and watches over us. We travel the same rough road and finally each of us falls asleep by the wayside.

How much sweeter and happier our lots would be did we but hearken to the sweet voice of the Nazarine: "A new commandment I give unto you, that ye love one another, as I loved you, that ye also love one another."

If Love is here, Heaven is here, for Love is all there is of Heaven. The power of Love moves mountains, elevates plains, makes fruitful the deserts, and purifies the swamps of human lives; redeems, purifies, cleanses and makes holy the human temple, which is the temple of the living God.—*Circle of Light.*

The Drug System

THE terrors of the drug system have at last become apparent to all classes of people. During the last quarter of a century the record made by so-called physicians has appalled the people, and they have made a defiant stand, and are loud in their calls for a more rational method of healing. A brilliant writer commenting on this important awakening says: "For centuries mankind has been a victim of the drug delusion, and has been drugged and poisoned by methods often crude and primitive, often more refined and apparently scientific."

From the time of the savage "medicine man" with his horrible remedies, down to the present age of drugs with claimed miraculous qualities, the principles of the drug system have remained practically the same, although the drugs and methods have changed constantly. The drug of today supplies the drug of yesterday when the latter is found worthless; the discarded drug being laid aside, only to be

later on taken up and reinstated, temporarily, in the good opinion of the medical profession.

The drug system is a conspicuous example of endless confusion, and shows a frightful record of failure and disaster. During the succession of the centuries every manner of practice has in turn been adopted, only to be discarded and supplanted by something equally erroneous and destructive. The practice has been varied ten thousand times, with little or no better results, but the principles have remained essentially the same. For centuries the hope of regaining health has been placed in drugs, and for centuries this *ignis-fatuus* has led successive generations down to invalidism or premature death. The drug system has long been condemned by its results, and the public has been awakened to the folly of the drug delusion. The people are throwing off the shackles of superstition and ignorance, and are turning toward the more rational and common-sense method of Natural Healing.—*The Health Reporter*.

The Shining Countenance

BRIGHTER than the most brilliant of gems, electrifying with a radiance that does not dazzle so much as it calls forth a reflection of brightness, is the shining countenance.

The soul of each man is a sun of infinite energy and glorious light; but how few allow themselves to shine; how few

faces are lit up with their possible divine Life!

Take your thoughts away from the swamps of fear and evil; center them on the ideals of faith and love, on good intentions for others, and your countenance is at once illuminated.

Look in a mirror and you shall see that my words are true.

Absolve yourself of all troubles; be peaceful; be still; cease all your repining; then your countenance will shine.

Then such an instantaneous physical change can take place by a change of thought suggests what power there is in a renewed habit of thought; a habit created by repeated conscious reposeful efforts of calm, concentrated thinking in line with the Ideal.

Not only is the countenance changed by a bright thought, but the whole body. The atoms are so many vortices of ether, and the central force of each is the mind.

A shining countenance is a smiling countenance. Look on life rightly and you cannot but be pleased. Then you will smile; you will laugh with joy, because of life's possibilities.

You have perhaps desired to reach greater heights of power; you will reach them easier if you will but smile as you go.

There is every reason why the heart should be glad; and your love for others will show this so; this love is the sunshine that expresses itself in your coun-

tenance. The mere fact of loving drives away fear and darkness; all false conceptions of duty, the conclusions of a biased reasoning vanish at the appearance of Love.

Everyone loves the sunshiny days, and everyone loves the man whose soul or individual sun shines through his face.

Such a man will be trusted, wherever he is; he is an interpreter of life; he will intuitively grasp the meaning of things; he will be welcomed everywhere; he will recognize all, and he will be recognized by all. He will be received as the Son of Man, a true exemplar of his race, a leader in the evolution of humanity. He will be an encouragement and an incentive to all.

A shining countenance is first of all an immediate phenomenon expressive of the proof of right thinking. And the same source of this illustration contains the potency of completely changing character, body, surroundings—of influencing the person, the community, the race—of issuing forth from its infinite, solar center great stream of life, giving out more vigor, raising the whole realm of existence to the higher plane.—Fred Burry.

Cheer

THAT'S a *good* word. Don't you like it? Cheer! Why, it brings a smile to your lip this minute, says Grace Adelaide Kiersted in *The Mental Advocate*.

How we all love cheer—a cheery, cheerful person. It gives the thought at once of activity, bustle and pleasure. You could not fancy a cheerful person being an idle one. Why, bless your heart, his or her life is too full of doing good—of

bringing *cheer* into a life that needs the brightness.

I have the picture in my mental vision now of just such a cheery person. No, I am not going to detail it, for you have the mental picture also, and you may be able to make more of it for *yourself* than I could for you.

The thought I have in mind to give you is this—it's not new—but it will do

you good to hear it once in awhile. Be filled with cheer. Say to yourself, "I am cheer, and everybody loves me, *because I love everybody.*" And so you do. You have not one in all this wide world of whom you think unkindly—no, not *one!* Has someone done so and so? ? *Has* he? Have you had a bitter trial? Well, be of *cheer*, and mark you, a year from now you will say, "Well *that* experience has made me what I am"—a better man—a better woman. Yes, it will. *I* know.

Do not let any sadness, any depression, overcome you. Do not, I say. Who wants to see sorrow depicted in a mournful, lip-down-at-the-corner, melancholy, half-closed-eyed face? Now, who does? You do not, I know, and you would be the first to run from such a one. It is so easy to forget the *cheer*, and think your case is quite the exception. Never were there trials and sadness so hard or sad as yours, you think. Yes, and just because you *think* them so, you make them so.

I have so often heard people say—in

fact, I have been one of them—"Oh, you must be cheerful—filled with cheer—at *this* time of the year, if you never are at any other." Let me tell you, we want cheer all the year, every day in the year, and every minute of every hour in the day. Christmas time is a good time to be gay—of course it is, but so is the hottest day in summer. We would have more happiness in this world if we had more *cheer*.

If you are a woman, remember you can have friends by the score if you have *chêr* and womanliness. Be a womanly woman, strong in endurance and faith.

If you are a man, *you* can have friends by the score if you have cheer and manliness. Be a manly man—strong in your strength—strength of purpose, endeavor and personality.

But, man or woman, remember to have cheer.

"I am cheer, and everybody loves me. because I love everybody."

Teaching a belief in hell should not be tolerated in any church having Jesus, the Christ, as its Savior. There is nothing on earth that will so harden a man's heart and make a hypocritical fiend of him as a belief in eternal damnation and the tortures of hell. You don't have to take my word for this. Read the pages of history and you will find that every cold-hearted devil in human form that ever polluted earth with his presence was a firm believer in a future place of punishment for the wicked—the "wicked," in the eyes of such, invariably being those who could not subscribe to their own peculiar brand of religion, so-called.—*Exchange.*

Many authorities lay great stress upon dieting; not only in the case of the athlete, but also in that of the ordinary business man who wishes to keep in good condition. This theory never appealed to me. I think a man can eat and drink almost whatever he chooses.—*Physical Culture.*

The development of personal character on right lines and the contribution by each man of his part in the work of his generation that is needed in the evolution of humanity—that is the starting point to success; let the plan of life be honorable and useful.—Bishop O. P. Fitzgerald.

LEND A HAND

Lend a hand to the falling.
 Lend a hand to those misjudged.
 Lend a hand to those under a cloud.
 Lend a hand to the soul crushed with loss.

Lend a hand to the cramped and narrow lives.

Lend a hand to the doubting souls in the shadow.

Lend a hand to the fearful and timid in life's battle.

Lend a hand to the poor, fighting the wolf from the door.

Lend a hand—an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help.

Lend a hand to the struggling student with scant means.

Lend a hand to the moral warrior fighting his battles alone.

Lend a hand to the boy struggling to culture his mind.

Lend a hand to the workers who seldom have recreation and rest.—*Temple of Health.*

If we lay broad and complete foundations for society in justice; if we devote the acquisitions of science to the well-being of men; if we permeate our social philosophy with the spirit of Christ—his kingdom * * * is sure to come. If the universe contains, as the very centre of energy, the conditions of a perfect social state, this fact is the fundamental truth of religion, that of the Divine Presence. If it does not contain these concurrent possibilities, we weary ourselves to no purpose; we labor against conflicting forces far too strong for us, and shall be pulled in pieces by them. If we see this light, we shall easily walk in it, and it is the conjoint light of science, philosophy and faith."—*John Bascom.*

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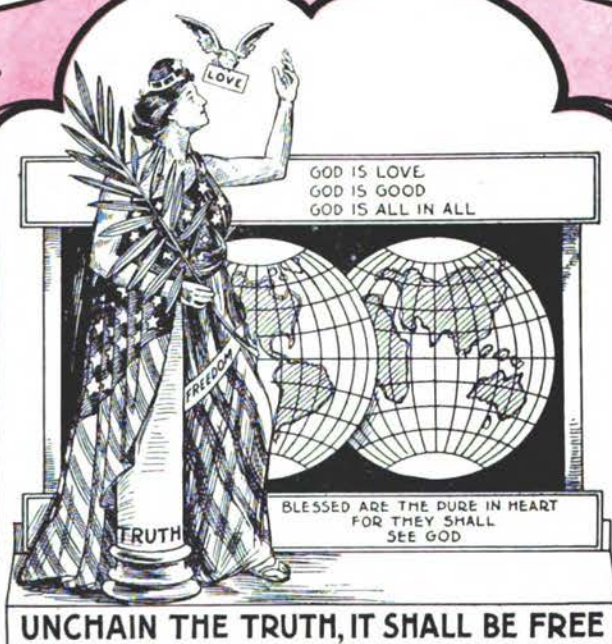
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WASHINGTON NEWS LETTER



I Am
The
Vine

Jesus Christ

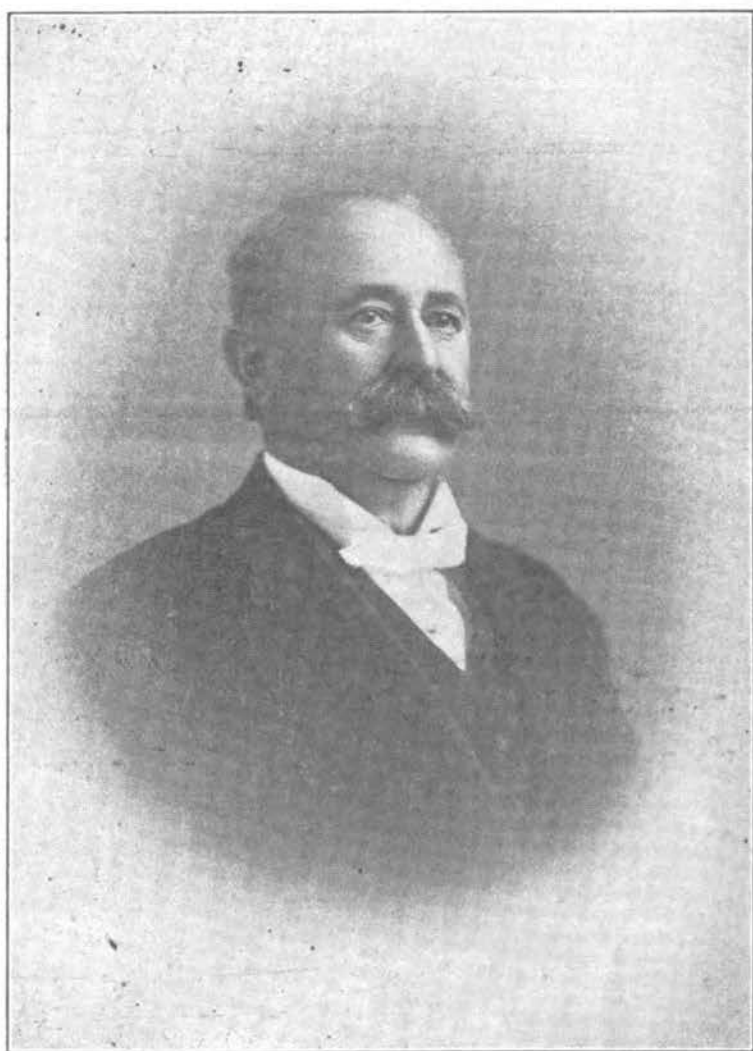
The
Way
The
Truth
and
the
Life

Our Savior

A MONTHLY MAGAZINE
OF
DIVINE HEALING



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BISHOP OLIVER C. SABIN



VOLUME XIV.

WASHINGTON, D. C., DECEMBER, 1908

NUMBER 3.

Spirit, Love, Truth

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THERE is a disposition in the minds of humanity, and always has been, to deify somebody, and I am sorry to say that the fault on the other side has been too general for the benefit of mankind, the love of being deified. There are those connected with the propagation of this Truth, who claim it as a divine inspiration from God Almighty to them personally. They claim a revelation to them personally as the discoverers of it, and their followers deify them, and almost, if not quite, worship them, because of this wonderful revelation and this wonderful gift. That is all false. It is a false coin from beginning to end.

In the first place, nobody has ever discovered this Truth but Jesus Christ. The Truth that I am teaching you and will teach you through this course of lectures is simply the Science taught by Jesus Christ, by Him, and by Him

alone. He alone has taught it and given it out to the world. When God Almighty made His children He gave each one of us what we might term a square deal. He made no big ones and no little ones. We are all made on a dead level, and have the same rights and the same privileges; and if one of us is more advanced than the others, it is because he has applied himself more, and under more favorable circumstances, and knows more.

It all comes from knowledge. This Truth is taught to you and becomes a matter of knowledge to you; and as your knowledge grows and becomes stronger, you know the Truth which makes you free. But in order to become free you have to obtain the knowledge of this Truth. You have to know it.

Therefore, when anybody comes to

you claiming that this one or that one, be it O. C. Sabin, or Mrs. Eddy, or whoever it may be, has had any special message from God, has been given any special revelation, or given special powers, know that it is false. It is not true. Nobody has any special message given, only as a special message is implied by the answer to prayer. When I first came to learn of this Truth, it captivated me with the idea that God Almighty does heal the sick. I commenced to pray as soon as I learned how, that God would teach it to me; that I would learn it; that He did give me the knowledge with which I could do the world good; and in answer to that prayer by God Almighty universal law, which complies with the seeking, asking, knocking, I received it.

If you want the sunshine, as I told you on last Sunday, you have to go where the sunshine can hit you. You can't stand on the outside and "holler" for the sunshine to come out there, for it will not come. You have to place yourself in line where the Truth hits you in order to obtain the benefit of the Truth. Therefore, leave out all this personality. Don't worship me. I get letters by the hundreds, perhaps, every month, thanking me for the wonderful healing of the writers. It is all wrong. God Almighty is the one that does the healing. It is all done through divine power, and God is the one to whom credit should be given.

When they came to Jesus and told Him about being healed, he told them to go and show themselves to the priest. Give the recognition where it belongs. God is the power from whom all comes; and it comes to us and, through us, to those who wish it, in the name of Jesus Christ. That is all there is to this work

—plain, simple a b c. the personal application of prayer. But you have to know how to pray, which we will teach you in this course of lessons.

Continuing our lesson of Sunday, I will say in advance, that tonight we will apply the philosophy of how the sick are healed through these principles that we teach in the morning; and those of you who expect to obtain as thorough a knowledge as possible—a clear knowledge you can't obtain in twenty-four lectures—if you wish to obtain as thorough a knowledge as possible, you should come tonight and learn to apply it. It is a kind of knowledge. The only kind of religion that is worth anything is that which comes through the knowledge of the Truth.

Continuing our lesson of Sunday, I spoke of God. I told you that God is Spirit, omnipresent. I explained it to you. God is everywhere, not only here in this room, in this city, in this district. In these United States, in this hemisphere. In all the endless worlds, worlds upon worlds, God Almighty is there; Spirit is there; God Almighty Life is there. God is Life.

It is not necessary, as I told you on Sunday, to lose your mind trying to discover what God is, further than we have been permitted through revelation to know. We know that He is Life. We know that He is Spirit. We know that He is Love. We know that He is power. We know that He is wisdom. We know that He is Good. Certain things we have been taught to understand that God is; and when we speak of God being Life, it does not mean that God *has* Life. You and I have Life. We are animated by what we term Life, something within us that drives the blood through our veins, that gives us activity, makes us

strong and vigorous—we call that Life. It is Life. It is the same life that animates all nature, commencing with the lowest, protoplasm, extending to the worlds in their creation. It is the same Life that controls the currents of the ocean, and the currents of the air everywhere, filling all space. Life. Now God is that Life. It is not that God *has* Life, but He *is* Life. God Life animates our bodies; fills us full of Life; fills us full of intelligence; fills us full of Love; fills us full of wisdom; fills us full of Good, all coming from God Almighty Spirit into us, and animates us; and the same Life that is in you, as I told you on Sunday, is the same Life that animates all, God Almighty Life. There is but one Life. Now keep that in view, and when you understand that, how easy it is to apply the thought that God Almighty Life animates you. Therefore, there can be nothing evil in you, and the belief of evil is a false belief, brought there by what we call carnal mind, false and untrue; and in order that it shall be destroyed we have only to make the realization with the understanding that all Life is one, God Almighty manifest; an attribute, we might term it, although it is not an attribute, because it is God Himself, God Life.

When we talk about a person's having an attribute, we mean something that that person has. When you say God has the attribute of Life, it is false, for God is Life. When you say that He has another attribute called Love, that is false, because God is Love. It is not an attribute. I may have love; it is an attribute. God Almighty is Love. I may be possessed of love. It is an attribute from God Almighty Love. God is Love. You see the distinction. I want to make this distinction so that when you go to pray

you will understand to whom, and for what, you are praying; that you will have the prayer of the understanding; and when you get the prayer of the understanding you can ask God Almighty for something, and you will receive it, and you will receive it every time, because you ask believing.

God is Love. That is a fundamental principle, if you might say there was any one principle that predominates, that predominant principle is the actuality of this manifestation called Love. Love is the only power that creates. Love is the only power that controls. It is through Love, and Love alone, that we can come and ask and receive an answer. Our Savior said that when you come to the altar to sacrifice and there rememberest that your brother has aught against you leave there thy gift, go and be reconciled to thy brother and then come and offer your gift. Seek your brother and make it square with him.

Of any person who comes to the altar to pray with hate in his heart, claiming he loves God, what did the apostle say? "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It is a falsehood on its face. Why? Because here is your brother, manifest with God Almighty Life. You hate that manifestation of God Life; but here is something you do not understand, and know nothing about, and you love that. The apostle says that is a lie. You can't do it.

When you come to the God-healing, and the God-demonstrating thought, you have simply to lay aside all things called hatred; all things called malice; all things called dishonesty. That does not mean that we have to associate with people who are dishonest. It does not mean

that we have to love their faults; but it means that we have to love them, as the children of God. We have to look over and through and beyond this so-called evil mind, and we have to see the God in them. Here may be a man reeking in crime. You do not have to love his crimes, his debaucheries, or anything of that kind; but you love, through all that, the God Spirit manifested in him. You go through and see the real.

Now all of these so-called sins are unreal, because they do not exist forever. Here is a man that whips his wife, gets drunk; here is another that steals; here is another that murders. Now do I pretend to say that these things do not exist and do not occur? I do not do any such thing; and I do not want to be understood as saying that; and I do not want to be understood as even compromising myself by recognizing that there is any good in that kind of conduct. But what I do say is that that kind of conduct is unreal in this, that it does not exist forever. Now, mark you, there is a grate; I fill that grate full of wood; I put the fire to that wood, and the wood by and by is burned up and the fire is gone. During the time that fire was burning I could have taken a brand from that grate and burned up the town with it. I could have taken a piece of the wood and knocked a man down with it. It was very real for the instant, wasn't it? All of our sins are. But go there in two or three hours, and where are your wood and your fire? One has consumed the other, and they are both gone out of existence, because they were both unreal.

Now here is a person addicted to a certain line of sins. Those sins are real so far as he is concerned in his conduct, and, unless he gets out of them, he will

be destroyed by his sins, as was the wood in the grate and the fire; one destroys the other.

Take a person with fever, burning up with fever. That fever is real for the instant, but go there after it has taken its run and buried its victim, and where is your fever and where is the victim? They have both gone, like the wood and the fire; both unreal. But the child of God, the Life manifest, the Life that is deathless, has been emancipated from that so-called clothing, or old casket, and is free. Now these bodies of ours are nothing more nor less than what we might term clothing. I go to the river this morning, or I go up here on the hills. I look at it and I say what a beautiful river it is. We exclaim, "How beautiful the river and the water are this morning as the river flows on towards the bay." We go there tomorrow, and we look again and see how beautiful the river is, thinking that we are looking at the same river that we saw yesterday. But that is not true. The river that we saw on yesterday is down towards the Chesapeake. There is there the second day not one drop of water, unless it has been confined there by artificial processes, that was there the first day. It has all gone on in this ceaseless, onward course; and the creative power in the beginning is making a river all the time. It goes on forever and for aye in its endless tramp and the endless creation by absorption. It is supposed that all the water is changed into air and rechanged back to water during each ten thousand years. Whether that is absolutely true I do not know, of course, and nobody else knows, but it is true to a greater or less extent. A re-creative force is at work all the time. In the beginning creation is going on today. Not a person in this audi-

ence has the same body that he had when he came in and sat down when the meeting commenced. With every breath you exhale you throw out; with every breath you take in, you create; and that makes this kind of thought, as I told you on Sunday, this question of thought and how to build up, so very important to you, so very important.

The person that fills up with the thought of sickness and the belief of sickness, belief of discord, and contrary thoughts is simply building for his own destruction. But the one who believes in good, who believes in Life, who believes in strength, who believes in health, who believes in harmony, who believes in happiness, is filling up. His youth is being renewed, the gray hairs are passing away, and a new world is opening up; the world of deathless Life is opening up to him. You can be or not be. You can be exactly what you want to be. You can be just exactly what you practice, and if you practice this everlasting downward thought down you go. If you practice the other way and live by it, you can't go down. It is an impossibility. The trouble is that we will not practice. I am doing the best I know how. I am trying to do today better than I did yesterday; I am trying to turn my back upon every evil thought: every thought of any possible lack or failure in every condition of life. Think only that which you want, and you want only perfection, is the rule of thought. I want wisdom; I want power; I want strength; I want vigor; I want everything that belongs to the God Almighty child in the very acme of his prime condition. Then I am asking for it; I am filling up with it, and as I do it is manifested on my body.

God never created death. All that God

created was good. We are told in the Bible that the last enemy that shall be destroyed is death. Did God ever create an enemy? Certainly not. But we were created with this divine power; this divine power of self-discrimination; this divine power of self-selection. We can do what we want to do, or we can fail to do it. It depends upon us; each one of us must work out his own salvation. Nobody in the world can work it out for us. We must do it by proper thinking, by proper training of our own minds, and if we fail we will reap our crop. If we do not fail we reap it; we receive the benefit.

Therefore when you come to the altar to pray, you can't pray with malice in your heart towards anybody, because that is enmity towards God. If you have malice in your heart you may pray all you want to and God will never hear your prayers. God Almighty Love never hears any prayer that does not come from a pure heart, from a heart filled with love, absolutely pure, full of love, and you do not want to think that you are ever going to get an answer in any other way. I have seen one or two people that at times could heal the sick; at other times they could not heal them at all. At times one person that I have in my mind became very dishonest. He would lie and was very tricky. He would treat sick folks right along without a particle of benefit. After a while he would seem to repent and get to be a sort of good man—so far as I know he was as good as anybody—and then he could heal. It used to be a sort of enigma to me. But we are told that if one offends seventy times seven, he should forgive. That means this: that brotherly forgiveness is found as we repent. Repentance means this: if you are sinning, but if you are

going to repent, the first thing you must do is stop sinning, and then you have to turn round and go the other way. If you have done anything wrong, make it right. If you can't make it right, do the very best you can; but quit your sinning and go back the other way. Then God Almighty law forgives you. Ask for forgiveness in the name of Jesus Christ, and this wisdom, this power that answers prayer, will give you perfect manumission, and you will get an answer to your prayer. But if you do not turn round and go the other way, you will never hear an answer to your prayer. You will never have it.

I can imagine a man going back and forth. When he is going this way along the road of righteousness he is forgiven, but as he goes the other way he is sinning and can't heal anything. That is the only way I can ever account for some persons healing the sick—because they do in their lucid moments repent and their hearts become pure; then God's law forgives them.

But remember that God Almighty never uses a tarred rope for any purpose on His ship. You have to be clean; you have to be pure; you have to be honest; you have to be upright; you have to be righteous; you have to be filled with love, and that love has to go beyond your mouthing. You have got to put yourself in the other fellow's place, and remember that if anybody is to be wronged you must be the one. I would a great deal rather pay a man a wrongful claim than to cheat him out of one cent of a rightful claim. I had a test of that last week. I knew that I was beaten out of ten dollars, but I thought I would rather pay the ten dollars than have it on my mind at all. We are told that to him that asks you for your coat you are to

give him your cloak also, and with the man that forces you to go a mile with him you are to go two.

Money is nothing. God Almighty supplies you. If a person takes from you wrongfully and maliciously he will be punished for it. I would not take a dollar from any person wrongfully and maliciously, for ten thousand dollars spot cash because I would lose money by it doing it. That would be one reason. The next reason is I hope I would not do it any way. But if I had no principle, knowing what I know about this universal fixed law I would not take one dollar wrongfully and maliciously, would not cheat a person out of one dollar for ten thousand dollars in money, just as a matter of business. You can't afford to be dishonest. You can't afford in this Science to do anything but that which is exactly right. And this is all there is, because it is man's only means of communication with God. You can have your other churches. They are all right. Love them. They teach you good morals and good religion as far as they go. But the only way to get all the good from God Almighty is to go there through Love, with the understanding that what you ask for you are going to receive, and believe it, and you will get it. These other churches do not get them in the degree that this church does, not by any means. The clergy holds up against them; why, the clergy will tell their parishioners that it is a very dangerous doctrine; to lay these books aside and never look at them again. Those of you who have read my books do not know of any immoralities taught in them. I have attempted in them to kill some idols because I do not believe in those idols. I do not believe in a great many things said in the Bible, in the sense that we

take them literally. I do not believe that God Almighty created man, male and female, on the sixth day of creation, and then turn over to another chapter, where he caused Adam to go to sleep and then took a rib out of his side and created woman. I do not believe any such thing. I do not believe a great many things that are in the Bible, and yet the Bible is the

greatest book in all the world. There is more wisdom in it than in any other, and the great beauties of the Bible, outside of the writings of David and some writings of Moses, are in the teachings of Jesus Christ. He was the most wonderful demonstrator that the world has ever known; God manifest in the flesh. He came to bring us back to the world.

Love

Love is the center and circumference

The cause and aim of all things; 'tis
the key

To joy and sorrow, and the recompense

For all the ills that have been or may
be.

Love is the law of the Universe. It is
the motive power underlying all existence.

God was so full of love, in His embrace
He clasped the mighty nothingness of
space,

And lo, the solar system.

It is the love impulse of nature which
gives us foliage, flowers and fruit. Every
ray of the sun is a declaration of his
passion for the earth.

Whoever loves most widely and warmly
is most in harmony with the Universe.

Love is the secret of all success.

By your capacity for loving will your
achievements be measured.

Love is a magnet. No purpose or object
can resist the influence of a great

and persistent love, any more than the
needle can resist the pole.

Love is God-like in its creative power.
It creates happiness, health, success and
inspiration. It destroys nothing but hate
and death. He who loves much can not
hate. Neither can he die, for love makes
him immortal.

With every loving thought we rise one
step nearer divinity. Every love thought
sent out into space becomes a living force
for good, which helps to regenerate and
bless mankind. He who sits in the silence
of his room and sends forth loving
thoughts toward humanity does more for
the world than he who toils much, inspired
only by ambition and selfishness.

Love is the breath of God. Fill your
being with the divine ether of love and
no harm can approach you, no disaster
touch you. All that you desire shall
come to you and every life that comes
within your radius shall be benefited and
blessed.

If you send love forth from your mind
it shall come back to you with ten-fold
interest. There is no investment which
pays such large dividends as the stock of
love, for even in love's sorrow there is
wealth of experience. Love much.

Scientific Prayer

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

TWO and two make four in all languages, and it is a principle that belongs to no person. And so with this Truth. It is as plain as that two and two make four. The application is made by the understanding of what we term the Truth that heals. It is called a treatment; it is called the realization; it is simply the prayer which we term the Scientific prayer, or the prayer that heals; and it ought to be as plain as that two and two make four. It ought to be as easily demonstrated by all as that two and two make four. And it would be if it were not for the fact a mystery has been thrown over this thing called religion since the earliest history of man. It has been the aim, object and practice of all the leaders of so-called religion throughout all the world back as far as we have a written history, which is over four thousand years, to mystify it and make it difficult of understanding; throw around it a glamour, you might call it, or mystification—an awe-inspiring something, nobody knows what.

Some religions permit you to receive a portion of the good as you go along through this world; but most of them do not. Most of them teach that if God loves you He is going to punish you. The Lord chasteneth him that He loveth. That is an absolute falsehood. It is contrary to every philosophical principle of God Almighty, and the teachings of God Almighty as given to man. It is all false. If I were to say that two and two

make three, it would be a falsehood. It would not make any difference where I saw that falsehood, I would know it was false. Wherever you see a principle laid down that is contrary to sound philosophy, perfect logic, you may know it is false, because all truths run in parallel lines. They go in parallel lines. The old saying is, "All roads lead to Rome." That is, all roads lead to universal Truth; and they go parallel. There is no criss cross. One truth comes up and says, "This is a truth," and here another truth come up and says, "That there is a lie." One or the other is false coin, both can't be truths. All truths must run and do run in harmony. Therefore when you interpret a book, it does not matter what the book may be, interpret it along the lines of philosophy, and of logic, and you can never be mistaken. If your premises are correct the result is certain.

Now when we come to this realization, we try to denude it of all of this glamour and mysticism. There is no mystery in it; none in the world. Jesus Christ said that it was so plain that a wayfarer man, though a fool, might understand it. There is no necessity of misunderstanding. God never gave out anything mysterious to the children of men, never. All has been plain. What have you got to do? Christ tells us you shall know the truth and the truth shall make you free. That is all there is of it.

As my lecture showed you this morning, we have to know the character of

God. For one truth, God is all and God is perfect, and we live, move and have our beings in Him. We are His image and likeness, and therefore must be perfect. Is that difficult to understand? Is it difficult to understand that God is omnipresent, everywhere, a principle, a law, omnipresent throughout the whole universe, everywhere the same, as the principle that two and two make four is true in all languages everywhere.

God is universal life; wherever you see Life it is God manifest, and can't be any thing else. As I told you this morning, God can't have Life, but God is Life. He goes to the bottom. He is IT. When you understand that, you understand that God fills you, that God-life, God-strength gives you power, and His wisdom controls you, and that God-good supplies you, and that God-Love covers you and protects you. Then when you understand this and know it to be true, what do you have to do? You affirm, "I am the image and likeness of God; I live, move and have my being in God, and am perfect; and therefore this manifestation of poverty, or sickness, whatever it may be, is false and untrue, unreal; I have all, and everything is mine; and all is harmony in the Universal Great I AM. Make that prayer, with the realization, and thank God that it is true in the name of Jesus Christ, and it will heal you. Is there anything difficult in that? Is there anything mysterious about it? It is the plain, simple answer to prayer. Pray as you are told to pray, and as you are promised the answer will come. The trouble with mankind has been, ever since his earliest history, that he has wanted to do on his own hook. He is a wayward creature. He was put on the earth and given eternal life, and not one of them lived a thousand years. By rea-

son of this self-opinionated, stiff-necked disposition that is within us, they committed sins enough to kill them, and never one of them lived to a thousand years; and they had got to a short life when Christ came. He had to come to bring them back to God; to show them the way; to save them from their own sins and evil actions and conduct, in order to keep the world from being depopulated. God Almighty Truth came in the nature of Christ. He came teaching this beautiful doctrine of Love—that you have to forgive; that you have to love God and love your brother; that you have to go out into the world with a pure heart, and throw away these evil thoughts that have been dominating people, and claim the eternal and perfect good of the Great I AM; and that you are perfect along the lines of universality in the bosom of God, the Great I AM. That will heal the sick.

Now when one of you gets to feeling bad this week, it does not make any difference what you have, practice along the lines of Science. It is as easy to cure consumption as it is a cold. Sometimes it takes a little longer, because the whole world is bearing down on you. It is just as easy to cure rheumatism as it is an itching in your finger. All is possible with God. It takes the same power to create a hair that it takes to create a universe. The power of omnipotent and omniscient law does it.

Now practice these things along these lines and make these realizations. Suppose you have something the matter with you. Throw yourself without yourself; get outside of yourself; realize it is a lie. Say, "My body is on top of that piano; I am sitting up here on this pinnacle; I am looking down on that casket; I see my body there; that is, my clothing. The real personage is here; the spiritual

being living in eternal Spirit. That Spirit can't be sick. The body has no sensation in it."

Now where is your sickness? That realization knocks your sickness out. I am going to see if I can make this a little plainer. Here, for instance, is my body. The body that you see and the personage that you see here, that is not me at all. You do not see me. You see my clothing; you see my garments. Now, anyone of you can see your body, most of you can—I am teaching you tonight; you can see your body over there on that piano. Now shut your eyes and see if you can see it over there. Do you see the casket there? Your body is in it. That is you up there on the pinnacle at the top of the wall, looking at this casket. The fellow on the seat is the spiritual man. Now, the spiritual man looks down and sees this body. It can't have any disease; that is an impossibility. It has in it no sensation or causation. You can take it and cut it to pieces and there is not a particle of sensation about it. Denude the body of the mind, either through artificial or natural causes, and you can cut it all to pieces; it does not affect the man, the real man. There is in it no sensation, not a particle. But you let this mind be in the body and then it is a very different story. Then you say you are hurt, and you are hurt so long as you think so, as I told you today.

But you have to make the realization that Spirit, God, is all. God has no body. God is Spirit. We are not going to go crazy worrying over what God is, further than He has allowed us, as I told you this morning. We are not going to worry about what God is. We know that God is Love. We know that God is Life. We know that God is Spirit. We know that God is Wisdom. We understand

that God is in all and through all, and there is nothing without Him; and all that is is God and God manifest. That is you and I. We are God manifest; we live, move and have our beings in this universal manifestation of universal Life. The body can't be sick, because it has nothing to be sick of, unless you believe it, and as a man thinketh he creates. But here is the perfect man. You make the realization as I told you, and see how quickly your fever or headache, or corn, or whatever it may be, will quit hurting you. Try it. The proof of the pudding, as the old saying goes, is in the eating. We know it is true, because we have proved it in thousands of cases. It does not make any difference what it is, the same thought destroys all inharmony. The same realization; the same understanding, that the child of God is perfect, and nothing imperfect can come near it, around it or about it, is the thought that heals; and this understanding of the perfect spirituality of God, and that you are His image and likeness, is the basic thought, the underlying principle.

There is one thought about which I want to talk to you plainly, so that you will understand these things. As I told you, these lectures are different from any I have yet delivered, because I am going to tear these morning lectures all to pieces and apply them, and if you are not good healers at the end of the time it will be your own fault.

Here is another thing, the creative power of thought. Take the young fellow, the boy or girl, I do not care which it is, whose mind is filled with visions of what he is going to be in after life; let him dwell upon that which he wishes to be, and in almost ninety-nine cases out of a hundred what will be the result? When

he arrives at the age of action, this thought has created that which he expected.

I am going to give you a little personal history. Anybody that knows me knows that I am not here to blow myself. I do not care for the plaudits of humanity. I am not seeking that in the least particle. I have had all of that that I want. I am giving this to illustrate the principle.

When I was a youngster my father established a debating society. We had a good many hired men around the place, and a good many of these boys would come in and get into a great big room that we had. My father would sit up as judge, and we would take up some question and debate it. When I was as young as fourteen I could spout wonderfully in the little debating school at home. My whole thought ran on what I was going to be when I was a man. I wanted to be an orator. I wanted to be in a position where the people would shout and have brass bands for me. I was seeking after human applause. That was what filled my college days and college thoughts. The result came. I went to practicing law, and went into politics, accomplishing everything that I had ever dreamed of, in greater proportion than I had ever dreamed of it. It was created by the creative power of thought.

Demosthenes stuttered so badly that he could hardly be understood. He would stand by the side of the sea with pebbles in his mouth and talk so loud that the waves could not drown his voice. He practiced until he became such an accomplished and perfect orator that his name has been handed down through history as one of the most accomplished orators that the world ever knew.

I could give examples from history almost innumerable, showing that the boy

always becomes that which he wants to be. Thought creates the result.

So with you. Every one of you will be that which you want. Now, the rule of thinking is this, and you will forget this rule in probably about a minute. People usually do. If any of you will hold on to it for five minutes I will give you a long credit mark. I have given this rule to audiences in the North where I have been teaching large classes and they would almost all forget it. So if you forget it you are not to think that you are the worst students that ever lived. I am going to tell it to you, and see how many of you can forget it. "In thinking let your thoughts be such, and such only, regarding the affairs of your life, or your surroundings, as you would wish to see realized in actuality." If there is one of you that has not forgotten it you are in luck. I will put it plainer. In other words: "In thinking think that which you wish to see accomplished," and you will get your answer, provided your thought is honest. That is one thing of course. You must always understand in thinking that God never answers an unholy prayer. There is no such thing as an unholy prayer ever going through. You can't think meanly of your neighbor and have your mean thoughts accomplished on him. They will destroy you all right, but you can't hurt your neighbor.

Remember what you have a right to think. What you have a right to think you have a right to pray for. Now, what are you? You are God Almighty's child, aren't you? You were created in the image and likeness of God; you are the heir of God Almighty, and joint heir with Jesus Christ, aren't you? That does not mean that your heirship is going to come to you in the sweet by and by, because there is no sweet by and by. All is now

and here. It means that you are in possession today, if you so wish, of your birthright. You can't wait until God dies, for God never dies. You can't wait until you die to receive any benefit of it, because then it is too late. Suppose a gentleman came in and gave me a deed in fee simple to this large block of buildings in front of this hall, but that that deed would have a proviso, providing I am only to receive the benefit thereof when I am dead and in the grave. Do you think I would go home and shout and rejoice, and sit up all night thinking how I was going to get my rents and spend them after I was gone? Don't you see it is an absurd thought? What you have from God Almighty, you have now; you are entitled to now. If you do not get it now it is your own fault. What are you entitled to think? What are you entitled to pray for? You are entitled to pray for all there is. Why? Because all there is is Good, for God is all and God is good. There is nothing outside of God. Therefore all that is is good and belongs to you.

Do not be a coward. The trouble has been, as I said before, that the whole world has always been trying to do God's part. Man was created and to start with given eternal life, but simply because they wanted to do God's part, their lives commenced to dwindle away and not one of them lived a thousand years.

You take a person like me, with a good roof over his head, a good suit of clothes, plenty to eat, plenty of money to buy a breakfast, and all the air he can breathe and all the water that he wants. What else does he want, anyway? Can he use anything more? "But I must have something in the bank. I must lay up for some day so I can beat Him." Don't you see the absurdity of the proposition? Trust

God not only for the now but for the future. "Sufficient unto the day is the evil thereof," Jesus Christ tells you. What you are entitled to you are entitled to now. "But," says one good old brother or sister, "I have some children, and I never want to be placed so that my children will have the power to starve me or send me to the poorhouse, or kick me around when I get old." We have all heard it from the cradle up—"I am laying up a nest egg, and so I am going to beat my children exactly as I beat God Almighty;" all is in the same way. Almost invariably those people die in what they call want, or die a charge on their children. In my law practice I have seen a great many cases of this kind. In another class of cases the children get around the old folks and get them to deed to them all of their property on the condition that they are to give them so much every year as long as they live, and if the old folks do not ask the courts to set aside those deeds to keep them from going to the poorhouse they wish they had gone there before they live five years.

All this is trying to beat God Almighty, trying to do God's part of it. Now simply trust. Except you become as a little child, you can in no wise enter into the kingdom of heaven, the kingdom of harmony. What does it mean to be as a little child? It means you do not go to scheming. It means that you do not go over to do God's part of it. It means that you come with a perfectly honest heart and trust. That is what it means. Now suppose one of these people did not have a cent; did not have a mouthful of food, and did not have a place to lay his head. Suppose he were, as our Savior said, "The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his

head." Suppose we were in that condition, but suppose that we lived in the perfect trust of God Almighty Love, knowing and realizing that our good came from God, and that we had all good from God. The ravens would feed; the cruse of oil would last for years; the fishes would be multiplied; the same law under the same conditions and circumstances, would supply the necessities, and no want would come to the children of God that trusted. But the trouble is that we have fear. It is fear that is self-destructive. It is this fear that destroys, and we can't trust and we do not trust, because we are afraid.

Now whenever you treat yourself, treat that God Almighty does destroy within you all fear. Affirm that "God Almighty does destroy in me all fear. I have no fear. I have perfect trust; I have perfect reliance. Wisdom is mine. God Almighty good is mine; He drives out of me all doubt, and I have the manifestation of all good." Treat yourself in this way.

Do not ask Him "Please, Father, give me this or give me that." Why? Because you have it already. Don't you see I have this watch. Suppose I should say, "Please, Father, give me this watch," as much as to say, "I have not the watch." I have it. The prayer is, "God has given me the watch, and I thank him for it."

Suppose you want money or health, or whatever it is, affirm, "I have it, God Almighty gives it to me, and I thank Him and praise Him for it; all that is mine." Reach out and take and hold. Be brave. Don't be afraid and you never can fail. It is utterly impossible. It is only the coward that fails.

You remember the old saying, "Remember Lot's wife." She was told to go out; she went along all right, but con-

cluded she would do a little business on her own account. She turned and looked back and was turned into a pillar of salt. "Remember Lot's wife." Do what you are told to do.

One time a lady was given a fine house—this is a story, of course; I do not know whether it is true or not—with servants and every accompaniment of wealth and luxury; and all she had to do was to avoid going into one room and lifting up a little box that was there. She stood it all right for a while, but one day when nobody was around she concluded she would go and see what was in that box anyway. She went and lifted the box and a mouse ran out; and that told the story. She could not be satisfied to let good alone. We are all of us hunting for some box to lift up, and let the mouse jump out of the box.

There is another story of another woman who could have everything she wanted if she never would complain. She lived along for a good while. One morning she got up, and as she got up the sunshine hit her in the face. She complained that the sunshine hit her in the face. She thought they should put the curtains down, and she was relegated to the laundry business.

We want to do something that is for God to do. We are not content to do what we should do ourselves. Knock, seek, ask and trust.

There can be no purity, social or individual, without religion, without a close proximity to God, and if our young men of today will look back over the pages in the book of history they will see the most convincing proofs that the society which slights religion will decay and perish.—Cardinal Gibbons.

"Let Us Make Man"

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE lecture of this morning takes up the second branch of the three fundamental principles which underlie this whole subject. The first, you will remember, we told you was God, His relations to man, and man's relations to him; the second, man, his rights, his dominion, and his charter privileges, we might term it, to use a legal phrase, and what are his rights; and the third, the language between God, the Father, and man, the child; or, in other words, how to come to God in prayer and receive an answer.

Man was created in the image and after the likeness of God Almighty. God, as we have told you and shown you, is Spirit, omnipresent Life, filling all space, in all and through all; and we, being His image and likeness, live, move and have our beings as spiritual beings living in Spirit. The great unity of Life, of Spirit and of Love, goes throughout all the Universe. Life, Spirit and Love are one and the same. The same breath that goes through your body goes through mine. The same Life that animates you animates me. The same Omnipotence, the same protecting power that protects you protects me; and all we have to do to obtain the benefits of these is to get in union, in touch with Infinite Mind, with infinite Love, with infinite Unity—to understand these things.

God said "Let us make man; let us make him in our image and after our likeness; let us give him power; let us

give him dominion over the earth, the sea and the air; over the beasts of the fields, the fowls of the air. Let us make him the master spirit; place him on the earth and give him the power to dominate, in our image and after our likeness, infinite Mind." And we are told that He did make man and did give him all these powers and these rights and this dominion. That is what man has by right of what we term his charter privileges.

We organize this church, for instance. Now we have certain rights which we are legally entitled to carry out by virtue of law. Our charter gives us the right to do certain things; and so long as we confine ourselves within the limits of our chartered privileges we are obeying the law. For instance, suppose a company should be made and chartered to operate a steamboat line between here and Norfolk, that being the limit in their charter, and instead of running a steamboat line as their charter gave them the right to do they should commence to build a railroad from here to Baltimore. They could not do that. Why? Because they haven't the right to do so in their charter; they could not exercise the right of eminent domain, because no power has been granted to them in that line. They have a perfect right to run the steamboat line, but they have no right to run the railroad. The law has not been invoked and the right has not been given to them.

Now, man has the right, has the pow-

er and has the dominion over this earth and all that in it is, and all that is in the sea, and in the air; the beasts of the fields and the fowls of the air. Man by his charter privileges has dominion over these. He has dominion over the conditions of the elements. He has dominion over the storm and over the sea, over the currents of the air, and over the currents of the earth. He has power and control over these, power and control given him by God Almighty at his creation.

But if you do not use these powers they are of no good to you. In the early days in Western state where I lived there was no law made for general incorporation, and all incorporation acts had to be passed by the legislature by special act. Corporations would put into their charters almost everything that the imagination of man could conceive, from running a church to operating a steamboat or railway line or canal. Whatever they thought of they would put into their charter, so that they could use the power; and then those incorporators would go round and sell those charter rights to others that wanted to exercise them. Not later than two or three days ago a man wanted to sell me a charter for a church here in Washington. I did not ask him where he was from, but I suppose that he was from the West where they sold charters. I told him that we had everything we wanted in that line.

The point that I am making is this. that if the persons to whom these charters are granted fail to use any of their rights they become dead letters. In other words, the charter is inoperative because they do not use it. If I have the right to run a steamboat line from here to

Norfolk and refuse to run such line that right dies because of non-user.

Apply what you have the right to control. Here is a storm to the physical mind as fierce as you can imagine. You can't describe how wicked and angry some of them look. You have power in the name of Jesus Christ to command that storm and still it; to destroy its energy and its power. I do not care if it is a cyclone; whatever it may be, you have the power to do this. But you say, "Oh, no, I can't do this." You can't do it if you say you can't. Why? Because you are destroying yourself. Only those who have the bravery and the understanding and the grit to exercise that which they know ever succeed in this work. Some of them come and hear my lectures, and read my books for years, and never think of applying one solitary particle of what they learn to their work, to their own bodies, or to their own business affairs. They come and sit and fill up. They say, "That is fine. He can do it," and never think that they can do it too. "No, no, it is not for me," they say; "it is for the other fellow," and the result is that they are not worth a cent to themselves or anybody else in this line. Only those who use what they get have the power and can exercise it. Now mark you, not only those of you who hear but those who read, you must utilize that which you have before you can get more. Remember the parable of the talents. One got this number of talents; another another; another another; and finally one got one talent. He that got the one talent did not do anything with it, but laid it away. He was reprimanded because he had not used that which was given him; and the others, in the degree that they had exercised their talents, were advanced; and to the one that had

the most was given even that one talent which had not been used. "Unto every one that hath shall be given, but from him that hath not shall be taken away even that which he hath." Remember that.

Jesus said to the man, "Follow me." The man said, "Suffer me first to go and bury my father." Jesus said, "Let the dead bury their dead." There is no compromise in this work. If you are going to be a practical workman along the line of God Almighty Science you must do as you are told to do. The rule is that you must obey. If you do not obey you fail. If you do not obey you are not worth anything in this line and you might just as well go away from here, and a great deal better, because I think the less you know the less you have to be responsible for. I am sure of this. I am sure that if we are in this Science we are held to a stricter accountability than if we did not know anything about it. We have to walk straighter. I know that to be true. I know it in my own body. Let one of us step inside for a minute and we are roasted until we run back into line, get on our knees and thank God that we have gotten back into the sunshine again and pull it down on us. We can't live a life of revelry; we can't live a life of iniquity; we have to walk along in the line; and when we do that we have the sunshine, we have happiness; and all is with us. But let one of us for a moment step aside; he is punished worse than if he had never heard of this Science.

Now this man that we are talking about is not the one that was created in the garden of Eden. The man that we are talking about was created on the sixth day, and the evening and the morning were the sixth day; and God rested on the seventh from all His works.

"Male and female created He them." The allegory of the garden of Eden has many beautiful thoughts in it, illustrative of a great many things, but that it not the creation story that is true. Both stories are not true. Therefore, we take the one that demonstrates itself. A person who believes in the garden of Eden story literally cannot heal the sick. It is such error as takes him out of harmony with the universal law of universal good. That story recognizes a personal God of inferior intellectuality, and in almost all of its statements it is error. Just drop it out. Know that whatever it is there for, it is not true. I do not know, nobody knows, where it came from.

We know that the five books of Moses were handed down to us by Nehemiah, the last collator of Jewish Scripture, some time after the Roman general took Jerusalem. It is supposed that the five books of Moses and substantially the prophets that have come to us are the actual texts of the Jewish Bible. It is believed by scholars to be true.

But the New Testament stands in a little different light because we know so little about it. Some three hundred years after the death of our Savior, the writings of the disciples and of the apostles had been destroyed, hunted for and destroyed. Those little churches had each what was called a treasure chest. In this treasure chest they kept these manuscripts, and they kept these treasure chests hid, sometimes in the ground and sometimes in caves. But the powers of persecution offered the greatest rewards for their capture, and the greatest punishments to those who used to be found with them; so they hunted for these things more even than they hunted for the people who worshiped. It was believed that every copy of the Scriptures

that was ever given in the New Testament was destroyed before this great convention that was held in Africa, over which Augustine was the moderator or chairman. It is believed that the four gospels, the Acts of the Apostles, and two or three of the epistles were given to the world as they were. Of course we do not know, nobody knows, who wrote Hebrews, although the King James Oxford translators said it was written by St. Paul. Nobody knows whether it was written by St. Paul or not. When they made up the Bible as we have it in the King James translation, as it is termed, fifty-three, as I remember, of the learned men of that age, of all churches and denominations—whether the Catholics were in it I doubt—the learned people came together and discussed the Scriptures for three years in order to get as pure and as exact a translation as possible by this great convention. Nobody ever thought that they had the original Scriptures. Every scholar understands that there is not an original book of the Bible in existence, not one. The Catholics have put a little more into their Bible than these others did. I think the Catholics have made the Apocrypha a part of their Bible. The King James translators translated it, but decided it was not an inspired part of the Bible.

My object in telling you this is to have you understand that you are not to be guided by any man-made interpretation of anything, unless that interpretation is susceptible of self-demonstration. If in any of my discourses I enounce to you a philosophy that can't and will not demonstrate itself, you must at once understand that it is false coin, because it must be self-demonstrable if it is true. There are certain lines of philosophy and logic and science that come as straight as the

arrow from the bow, in a perfectly straight line. There is no wavering and can't be any wavering. Truths run in parallel lines, straight lines, and there is no crossing of the lines—no criss-crossing of the Truth, one truth for one fellow, another truth for another fellow.

Therefore understand that you are to be governed by Science and by the Truth, by Truth that demonstrates itself; and when we come to you and give you this Truth, as we are doing, along the lines that will destroy your poverty, your ill health and your sorrow, and put you upon your pedestals as the children of God Almighty, know that it is correct, because we demonstrate it; and that not only we can do it, but you can do it if you follow the same rules. No one has patent rights on these great truths to the exclusion of others. No one has any especial right to these truths over another, although some actually claim that anybody who pretends that God in answer to prayer does heal the sick is robbing them financially. That is a false claim. That is a human claim. It is a wrong claim; it has no honesty in it. I can run back in books in my library and can show you almost a connected chain of this Truth from the days of our Savior until now. Sometimes it has been greater and sometimes it has been less; but during the last fifty or sixty years it has been widening, it has been deepening. This man in Maine got hold of a lot of it and taught a lot of it to Mrs. Eddy. Among all people it is going out and it is becoming practical. Andrew Jackson Davis tells you how to heal the sick in his book exactly as does Mary Baker Eddy, and more plainly and yet his book was written long before hers.

He did not claim that it belonged to him. It does not belong to anybody, but

belongs to all of God Almighty's children. This truth is yours; it is for everybody—for everybody that believes it and accepts it.

Now in the exercise of this power and dominion understand that it comes direct from God Almighty Truth and Power to you. It does not percolate through any one church. Each one of you is free and independent. You are God Almighty's sovereign. Nobody has a cinch on you; no Pope, whether Catholic or Christian Scientist, Baptist or Presbyterian—nobody has any right to put his hand on your head and say, "Thou shalt." You are the free child of God Almighty; it belongs to you; you are free; and the exercise of that freedom belongs to you; and as you understand it and practice it and use it, you become strong and vigorous; and you climb this ladder of knowledge until you will dwell with the stars by and by.

Now in this work apply these thoughts and practice what you know. If you have

but one talent, use it. By and by you will get another and then another; and the more you have the more you get. Small bodies are drawn to greater by the power of attraction, and it is so with knowledge. Knowledge is power; but in order to exercise that power it must be used. You have to study, you have to be vigilant. Why not? Isn't it worth everything? Does it not solve the problems of life? Doesn't it make you hold your head up, so that you fear nobody, fear nothing? Why? Because God Almighty power controls you and directs you. If you are thrown in the lions' den as Daniel was, you are taken out the next morning safe and sound. You can walk in the fiery furnace; you can stand amid persecution and nothing can harm you; a thousand can fall at your side and ten thousand at your right hand, but no harm can come to you, because you put your trust in God Almighty. Therefore, here is the Science. This is the road. The question is, "Will you follow?"

Free Thought

Man can never have free thought in all its fulness, richness and blessedness, until he comes into oneness with God. To try to *think* or *will* yourself into the Kingdom is to live in bondage of mind and will, in captive thought. The Christedman is the real genuine free thought man, because he is now one with Omniscience, and *knows*, and does not need to think and speculate about God, life or anything; his whole time now is for joyful, bliss-

ful work; he is freed from racking thoughts of doubts, fears and speculations. Some of the most prejudiced and *bound* men in the world call themselves "free thinkers." These poor brothers are really abject slaves to Thought. There is but one way to have absolute freedom of mind and that is by living entirely in Divine Mind and Divine Will; in becoming a simple, loving little child of God's. Then He will enter your mind and tell you all things.—Frank Harrison.

Application of Evangelical Christian Science

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN what I said this morning regarding man and his dominion I did not emphasize one point sufficiently. That is that man and woman are one. Woman has the same rights as man. She is man. "Male and female created He them."

This garden of Eden story, of which I was telling you, has placed woman at a disadvantage; and wherever that story has been taught the woman has always been under the foot of the man, which is all wrong. In the creation there was no such thought. The old English law recognized the right of the man to beat his wife, but they finally became so humane that they limited the size of the switch, or the stick, with which a man could beat a woman, making it so small that it was thought they would not be likely to kill her with two or three strokes. That was the law from which we have evolved, that is, the old English common law today; and, were it not for the statutes of the different States of the Union prohibiting men from beating their wives, that would be the common law of this country, and the husband would have the right to beat his wife, provided he used a switch not larger than was allowed to be used by the statute.

Now, that is wrong. It is all wrong. You must eliminate that from your thoughts. Woman has the same rights and the same privileges that man has.

St. Paul has told the wife to behave herself; and, if she goes to church, to

keep quiet and not be found with the veil off her face, and to obey her husband—obey her husband as man is to obey Christ. As Christ is the head of the Church, man is the head of the wife.

St. Paul, some say, was an old bachelor. I think the best history that I have read of him shows that he was not a bachelor, but had been married and had three daughters. Whatever his relations were, St. Paul was a man. Nobody ever wrote a line in the Bible that was not a man. Whatever they said that was good came by what we term inspiration. That is the answer to prayer, that is God Truth. But wherever man has enunciated an error you are not bound by it any more than if you found it in the almanac that is made up here in Hagerstown, Maryland—not a particle. A statement that is a falsehood on its face you ignore. Whenever a statement fails to be self-demonstrable, as I told you today, you ignore it. In this work all truth is susceptible of demonstration and this idea of covering religion with a glamor of mysticism, you might term it, confining what little knowledge they had in the hands of a few, the priesthood, keeping the great body of the people in ignorance so that they could control them and rob them, has been their practice for thousands of years, not only since the days of Jesus Christ, but for thousands of years before. Wherever men, or a coterie or clique of men, have succeeded in

"cornering," as we might term it, the religious thought, or the religion, of the nations, they used it always for their own selfish purposes.

The law of Moses was but very little different. One-tenth was set apart for the priesthood, and it was always confined to that narrow limit. Thence came their tithing systems, until finally the Roman general took Jerusalem and destroyed the records and their archives of genealogy; and from that day to this there has not been a Jew who has known whether he was a Levite or a Reubenite, or a Benjaminite. It simply "knocked them out of the box." That shows that it was not of divine origin; that it was simply a humanly-concocted plan for the carrying out of the universal law of all the world, of "cornering" the religion of the country.

Having said this, I go to the more practical thoughts covering the application of the morning lecture. Those of you who are strangers here tonight must know that these are teaching lessons. I am not talking to make a lecture. I am attempting to teach you how to heal the sick. The lecture of Sunday evening is especially for the purpose of applying the facts given out as Truth in the Sunday morning lecture.

Our lecture this morning was upon the subject of man, showing that man was given certain charter rights at his creation. Now, I am going to talk about those rights, and as a fundamental principle in regard to that, I state first that man can be just what he wants to be; and, second, that he will be nothing except that which he wants to be. In other words, simply he is responsible for his own condition in life. He is the architect, so to speak, of his own fortune. He can be or not be as he chooses.

Take this subject of money, or finance. You never saw, nor nobody else ever saw, a real Scientist that was poor. You never saw one that was "hard up." You never saw one around begging from Tom, Dick and Harry. Now, I am not talking of these fellows that have the word Science pinned on the lapel of their coats. One of them comes and he asks for Bishop Sabin. I go down in the parlor to meet him and he tells me how much of a Scientist he is. He winds up telling me that he is in poverty, which demonstrates thoroughly that he is a false coin, and that there is no truth in anything that he says.

This Science that we are teaching is either true or it is false. If it is true it is susceptible of self-demonstration, and if it is not true it should be branded as a fraud and kicked out of the world.

Suppose a person wants to demonstrate money. Now, how are you going to do it? One comes up and says, "God can't help me, because I am on a salary. He can't raise my salary." Another one says, "I have no business. God can't give me any business. I do not know how I am going to get it." Another says, "I am old and crippled up and I can't work." They are always making up every kind of conceivable excuse, giving some reason why God can't help them. The very naked proposition that you present to them, that God does supply, they reject, and instead of relying on the promises of God they sit around and argue against God, and say He can't do it, and give the reason why that is so. They never get anything and that is one reason.

If I want money, which I do sometimes, it comes to me. Suppose I am going to pray for money, which I do every day of my life, as I pray for health, wis-

dom and spiritual understanding. I affirm that I am filled with love, I love all mankind and have nothing but love toward them. I affirm, "I have strength, health, power, vigor; I have wisdom; I have spiritual understanding;" I fill myself full. So I affirm that, "God Almighty gives me money, oceans of money, and it is mine. I am the heir of God Almighty and the joint heir of Jesus Christ; and all that is mine."

Now, remember, we all have all. I can illustrate that in this way. Suppose we go out there when the sun is shining. We all want the sunshine and we want all the sunshine there is. We go out there and stand in the sunshine. Every one of us gets it all, and the sunshine is not diminished one particle. An abundance of sunshine still goes to everybody that comes within its rays, and they have it all. There is an inexhaustible supply from which it comes, and it cannot be diminished. So it is with every blessing of God; you get it all.

The children of Israel gathered the manna in the wilderness. They went out and every one got all he wanted, and yet there was no diminution of it. It was so with the measure of meal and the little cruse of oil. There was no diminution of God Almighty's good. It was an overflowing fountain for all to have all. You are the heirs of all and all belongs to you.

Now, how are you going to get it? Ask, seek and knock. How are you going to ask, seek and knock? What do you do? What is your thought? How does it run? Here it is: "I am the child of God Almighty, created in his image and likeness, endowed with power and dominion; I am the heir of infinite supply, infinite Mind; God; I am God's heir, and joint heir with Jesus Christ, and all that is mine; I have money in abund-

ance; I have barrels of it; I have oceans of it, illimitable."

Fill yourself full. If you like lots of money, take lots of money. Don't be afraid; you have it. Fill yourself "chock full," if you will permit me to use that expression. Then when you get through, thank God Almighty that it is true, and go on and attend to your business. Don't get over on the other side and begin to figure out how God can't do it. Don't you see the place where you fall down? You are figuring how God can't do it. Let God's work alone. Commit your ways unto the Lord and trust, and do not worry. Go on and attend to your business, and trust. It may take you some time—you are babes—before you can trust completely, but you have got to get there before you are a great demonstrator; and when you get there there is nothing on the face of God Almighty's earth that you cannot have. All belongs to you; you are entitled to all good, and all the good there is belongs to you. You are entitled to it.

Is it worth the trial? Some of you men work. I was going to say, almost until your nails fall off your fingers. Others are slipping the hair off their heads. I do not have to go a thousand miles to find a lawyer who slipped all the hair off his head by hard study, thinking, thinking, thinking, scheming, scheming, scheming. That is the way of the world. We do not have to think in Science; we do not have to scheme. We follow in the beautiful road that infinite mind opens for us; we go into the sunshine. If there is any work to do we do it. If there is any good to be done we do it. We are not asking what will be the result, but we do it. Do unto your brother as you do unto yourself, carry out the practice of honest love to your

brother and try to be honest enough to try to do right by him. Do not trouble about yourself. I do not know of anybody that I would be afraid would cheat himself. Human, carnal mind is always very careful not to cheat itself if it can help it. I want to say to you this, that you had better lose a thousand dollars cold cash, if it is the last dollar you have in the world, than to cheat your brother out of one cent. Now, mark you, you can't afford to be mean; you can't afford to be dishonest. If you pinch money comes to you pinchingly. If you are afraid of your shadow, your shadow by and by will grow to a mountain and will chase you out of the barnyard. You have to be liberal, open-hearted and free, and unless you are you never can receive that kind of treatment from infinite bounty of Love. It will not do for me, if I want to give my brother something and he needs it, to take out a five-cent piece or a quarter and stop at that. If he needs help give it to him and don't be a coward; don't wait to be dunned. Wherever you see anything to do do it.

If I were a mind to do so, I could give you instances enough along this line of pinching to make the bones rattle in some of you, but I will not go into that. I say to you that you must be open and free-hearted, for as you sow you reap. The fellow that gives sparingly is mean in his trades; he is a pinchback that tries to cheat, and he will get nothing in return. It is impossible that he can get anything. It is the open handed, free-hearted man or woman that throws good out and trusts God for its return, that receives.

The expenditures that are made in my private business affairs would bankrupt any concern in this town along mortal mind lines. Twice every month when

the pay roll comes up and these healers want their salaries and everything else has to be paid, and no money in the box, they would throw up the sponge and haul in and want a receiver. I never think of such a thing. If I had a thousand dollars to pay and did not have a cent tonight I would have the money in the morning, because money comes from infinite supply, the infinite Love of God Almighty. It never fails. It never has failed and never can.

In some of my writings I have told an incident that occurred with me. Once I had a great many bills to pay. My son and his mother had been talking about it before I came down to the breakfast table. He said, "We have a great many bills to pay?" "Why don't you pay them?" I said. He said he would be glad to pay them if he had the money. I asked how much money he had. He told me. I think it was something over nine dollars. I said, "You will get the money this morning in the mail." "But what if I don't?" "I don't suppose you will get it." I finally told them that if we did not get the money, to come back and tell me and I would go out and kick up a brick and it would turn to greenbacks, and I would send him back to pay the bills. Then they let me alone; they saw that it was no use to talk to me. The result was that when night came he had paid all his bills, and had \$105 in the bank. It came. That was not in the usual course of business, but it was because we needed it at that time. I could give you many instances, not so pronounced as this, however, of demonstrations along these lines. Have no fear. If I had had fear I never would have gotten a cent probably. Why? Because I would not have deserved it.

Our Savior says, He that puts his

hand to the plow and looks back is not fit for the kingdom of God. We are not commanded not to look back, but to have trust. Here is the promise: "All that is is yours." You are God Almighty's heir; then accept of it, and thank God that it is true, and let Him demonstrate how it is going to be given to you. Do this and you always succeed.

If you have not a cent, if you have not a crust, if you have not a place to lay your head, look up to God Almighty and thank him that you are His heir, that He does give you infinite supply; that there is no such thing as lack.

"Whatsoever ye ask in my name, believing, ye shall receive." Now, do you believe when you ask and then begin to fear and wonder how God is going to give it to you? Can't you see you have to let God's part of the prayer alone, the answer? All you have to do is to ask, seek and knock. You have infinite power; you have infinite dominion; and you demand and you command in the name of Jesus Christ: "I have money and it comes to me and it comes from God Almighty, and I thank Him for it." Then trust. You have done your part, let the answering be with God.

Take this lesson that I have given you tonight and follow it and practice it, and go on and attend to your business. Don't ask "When is God going to do it; when is it going to come to me?" Just do as you are told to do. Know that God is going to do it, as the promise is. If it be God's will, I was going to say, for you to starve, starve; but it will never be His will. His will is to answer your prayer, if you pray believing.

People will not believe and do not believe in the ordinary prayer by petition, as I will teach you later on. Affirm, "It comes to me by virtue of my birthright,

and I know it; it comes to me in the name of Jesus Christ; it is mine."

I do not have to get down and wallow in the dirt, with tears, and cover my head with sackcloth and sit in the ashes, and tear my clothing to pieces, as they used to do, to get an answer to a prayer. There is no sense in that. Recognize who you are and what your rights are; then demand it because you have the right. Trust and let God's part of it alone, and see how wonderful will be the demonstration.

Never fear. Fear is the enemy that destroys. The great law writer, Blackstone, summarized all the conditions of humanity under two general divisions, their wants and their fears. They want everything that they can get except that which they are afraid of. They are like the Irishman who was arrested. He was annoyed over his arrest. Some one said, "Don't be afraid, you will get justice; don't be afraid." Said the Irishman: "That is what I am afraid of." He was afraid that he was going to get justice. Now don't be afraid, but trust God Almighty.

He has made the promise; trust Him.

Do I dwell too much on this word, "Trust?" Am I pinning this one thought too hard? I say to you and to my readers over all the world, take it and practice it, and the demonstrations will be yours, and God Almighty's Truth will be vindicated.

If you form a habit of thinking kindly thoughts and saying kindly words, in a short time your mind becomes related to all kindly-natured people in the world, and it becomes much easier for you to say a kind word than an unkind one, to do a kind deed rather than an unkind one.—*Mind*.

Make Every Day Count

THE man who starts out in the morning with a determination to do something during the day that will amount to something that will be distinctive, that will have individuality, that will give him satisfaction at night, is a great deal more likely not to waste his day in frivolous unproductive work than the man who starts out with no plan.

Begin every day, therefore, with a programme, and determine that, let what will come, you will carry it out as closely as possible. Follow this up persistently, day after day, and you will be surprised at the results.

Make up your mind, at the very outset of the day, that you will accomplish

something that will amount to something, that you will not allow callers to chip away your time, and that you will not permit the little annoyances of your business to spoil your day's work. Make up your mind that you will be larger than the trifles which cripple and cramp mediocre lives, and that you will rise above petty annoyances and interruptions and carry out your plans in a large and commanding way.

Make every day of your life count for something; make it tell in the grand results, not merely as an added day, but as an added day with something achieved.

—O. S. Marden in *Success*.

Treatment

BISHOP OLIVER C. SABIN

OUR Father, we thank Thee for the realization of Thy Truth; we thank Thee, and we do realize that we are Thy spiritual image and likeness, and that we live, move, and have our beings in Thee; that Thou art in us and we in Thee, and that we are perfect, and that we are spiritual beings, living in the Father, and are perfect. These so-called imperfections are but the vaporings of so-called materiality; they are simply nothing, because when touched with the Truth they are vanished; they are annihilated, they

were nothing and are gone. There is no such thing as sickness, and there is no such thing as sorrow, and there can be no person in this audience with the belief of sickness, because every person here is the child of God, living this moment in God, breathing God, and God all around him, and all about him is God, and God is Love, and God's love surrounds him, covers him and we all live in it, and nothing but Love can touch any one of us. We all live in God and we all have Love surrounding us, and no so-called evil can come near us. God drives out

and destroys every doubt and every belief of fear and gives us a perfect realization of our perfect childhood in God Almighty, and in that realization all of our perfect childhood in God Almighty, and in that realization all of these so-called material claims are destroyed and annihilated.

God does bless each one of us here tonight and goes with us to our places of abode, covers us with His love, directs

us and takes care of us and fills our hearts with kindness and brotherly love to all our fellows, and we have nothing but sincere and honest love for each one of our brothers and sisters, and we love God with all our mind, might and strength, and upon this we place all our hopes and in this confine all our trust.

We thank Thee, our Father, for these things, in and through the name of Jesus Christ, our Lord. Amen.

The Soul's Way of Speaking

The soul often speaks in epigrams. The mind or intellect is more or less involved, pedantic and dogmatic. The soul has nothing to do with argument—it is and *knows*. It says what cannot be said by mind alone. Its vocabulary contains a few simple words—Love, Life, Light, Truth, Knowledge, Wisdom, Eternal Bliss are its essential words. At times it appears to speak in paradoxes—but this is only an appearance to the yet unspiritualized mind. The *New* and *Now* is its theme, and it sings glad songs of Progress, with tone and dignity. Its language is often mystical to the unawakened, when in truth it reveals all and conceals

nothing. Its words are mild, sweet and gentle because they stand as symbols of love. Calm, serene, positive and authoritative are the words of the soul, transcending all conventional modes of speech. It always speaks without fear or doubt and has no concern about its words being received or not. All who are ready for its words will receive them with joy. Others will not be disturbed and will pass them by with complacent indifference. So soulful language is never disturbing to even those who are not yet awake; it encourages all and discourages none; as it is simple purity, it sees good in all beings, all things.—*Magazine of Mysteries*.

Character counts for Success; no efforts too great nor sacrifice too dear in carrying out duties and obligations.—Lewis Nixon.

Success can be achieved only by self-restraint, energy and industry.—Rev. John P. Peters, D. D. LL. D.

The purity of a stream is at its fountain; the farther one goes from the fountain the greater its impurity. The foundation of man's life is in God; the nearer one gets to God, the purer and more perfect is the stream of his life. And if the fountain is eternal, immortal, then those who drink directly from such a source may be immortal also.

Mind Moulds Body

WITH or without our knowledge and consent, our thoughts are echoed, as are sounds among mountains, from brain to body and back to brain again. We see this impress of thought upon the face and form of every person we meet; we hear it in the tone of his voice and we feel it in the grasp of his hand. Emerson long ago called the human body "a telltale." He said: "It is full of tongues. We read its private history in its looks, its gait, its behavior."

If thought life affects the body in general so forcibly, we must conclude that it is either a helpful or hindering force in the physical and moral development of every individual. Which it shall be, depends evidently upon two things, his heredity and his environments. Heredity provides the foundation—the warp, so to speak, of every life. Parents who would transmit to their children the brain structure capable of producing happy, helpful, noble thoughts, must themselves live earnest, unselfish and noble lives. An impure fountain cannot give forth pure water, nor can men whose lives have been spent in vice, and women whose minds are habitually filled with vain and foolish thoughts hope to endow their offspring with a physical structure which shall be capable of elevating the standards of our race. Physical beauty—that dear inheritance of childhood—passes away, as we all know, if, as the brain develops, the child's thought-life becomes selfish or impure.

Ill-governed children are usually unhappy in mind, and not infrequently their bodies as well as their moral natures suffer permanent loss through their mental unrest and irresolution. Parents who

are moody and variable in their decisions react unfavorably on the thought-life of their children, as also do those who by too constant and too solicitous an oversight limit the child's power of originating trains of thought. On the other hand, to permit too much freedom of thought on the part of a child, too many independent desires to be made by the immature mind, sooner or later brings to him disappointment and mental unhappiness.

Fear is a tyrant under whose lash no child can develop healthfully. The timid child may everywhere be recognized; indeed, the body marks of timidity in early life are usually carried into manhood and womanhood. The elevated and forward thrust shoulders, the downward eye, the wrinkled forehead, and the walk with slightly bent knees, tell the story of a thought-life in which timidity and sensitiveness predominate.

Hopeful, cheerful thinking are the most powerful allies which the body at large possesses. Give these to the child of the gutter, and he will thrive physically under almost any outward conditions. Take away hope, replace cheer with melancholy, and the most luxurious surroundings are incompetent to produce vigor of body and personal attractiveness.

Among the forces most useful, as well as most harmful to the body, is the power of habit. Habit may be defined as the repetition, in a more or less involuntary manner, of an act at first performed under the will and often with effort. For instance, a child learns with great effort to walk and talk, but the effort becomes

less and less difficult, until he does both without conscious effort.

Suggestion is another compelling force in human life. Every human being who associates with others is influenced more or less profoundly by them. One cannot read a book without receiving suggestions which modify his thoughts. The importance of presenting right suggestions to the mind of the developing child can scarcely be estimated. The mature man acquires through experience a power of self-suggestion which neutralizes, more or less, the influence upon him of the

suggestions of others, thus limiting the power over him. The child, however, has not yet developed this controlling influence over himself and is at the mercy, as it were, of those who surround him, who by suggestion may build up in him a noble thought-life or make such impossible.

The training of eyes to see and the mind to take notice of the best things in our surroundings inspires to healthy, happy thinking. To this end "nature study" lends itself with great helpfulness.—*Eliza M. Mosher, M. D., in Chicago Record-Herald.*

God

THIS is a word that has mystified man since the time he began to reason. If the word *God* were not still a mystery, we would all have the same definition for it. The word no doubt is identical to the principle we call *Life*; that is, we know that we are here, and that we came from some place or source. But the power that has evolved us to this high state of mental and physical development we cannot describe, see, touch, or fathom.

Wisely, of course, this creative source or force has kept the secret of our creation from us, and until we seek God in the way of reason, we will ever grope in this profound darkness. There are those who may think it wrong to try to find God by tracing back over the trail of man's long journey from a single cell to his present state. I believe that we will never find where God dwells unless we

mentally retrace the course made by Nature, through her law of evolution.

I feel certain that man has been evolved from a God-point, and unless he can find the road over which he has come, he will never find *God* in this life.

When the soul is liberated, it can easily retrace and find *God*, which is the creative power. However, we are anxious to find God in this life, and *God* is author of that anxiety, hence it is right and necessary to keep on in our search. God can be found just where he is dispensing human souls, whenever we are wise enough to retrace. Undoubtedly man is on a long journey, and the starting point was God's presence. It is *we* who have wandered, not God. It is for us to seek Him, not He us.

All the races of the earth have different ideas of the abode of God, and most of them have personified Him in their

mental conceptions. Were we to call all creation a Universal God, we would be doing the reverse of our predecessors, yet *God* prompts us to do so. I am writing this with as much God in it as He has given me to manifest. The only God in us is our intelligence, which we glean from the Universal God (Good) according to our ability and receptivity.

The road back to creative God is through the spark of God within us—our intelligence. For me, I love God, for He is my only friend. I never knew Him till I sought Him from within me. God is our Intelligence, our Conscience, our Life, our Source. We are His creatures. Let us all seek God in good-doing unto His creatures.—*Mental Advocate*.

Danger in Thought

THOUGHT, unguarded, is a most dangerous enemy. Every thought produces a physical effect, although it may not at all times be apparent. A smile, a scowl, a twitching of the mouth, a flood of tears, a chill, a sickness at the stomach, flushed or ashen cheeks, numbness, trembling, perspiration, laughter, all are but the outward expression of inward thought. The whole physical organism is susceptible to the influences of thought, and that is what makes it so dangerous.

Habits of thought produce habits of action, with good or bad results. A single thought may change the whole course of one's life, or may extend beyond the individual—to destroy or build an empire.

The mind has its measuring rod—reason, common-sense and experience, and one should avoid all thoughts that cannot be measured by this rod. This is the only safe way. An idea in the mind that will not stand this test is dangerous.

The mind is such that it is not bound to obey any law; it must be governed and controlled by the will. The man who reels along the street under the in-

fluence of liquor knows exactly what he is doing when putting himself in this condition, but he does not use his reason, common-sense, nor does he profit by experience. The same is true of the man who steals, murders or commits any other crime; he knows exactly what he is doing, he simply allows the strongest thought to control his action, against his own judgment.

One of the prevailing causes of disease is the habit of concentrating the mind on the involuntary functions of the body. Nature has learned her lesson well, and she resents any interference in her work. When a man gets the idea into his head that he can attend to his stomach, and undertakes to do it, the results are always disastrous. This automatic working of life in the body is such that it must not be disturbed.

Thought is the greatest obstacle in the way of curing disease; that is why sleep is so essential to the afflicted. When the mind is inactive nature has a chance to work and repair her machinery.

A person in pain can hardly avoid thinking about it, yet this oft recurring thought of pain but increases it, and weakens the power to withstand it, while

talking about disease is but fostering it and making it less curable.

As far as possible the thought of disease should be avoided; it develops rap-

idly if the mind is allowed to dwell upon it. Hope is the balm that heals; under its stimulating influences the body takes on new life.—*Health Reporter*.

People are beginning to seek the perpetuation of life more. "How may I live forever, or at least as long as I wish to?" is becoming a popular question. "There is no death," is today an earnest denial in the hearts of many thousands. Significant fact! It points to a principle, an incentive that lies deep in human nature. The results must be in accord with the active causative principle. They are already beginning to be seen in the lengthening of the human span of existence, in many cases of "green old age," in theories of perpetual youth, etc. Shall we win? We shall. The universal effort to perpetuate life in the body is not meaningless and cannot prove futile. Let us steadily forge ahead. We who were born and reared in the old mortality ways may not win the prize for ourselves, but we will help our children to win.—*The Life*.

The broad-minded see the truth in different religions; the narrow-minded see only their difference.—*Chinese Proverb*.

Never think anything about yourself, your family, your business affairs, or your surroundings, except such things as you would wish to see realized in truth and in fact.

The Ten Commandments offer as succinct and authoritative a guide for the guidance of one to success as can be found.—Andrew H. Green.

"Thou art a resident architect of thy body, and can shape it as it pleaseth thee, with that fine instrument, the mind. 'Life—animal, human or divine—is ever carving its own animated statues, and through immutable law sets them up with perfect correspondence and adaptability. The human mind rears its own noble form, moulded and polished in every feature by the unconscious constructive thought and specification of its resident architect. Its outline, vigor and utility are developed or improved by the favoring or disfavoring mental states of its owner.'"

"Some time, somewhere, God wins all men by His mighty love. No man can escape God—escape from reaching that state of consciousness where he *knows* and *realizes*. He has forever been, and forever will be, the nearest thing to him. 'The blazing flames of Love will spread and burn until they possess and purify every soul, whether that soul be on the plane of sense or within the confines of *Hades*.' Such is the power of Love. It burns away the cage of illusion and frees the spirit, so that it forever dwelleth with God-consciousness in the Seen and Unseen."

Success is the most natural thing in the world. The man who does not succeed has placed himself in opposition to the laws of the universe. The world needs you—it wants what you can produce—you can serve it, and if you will, it will reward you richly.—Elbert Hubbard.

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Unchain the Truth

For the year that has past we can see great strides have been made in the way of unchaining the truth. Tens of thousands of books have gone out, magazines, periodicals, leaflets and lectures,

and the inquiry for this Truth is becoming broader all the time. The question no longer is asked, Can and will God heal the sick, as it used to be. The unbelievers are being convinced and the main thing now that we have to contend against is the prejudice created by the physicians and the ministry. If the physicians properly understood this Truth there would be no opposition from them, because taken in connection with their profession they could cure everything. The idea that God cannot cure these so-called incurable diseases has been exploded and is being exploded every day and physicians should understand that now as well as to wait until by and by and then wake up to the fact that they have been denying a plain patent truth that the people at large know to be true. All physicians should understand this metaphysical mind healing and this God healing, and that there is a distinction between the two. Mental therapeutics is one thing and God healing is another and when the physicians thoroughly understand these methods of healing then their prejudices will pass away.

The ministry is being awakened as they have not been for more than a hundred years. The Episcopal church taking the lead as it has and is, is bringing this mental healing to the forefront and it is only one step further to teach the people that God does heal and that it is not altogether mental therapeutics as they are now pretending. God does heal.

Bishop Fallows, of Chicago, acknowledges the God Healing in his letters, he

believes it and practices it. The others are bound to come to the same conclusion, and as soon as they do everybody will join the Episcopal church unless the other churches read the handwriting on the wall and come into the fold, which we prophesy they will do with a great deal of alacrity. We have in Washington ministers in other churches who are teaching as pure science as is taught by the Evangelical Christian Science Church and who are enabled to heal the sick and who are healing the sick. We do not care to give their names until such times as

they wish their names to go out, but taking the situation and looking at it from their standpoint we have reason to rejoice and thank God that the Truth is being uncovered and that the world is bound to receive its freedom.

We wish to call especial attention to our Christmas offer of our books and hope that every friend of this cause will send as many of them out as possible; let them go out and let us do our duty. God Almighty does bless us in all the work we do and all of us will reap the crop as the seed is sown.

Lovingly yours,

Oliver E. Sabie

Bishop.

Anger, anxiety or fear will poison the secretions of the body. Anger or fright promotes a secretion of poison in the sacs of a venomous snake, and this is where he is ahead of man.

We have no organs in which we may store the toxins which we develop for the same purpose, and consequently we poison ourselves with the material which was meant for our enemies.—*Health Reporter*.

“‘Personal love feels for a few; the love of God feels for all.’ The more divine a man is the more he has of universal and eternal love.”

The soul, heart and mind must be put into all we do, to make each undertaking a grand success.—Brother Ananda.

JUBILATION!

E. LOUISE LIDDELL.

Avoid worry,
Fear and flurry;
Stop repining;
Likewise whining;
No use crying,
Even sighing;
Just keep smiling,
Care beguiling;
Vow you're healthy,
Wise and wealthy;
Affirmations;
Right vibrations;
Transformation!
Jubilation!!

—*Nautilus*.



A Story of the Christ Child

MANY, many years ago, in a country far away from America, there lived a family of three dear little children with their father and mother.

One little child, named Ruth, did not seem to be as well or strong as her brothers; she used to cry sometimes as though something hurt her, and often her father took her up in his strong arms and carried her over the rough places in the road when the family went to walk together, as they often did, either on Sunday or before dark, when the father's work was finished for the day.

The country where this little girl lived was very hilly, and some of the highest hills were called mountains; from these there flowed lovely rivers, and at the foot and in the valleys little brooks went tumbling over smooth stones. It was a beautiful place to live in, and Ruth loved it dearly.

She was the youngest of the three children, and was so gentle and kind that everyone loved her.

One of her brothers was a shepherd and had many flocks of sheep on the mountains. Sometimes, when the weather was pleasant, little Ruth used to carry some food to her brother while he watched his sheep and little lambs, but she thought she could not walk very far, because her parents and friends told her she was not strong, and that made her have fear.

At times she used to lay awake at night and watch the beautiful stars shining so brightly and wonder why she wasn't like other little girls, and she prayed in her childish words to be shown some way in which she could be made all over again so that she could run and play and take long walks like her little friends.

At last something wonderful took place. It was so beautiful that it seems difficult for people to find words to tell about it.

Ruth's brother was watching his sheep as usual one night, and some other good

shepherds were with him; they had been looking up at the stars and talking about them, when suddenly they saw a beautiful new star which they knew they had never seen before.

They rose and pointed to it, and while they were looking they heard sweet music, the sweetest they had ever heard, and a lovely angel came to them and told them good tidings—that is, good news.

At first they did not believe this angel, and were afraid, but very soon they saw many, many angels, all singing glad songs, and so then they were not afraid any more, but felt very happy, and they looked up at the beautiful new star and said to each other, we will go now and see what all these glad tidings mean. Who is this little child? Can it be the king of whom we have heard so long?

So Ruth's brother and all the other shepherds started out on their long journey, but they went to their homes first to tell their families the wonderful news.

The brother of little Ruth stopped to tell his mother about it, and although it was not then quite daylight the mother arose and said: "I too will make ready and follow you, for I must see this dear Blessed Babe."

Little Ruth was awakened by the voices in her home and she called her mamma, who told her all the wonderful story about the angels and the shepherds.

So then Ruth wanted to go with all the people to see the dear little child, but her mother and all the family and friends thought that Ruth could not walk such a great distance over those rough roads, and they all tried to keep her from going, but she begged so hard to go that finally her mother and some of the kind neighbors said they would help

her to reach the place even though they carried her.

So dear little Ruth started out with a glad heart, for she felt sure that if she could only see that wonderful Babe of Bethlehem and touch his tiny hand she would never be sick or lame any more; but she did not tell her mother all this; she merely said: "I must go, mother, dear, for I know now my prayers will be answered."

Her mother only kissed her and replied: "Well, dear, we shall see; you shall get there if we do; these are strange stories we hear."

So friends and neighbors journeyed on, and it seemed a long journey to some, but to dear little Ruth, with her child-like faith, it seemed the happiest time in her life.

When at last they reached the stable they looked up and saw that the star stood still. They entered the door with the crowd of people, both young and old, who had come to see the sweet little Babe. Some had beautiful gifts for the little one, and others brought such as they had, but nearly everyone brought something.

Little Ruth had picked a tiny blossom off of her favorite plant which she had kept on her window sill for a long time, and this she held safely in her hand as she pressed eagerly forward, trying to get even a glimpse of the dear baby face; for she said to herself, if he is our King I am sure he must be very beautiful indeed.

At last her mother said: "Now, Ruth, look at the brightest part of the stable over there, dear; do you see the Mother and the dear Babe; she now has him in her arms?"

Ruth looked, and then nothing could keep her; she left her mother and all.

and rushed to the spot where sat Mary with the beautiful child, held so lovingly in her motherly arms. Little Ruth knelt beside them, and with bowed head and clasped hands said: "Dear little Babe of Bethlehem, you have come to make us well and happy, haven't you? I have nothing to give you but this little flower and a loving kiss on your little hand; then I know I shall never more be sick or troubled in any way, for my prayer will be answered."

The people who stood around made room for little Ruth when they saw how she felt, and as she stood up and laid her flower near the Babe, and softly and reverently kissed his tiny hand, they also saw her face beam with love as she turn-

ed to find her mother, and she said to her: "Now we will go home, mother dear; never again can I seem weak or sick; my prayer is answered."

This is only a legend or story that people say may or may not be true, but it is very likely that in Bethlehem many stories are even now being told about the doings and sayings of little children like Ruth.

I think it makes the dear Christ, who is our example and Way Shower, very near to us all when we read any of these stories.

We must realize that now in these very days, Jesus, the Christ, is near, and He does help us gladly, if we ask His help as little children did then.

Little Wooley

VESTER LOUISE PALMER

LITTLE Wooley was one of four beautiful white Persian kittens. His mama was a very pretty blue-eyed cat, and Wooley had blue eyes, too, and such a thick coat that his mistress called him Wooley.

It was when Wooley was a very young kitten that his mistress discovered that when she called the kittens, or rattled a newspaper. Wooley paid no attention while all the other kittens came running to her. Mrs. Harris finally placed a clock at Wooley's ear, but he didn't hear its loud ticking. Dear pretty little Wooley was deaf!

Now Mrs. Harris knew that the Life of God was in Wooley, just as it is in people. So she told her little girl, Gertrude, that she wanted her to help her

pray for little Wooley, knowing that God could make him hear perfectly.

So every day Mrs. Harris took Wooley in her lap, and Gertrude sat on a stool at her side, and they both talked silently to Wooley. And this is what Mrs. Harris taught her little girl to say to Wooley: "Dear Wooley, your pretty body was made by God. And as God made everything perfect, He made your body perfect. You can hear just as well as I can. Praise God!"

And over and over little Gertrude repeated this prayer, while her mama also prayed.

It was sweet to see Gertrude, many times each day, take Wooley tenderly in her own arms and close her eyes, while

her lips moved repeating the prayer she had learned.

Wooley was only three months old when Mrs. Harris found that he turned his head at once when she put the clock near his ear. And when she rattled a paper, which always meant that dinner was ready for the little white family, he would raise his head and look about, finally locating the sound.

Little Gertrude was very happy to see their prayers being answered, and she and her mother were very faithful, praying many times every day for Wooley.

A few days ago the four kittens had a birthday (they have one every month, Gertrude says) and they were eight months old.

Do you think you could tell which is Wooley? Call his name and he will answer by running to you at once! And snap your fingers above his head and he will look right up and stand on his back feet! For little Wooley isn't deaf any more. Oh, no; he can hear as well as Gertrude can, just as she prayed that he could.

THE FIRST CHRISTMAS

Once a little baby lay
Cradled on the fragrant hay,
Long ago on Christmas;
Stranger bed a babe ne'er found,
Wondering cattle stood around,
Long ago on Christmas.

By the shining vision taught,
Shepherds for the Christ-child sought,
Long ago on Christmas,
Guided in a star-lit way,
Wise men came their gifts to pay,
Long ago on Christmas.
And to-day the whole glad earth
Praises God for that Child's birth,
Long ago on Christmas;
For the Life, the Truth, the Way
Came to bless the earth that day,
Long ago on Christmas.

—EMILIE POULSSON.

It is a poor specimen of a man who thinks only how to *gain* money, regardless of right acting; he is a grand type of man who righteously strives to *earn* money and who acquires great wealth.—Frank Harrison.

BOOKS RECEIVED

"Revelations of the Life Beautiful," by M. Evelyn Davis, 249 Wilcox Building, Los Angeles, California, price one dollar, is a beautiful book of 222 pages.

The book is beautifully printed in blue and gold, handsomely illustrated by Western mountain scenery, and filled with nuggets of wisdom, very bright, very interesting and very instructive.

Live the life that means the *most* and you will be successful; a rich man who does not try to help his fellow beings is not really a successful man.—John D. Rockefeller, Jr., to his Bible class.

Pessimists are always in the rear, and never in the van in the march of progress. Your successful men and women are never chronic grumblers.—Bishop Sempel Fallows.

In this strenuous life of ours we need to cultivate and spread all the good cheer, happiness and contentment that we can, and each one of us can, if he determines to do so.

Love

Who lovest most is nearest kin to God.

—*Ella Wheeler Wilcox.*

NO word is more in thought than this word—Love. No word is dearer to Life—none so sweet upon the lip. The highest expression of Life is in the affirmation—I love!

So highly has man esteemed it, that he has made it the crowning quality of Deity and those who would not name God as any other personified passion say, God is Love!

Since Man has thus enthroned Love, it must be the Great Passion in himself. But what is Love? This question rates with that of Pilate to Jesus, "What is Truth?" From the vantage-ground of twenty centuries, is the answer, Love is Life transformed through the Human Soul into Conscious expression.

I love! O the power of that I! I live! I think! I love! I am! Who is this I? What is this Life? What is this Thought? What is this Love? What is this Life that loves, this love that thinks, this thought that says I? They are one!

Beyond the I, besides the I, there is only Power—Omnipotence.

In and through this I, Omnipotence is able to manifest as Life, Love and Thought—as I.

In the Absolute, there is only Power, the possibility of Being. From this primal condition, Power evolves into another manifestation of Itself, and in plant we have Life. Through the vegetable, Life evolves in animal into Consciousness, where the Absolute Power acts, instinctively, the Intelligence that it is.

Through the brute, Power having taken these primary steps, Attraction, Life, Consciousness, takes in Man the next step that gives to Itself a Conscious Individuality. It becomes Self-conscious, becomes an I! This I is Nature's masterpiece. She can make nothing higher. This I has infinite possibilities for expression, for unfoldment. Beyond infinite possibilities, there is nothing to gain. In this "I," the Absolute finds unlimited expression. Life in the Human Soul is transformed into Love. Through the Human brain, Love is transformed into Thought. The mere attraction in the rock has been evolved into Love; the life of the Plant, into the power to think; the consciousness of the brute, into the I AM.

Until Man, no love; only the instinctive feelings and actions that develop into Love. Man alone can love and say, "I love."

There is, therefore, only Power in the Absolute. To man it is not Power or no Power; it is more or less power. Love being Power transformed, it follows that it is not Love or no Love; it is more or less Love.

Love being only Life transformed, it follows that Life and Love are limitless. It is with the individual himself to say how much. The more he loves, the more of God he expresses. Therefore the poet is right in saying that we are most kin to God when we love him most. God is Love expressed through the Human Soul. There alone Love is. There It, the Absolute, is Love. The measure of a life is its measure of Love. Where Love is,

God is. The cure for all ills of body is more of God; that is, more of Love. To cure industrial ills, more Love. To cure national ills, more Love. For "Love is the fulfilling of the law." Love is the law.—*Now.*

The Power of Prayer

"Pray without ceasing."—Thes, v:17.

TO many it is an open question whether it is worth while or even possible to pray at all, and therefore out of the question entirely to pray continually. Paul's injunction appears even to those who believe in prayer applicable only to the monk and the recluse. Even if it were possible to obey the command in the ordinary sense it is doubtful whether the world would be any better if life were one perpetual prayer meeting.

It is not strange that many have swung away from the practice of formal prayer when the older conception of its meaning is contrasted with the modern conception of life. Once prayer meant the sealing of the eyes and the ears to the scenes and the sounds of this life, that one might gaze upon and hold communion with those of another world. It meant, too, almost exclusively the act of ardently petitioning heaven for the things that one could not and often would not get for himself. But life today dare not shut its eyes; it counts it a sin to ignore this world of need and sin even for the sake of the bliss of a world where these things are not.

Then, men ask, if prayer is no more than a getting of goods from God without labor or compensation, in what way does it differ from begging? In what way is the man who says "Heaven owes me a living" any better than the one

who says "The world owes me a living?" The product of such prayer is pauperization. The logical end of that theory is savagery; all the inducements to toil as well as all the restraints of life would be gone; one might ask for calamities on others as well as for blessings on oneself.

But practically all the difficulties of prayer arise from the limitation of its meaning to a petition. They come from the point of view that thinks only of answers, of goods sent in response to prayer orders. The man who says I will work for my bread instead of begging heaven for it may be still a man of prayer. His work may be the noblest prayer, while his heart may go out to God in gratitude for strength and opportunity to labor. Work is prayer, love is prayer, gratitude is prayer, education is prayer. The world needs more men and women who pray with their hands of helpfulness, their feet that speed on errands of kindness, their eyes that look out in good cheer, their ears that listen in sympathy.

Prayer is an attitude rather than an act. It must be without ceasing. It is like love, not an act nor a series of acts, but a relationship. It is as much more than words as love is greater than its deeds. Formal prayers are to prayer itself as the letters of a friend are to the love of that friend. The love goes on without ceasing; the prayer, the aspira-

tion, the longing after the presence of, the knowledge of, the love of God goes on without ceasing.

Prayer is an atmosphere, a habit, a second and higher nature. It is a life that in itself is one long unbroken petition for His likeness and His life. It will find expression in words, but it will not be limited to them. It is the child living with his father; such a life will involve the making of requests and the granting of them, but such things will be only incidental, not essential, to its communion. Living with such a Father we shall tell Him all our needs, desires, fears, and aspirations. We shall want

Him to see our work, to rejoice with us in it. Prayer will be reciprocal.

The prayer that is no more than petition for provision must be as painful to God as it would be to us who are parents if our children never addressed us save to beg for their meals and their clothes. On the other hand, the life of prayer that found no expression in words, that made no requests and looked for no tangible gifts, would be as strange as if our children were dumb and we were powerless to love them in deed as well as in feeling. The life of prayer is the realization of the perfect relations of the All Father with all His children.

The Life of the Race—The Life of God

WHAT are the conditions requisite for its perfect expression? Development in all that is good and true in Nature, Literature and Art.

Mankind is to manifest Godkind universally.

Manhood is to demonstrate Godhood universally.

Government founded upon the most perfect manifestation of the race will see to it that all her people are inspired in good works, and that no one has opportunity for idleness, discouragement or mediocrity. That all her children are heralded with true welcome, and are anticipated before they are born with great joy, with every wholesome and wise preparation possible for their highest unfoldment.

At home or abroad, in private or public life, the perfecting of the human race into a God-race, in all of its relations, from the simplest to the most complex, is

in reality and should be consciously the theme and service of universal government.

All ambitions in life are for this one grand consummation. All art, poetry, play, all commerce, every enterprise, all science and philosophy find their complete expression only in this one subject, viz: the evolving or unfolding of each human being to its highest possible attainment—Godhood.

The spiritual law of the universe is Love of Goodness, Thou dost love God, and God is Omnipresent, therefore in all men and in all that exists and its expression in the written code affirms everything that is good for man, woman and child, and all the orders of life in the multiple of grades of expression.

As the spiritual, omnipresent goodness manifests in the unfoldment of each individual of the race, so also will the inscribed word or law adapt itself to the

varying needs of the unfolding consciousness and outward demonstration of all humanity.

Whoever can best interpret this vital truth for the race universally, approaches nearest the highest test of a Son of God, and enters the life and experiences of the blessed ones who become the saviors of the race, evolving, carrying up from grade to grade, from epoch to epoch, the sons of men.

Such aspiration in man has truth revealed as rapidly as it can be applied in daily life.

O, my fellow men, would you manifest the presence and power of the Deity, the All-goodness in fulness of satisfaction? See to it that your one aim, motive, purpose, ambition, aspiration, inspiration and action is for this one end—the protection without bondage, the responsibility and care without anxiety, the love without lust, the education without dogmatism, of the entire race, according to the necessities of each individual.

Begin in your niche, in the family circle, in your present environment, wherever you are at this moment, *begin to practice Love of God*, and love of the invisible and visible good of your life, of my life, and of the life of everything without regard to race, age or class, and we shall all express "The Life more abundant," the Motherhood, the Fatherhood, the childhood of God more abundant, and bring into manifestation the requisite environment to correspond, with every advantage for perfect unfoldment that life demands for its fullest and most universal demonstration.

This is obedience to the triune commandment of Love to God, Love to the neighbor, and the rendering of that Christ service one to another which is necessary, from the washing of the feet to the healing of body and mind; and includes a just and equal opportunity in all that pertains to the earth and the fulness thereof, which is the Lord's and belongs without stint or favor to all his children.—M. W. Bowen, in *Harmony*.

A Sunny Disposition

"A sunny disposition is a work of art, rather than a gift of nature. The raw materials for cheerfulness are all around us, like the colors the artist combines in his painting. It is for us to recombine them. To achieve a serene point of view is just a matter of selection. One becomes a proficient optimist in the same way that one becomes a proficient story-teller. He selects and works over the things that produce the effect he designs; what con-

flicts with the effect he ignores or treats only as shading.

How one can deliberately elect to look on the dark side of things, except as a pose, an attitude, a sort of gloomy smartness, passes the understanding. An ugly or despondent temper is as inartistic as a deliberately ugly painting or a dull and repulsive story, and you come by it in somewhat the same manner. It is a matter of deliberate selection.

Now and then a misanthrope gives his

own vile concrete embodiment by erecting a building designed to worry his neighbors through the sheer malice of its ugliness. There is as little justification for a sour disposition as there is for such a manifestation of it. It involves a degree of perverse premeditation.

There is a wealth of comfort in the old maxim, "The world is wide." That is simply to say that it offers a limitless field for selection. If one fact is black, another is bright. If a friend is false,

somewhere true friends are awaiting your coming. To sit in a dark corner while bright life is everywhere about you; to brood over sorrow, a slight, a privation, when a multitude of good and generous and hopeful deeds illustrates the daily life of the world; to rage at the limitations of your own estate when you can make your spirit sympathetically master of everything—this is to declare an indolent and wallowing spirit. It is a form of voluntary servitude to the powers of darkness.

I FEEL sorry for that man who has never known the love of a woman or the affection of a child, sorry to feel that in this life a great void has been left untenanted. There is something about such affection that language cannot express, a subtle understrain of sweetness that only the heart can feel. Life has not dealt kindly with the man who has missed its highest expression. Successful in the worldly meaning of the word, he may be, but such success is crowned with bitter failure in the end. In time he comes to realize all this, to feel and know that in his brief existence he has passed and failed to garner a treasure of human love grander than Golconda's fabled wealth. He sets beside him all his worldly store, the envy of his humble brothers, and measuring beside the sweet contentment of the poor, the great boon of a woman's love and the trusting affection of a child, he sees through the eyes that burn with blinding tears of disappointment that all life's endeavor is builded on the shifting sands of loss. In a world of strife and feverish haste, he, too, has "heard the music but missed the tune."

I count that man successful who has merited a child's sweet trust. I count him more than worldly rich who has won and kept in sacred faith the trusting love of a woman. So brief this life and yet withal so bitter, but even in its darkest days no man is utterly cheerless whose heart's horizon holds the glow reflected from the love of some one worthy to be loved.

You toiler in his humble cot, his child upon his knee lisping with baby lips a love whose life is limitless, his worldly wealth deep-seated in the brawn and strength of manhood, a woman by his fireside whose voice to him is melody divine, is richer far than any prince of earth whose life is desolate with the dearth of a human affection.

He who has known such love has fathomed life's deepest conception; to him the chorus of the morning stars, the symphony of the spheres, the endless anthem that is pulsing through a universal lyre, is clear, and he reads God's promise writ in all the love and life that broods about him.—*George's Weekly*.

When Shall the Kingdom of Heaven Appear

It is recorded in the Apocrypha of the New Testament that when Jesus was asked: "*When shall the Kingdom of Heaven appear?*" He answered, "*When the without shall be as the within.*" He had already taught His followers that the kingdom of Heaven is within you, meaning that deep down in the inmost depths of every soul is the kingdom of God, the kingdom of all good, the kingdom of Heaven, which is the kingdom of Harmony. Now, is it not strange that the supposed followers of the Christ have not realized more fully the significance of such a mighty statement? Why have not more of them analyzed and sought a solution of the problem? It requires very little insight or spiritual perception to know that it is a condition that is INVOLVED in BEING and must be EVOLVED before it can be manifest outwardly.

The question is, WHEN shall it appear, or be manifest outwardly? or When shall the outward appearance agree with the inward reality? The outward appearance is too often the result of selfish ambition, envy, jealousy, greed, and the various unholy emotions that keep any thought of the law of harmony from consciousness; and the kingdom of Good is ignored entirely, and the unhappy conditions are multiplied by the friction that covers the seat of harmony deeper and deeper from any realizing sense of its presence.

Human nature thinks to regulate all things by human judgment, human desires, human intellect, and human passions, rarely taking any account of a higher wisdom, or a higher plane of con-

sciousness, but goes on with its daily indulgence in selfish ambition, greed for gain and jealous fears that some more lucky individual may outstrip him in the race for wealth; never dreaming that the daily friction incident to such a course creates a vibration that becomes a veritable hell of discord in the conscious mind, which finally produces a like condition physically by a shattered nervous system; and yet he does not take warning and seek satisfaction in a more rational way. *To him* the kingdom of Heaven is a far-off place, located somewhere in the skies, out of sight, and he considers this plane of turmoil and friction the only reality.

What a pitiful delusion! The soul so weighed with jealousy can never evolve the consciousness of the heaven within, nor realize that the kingdom of heaven is "*at hand*," as is so often quoted from the teachings of the Christ.

The devils of unrighteousness must be cast out before thy kingdom of righteousness will appear. What are the devils of unrighteousness? Hatred, Envy, Jealousy, Malice, Criticism, Condemnation, Censure, Suspicion, Sensitiveness, etc.

Such are the unclean spirits that shut out the kingdom of Heaven from the consciousness of all who harbor them. By analysis you will notice that every one of those evil passions has its root in selfishness; therefore, selfishness may be said to be the prince of devils. It takes on so many forms of deception; it often appears in the garb of philanthropy; it wears the garment of generosity in some

cases; it has its feelings hurt very often, and in many ways is a very discontented creature that belongs to the kingdom of darkness and ignorance.

Among the beatitudes, Jesus said, "*Blessed are the pure in heart, for they shall see God.*" What is it to be pure in heart? Purity means that which is true and good and *unmixed* with evil, or uncontaminated by that which is impure. "*In heart*" means the very center of consciousness; and when that center is purified of all unrighteous thoughts and all unholy emotions, only the good will be recognized as real. That soul will see only God in every other living

soul—not see God as person, nor with the eyes of flesh, but *perceive* the Divine reality in all things. His conception of what God is and of what man is will be immaculately Divine. Then is when the kingdom of Heaven will appear in all external conditions *for him*.

That immaculate conception of BEING is what we all desire to reach. That purity of heart is the one essential soul experience that will reveal that greatly-to-be-desired realization of the kingdom of Heaven HERE and NOW. "*Say not to here or to there, for behold the kingdom of Heaven is within you.*" It is waiting YOUR unfoldment to make it appear.

The Mind, Character and Soul

The Trinity of Being is inseparable, if not identical. The mind forms the character, and the character decides the status of the Soul. The soul's unfoldment depends upon the conscious department of Mind, upon the way we think, and the way we reason; so we can but realize the necessity of schooling the mind to know Truth, to know its powers and realize how much depends upon its knowledge of Truth regarding True Being. Most of us have a most vivid recollection of the impressions made by the teachings of the past in reference to saving the soul. The terrible fear of losing the soul we now find was the means of dwarfing the soul and keeping it in bondage to ignorance and superstition, but in every age there arises some courageous souls whose better conceptions and truer faith have gradually found recognition until the disappointments and discouragements have led many to see

the falsity and abandon the false ways, and to-day we of the "New Thought" think we have found a basis of Thought that can be demonstrated as Truth; and we rejoice in the knowledge that promises an exodus out of that bondage.

We learn that the soul can not be lost. According to our philosophy, every individual soul may be averted from the deceitful influences of false doctrines, creeds and dogmas, by seeking a knowledge of the law of its Being, which is accomplished by educating the conscious mind to know.

This knowledge must of necessity become a realization of the conscious mind which forms the character and thus saves the soul from the false and debasing beliefs that have so long held the souls of men in bondage.

It saves the soul from the effects of ignorance, of superstition, of prejudice, of fear, of anger, malice, hatred and

envy. In short, knowledge of Truth is the way to Freedom and the soul *must* be saved from any condition of mind that tends to bondage. Every righteous aim and every righteous act has a bearing upon the process of saving the soul from the effects of error from any source.

We do not save the soul *wholly* unless we save the whole being. We must begin with the mind free, and with conscious thinking save the thinking faculty from the tendency to adopt the false ideas that otherwise are woven into the character, thus placing a weight upon the soul and closing the door that shuts out the light of Truth.

To seal up the rose bud we should find that we destroyed its power to unfold and bloom in beauty and fragrance; the same is true of the soul; if it is imprisoned by false ideas and debasing practices so common in the world today, it can never unfold nor expand to shed a beneficent influence it is its mission to do; and it rests with every one to so train the mind in the knowledge of its powers and possibilities that the soul will be liberated from such thralldom. In so doing we shall save the physical department from sickness, pain, and misfortune, knowing as we do that the physical body is the visible register upon which the ideas and conceptions of the mind are recorded. Let us understand

that all responsibility rests upon the conscious thinking faculties and that righteous thinking is the only soul saving power.

It has been very wisely said that a soul can never be lost, except in the sense that it has not yet been found in consciousness by the individual, and finding the soul in every individual case is the work of the conscious thinking faculty.

It has taken ages for men to accomplish anything like an acceptable concept regarding the origin and destiny of the soul; but thanks to the progressive spirit of the age, we feel that we have reached a pretty clear and rational view of the subject and one that enables us to put under our feet *forever* any fear or belief in losing our souls, and build up in its place, not only a hope but a confident trust in the law that eventually saves every soul.

If I live and move and have my being in God, how can I lose anything that is God-given? Jesus said, "*Of all that the Father hath given me I can lose nothing.*" He also said for us to keep His sayings, so let us apply that saying of the Master and realize that we can not lose anything that is God-given. Let us forget all that we have ever heard that contradicts the Truth of being and know that we are free.

If you do not talk about your troubles, if you think about them as little as you can, if you ponder your mercies, and feel thankful for them, you are making use of those principles of Christian Science which are of practical value and real help.—Healthy Home.

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, or when they are disclosed, surprised nobody so much as the benefactor.—R. L. Stevens.

Make Your Choice Today

We are standing at the fork of the roads; the future lies before us in two distinct paths. These paths are conditions of mind, avenues of thought. To the right is the sunlit way, to the left the path of sombre shadows.

Many people are taught to believe that the path to success is filled with heart-aches, that anxiety for the future is an essential to any achievement, that fear and worry are symbols of cultivation, that the person who does not lie awake nights planning for the morrow is sure to meet with failure. To such an extent has this idea been ingrafted in the minds of men that the worry habit has become a national infirmity; and is the chief cause of all our nervous and functional disorders.

Thousands of people can trace their illness direct to worry over business or family troubles, or to some other form of mental strain. Every cell of the body is acted upon by conscious thought; hence if the mind is in a pleasant mood there is no atom of the body that is not in some way benefited, or, if the reverse is the case, the inharmonious condition is general. It is evident from this that worry not only impairs the mental but also the physical faculties.

Our asylums are filled with people who commenced by brooding over their troubles, whether real or imaginary. They knew full well that nothing could be gained by such a practice, but they continued turning the subject of their distress over in their minds—day after day, night after night—viewing the gloomy

prospects from different points, until at last the mind commenced to act independent of the will, revolving in a sort of automatic way the woes of the future.

This unhappy condition can be avoided. This tendency to make mountains out of molehills—to look on the dark side of life—can be conquered by choosing to-day, while standing at the fork of the roads, and turn to the right.

Commence by throwing your cares and anxieties to the winds. If the mind commences to grind with fear and distress, stop such friction with the oil of good thoughts. As darkness can not be driven out of a room except by light, so evil thoughts can not be driven from the mind except by good thoughts. Never mind about tomorrow; make the best of to-day; see that your walk and conversation reach the highest standard of excellence; that will insure a good to-morrow.

Dread of the future robs the present of its joys. Nothing is gained by worrying over the future; the vital energy thus employed should be spent in the enjoyment of the present. The troubles anticipated seldom come to pass; if they do, the worry endured makes you unfit to meet them.

Commence to observe the tenor of your thoughts. If you seem to be surrounded with trouble, remain cool, quiet and self-possessed. Go about charged with sunshine; let its rays emanate from you sufficiently to dispel the gloom. Let your hope be boundless; remember, it's a dreaded tongue that utters words of woe.

Teach others to be of good cheer, to revel in the glories of to-day. Nature's ways are ways of pleasantness to him who cultivates the good, who trusts the great moving power of the universe. Don't insult, by your lack of faith, that all-sustaining, eternal Intelligence in whom you move and have your being.

A kind word hits harder than a blow. The chords of the human heart are strangely susceptible to love any sympathy. I know of a man who had a coarse, hateful disposition. Somehow he managed to find a woman with courage enough to marry him, and somehow she managed to work out all the discomfort in his soul. She made a big fuss over him; when he was cross and bristled up she smoothed him down and thus unbent his gnarled and twisted thoughts.

When he flew into a rage she looked at him so hopefully that he quailed and melted. By stealth she crept into his soul and nestled close to his heart; she wove about him the cords of her love and they bound him tight.

Anger twists and distorts the face hideously and then spurts out of the mouth, but if this instrument aimed at is not attuned to receive the missile it rebounds upon the sender. Avoid these things, avoid the very appearance of evil. Recognize in everything the glorious promise of infinite love. If you do this you will find nothing to dampen the pleasure of to-day, to blight the ambitions and hopes of to-morrow, and the world will be better for your having lived.
—*Magazine of Mysteries.*

Would You Be Happy?

There is a false theory advanced by some students of economics that discontent is the inspiration of progress. This is an error. Growth depends upon patient response to environment; moral and ethical development depend upon patiently extracting the best out of present surroundings, and gradually expanding into better conditions. The law of progress is by evolution.

If men would keep wrinkles out of their faces and furrows out of their brows, and burdens from their backs and worry from their hearts, like Paul they must learn to be contented. Notice that masterful Paul had to learn it, and so will most of us.

If we would enjoy perpetual youth we must be contented with our place in life. As Addison said, long ago: Contentment is the philosopher's stone which changes the dross of life into purest gold. It is very easy to imagine that others are more highly favored than ourselves; that other people's skies are bluer than our own. Contentment lines every cloud with silver and rims it with gold.

Wealth and influence do not necessarily bring contentment. Large responsibilities come with wealth. Fashion introduces insidious distinctions and rivalries, so that it is stated by those who have had opportunities to know, that the greatest discontent is among the well-to-do

classes. Franklin wrote, long since: "Money never made a man happy, nor will it. The more a man has the more he wants. Instead of filling a vacuum, it makes one. If it satisfies one want, it doubles and trebles that want another way."

Contentment leads to conviction, and conviction, according to Nevison Loraine, is character, and character is achievement. In the filthy mud of a London thoroughfare Ruskin found opals and sapphires and diamonds, and so in the ethics of daily living the jewels of virtue and character are found in the task faithfully discharged and in the burden bravely carried. In the struggle to use well our present talents there is an increase of our ability, and the surest way to larger accomplishments is by the per-

sistent and patient use of our present gifts and opportunities.

The Christian religion has no mission in the world, unless it is adding to the happiness of mankind. Christianity is not meat and drink, not unbelief, not sectarian bitterness and denominational rivalry, but it is righteousness and peace and joy. It is godliness, and godliness with contentment is great gain. We have, perhaps, not emphasized too much what Christianity will do for a man in the eternal world, but it is certain that we have too little dwelt upon the mission of Christ to the swarming, wearied multitudes of earth. Christianity is for earth—for the battle and struggle of this life. If we win this life after Christ's plan we can not lose the next life. Hence Christianity inculcates contentment.—*Charles Edward Locke.*

What if you seem to yourselves to be planted at this moment in a desert soil, where nothing can grow! Put yourselves into the hands of the good Husbandman, and he will at once begin to make that very desert blossom as the rose, and will cause springs and fountains of water to spring up out of its sandy wastes. For the promise is sure that the man who trusts in the Lord "shall be as a tree planted by the waters."—*Hannah Whitall Smith.*

ABUNDANT LOVE

Martha Shepard Lippincott

"Fill life's cup so full of love
That no evil may creep in,
Then will earth soon be transformed,
And no more be courting sin.
Peace, sweet peace, will fill the soul,
As the rule of love holds sway,
Angel voices then will sing
Through the long millennial day.

"In hope a king doth go to war;
In hope a lover lives full long;
In hope a merchant sails full far;
In hope just men do suffer wrong;
In hope the plowman sows his seed;
Thus hope helps thousands at their need;
Then, faint not, heart, among the rest;
Whatever chance, hope thou the best."

"Hearts o'erflowing with God's love
Make the sunshine of the world.
Love and kindness e'er should then
Have their banners all unfurled,
So that all may see the way
To the Heavenly Father's light.
Which illumines earth with joy,
Filling it with sweet delight."

From The Wise-man.

The Power of Fear

The origin of all bodily ailments is in the region of mentality, it matters not whether they appear by contagion, epidemic, heredity or so-called accident.

If by contagion, the thing that opens the door is fear. It may not be conscious fear experienced at the time, that is, fear of the disease. All fear throws down the walls of defense before whatever may attack, and conscious fear of a thing or an occurrence opens the door to admit that which is specifically feared.

If one is in a general fear state of mentality—afraid of diseases generally, afraid of the weather and the elements, afraid of God and the devil, and afraid of destiny—such an one is defenseless against disease and sickness; while fearlessness in all these particulars, such fearlessness being founded on a belief in the allness of the Good, will render one safe from all sorts of sickness.

We have a long time known that the scared person will take a contagious dis-

ease where the fearless one escapes; and the man who is afraid of the horse he rides is liable to be thrown off. Fear is at the basis of all failure.

Hereditary ailments are held and transmitted to each new body we form by the fear arising out of belief in evil. We believe in the same errors and fear the same evils that our parents did, hence we tinge the new particles being constantly assimilated with the same qualities.

There are no accidents in the sense of happening without law or cause. Everything that occurs has a good reason for taking place, whether we see it or not. Every result has a legitimate cause.

Then if unlooked-for occurrences overtake us, they are not accidents simply because we have not foreseen the cause. The cause is always back of the occurrence, and if we suffer by it, it is because we are not fortified in the strongholds of God's protecting presence.

Our Responsibility

"Others sin against us and with us and in spite of us, but no one can sin for us. Whenever that is done we have to do it ourselves." It were well for the weak ones of earth, yes, and some who count themselves strong, to ponder on this truth. Men are prone to blame others for their misdeeds. This one tempted or the other led the way. And so

the conscience is soothed, the still, small voice quieted. The consequence is that the experience, in all probability, is repeated in kind when a little wholesome remorse for sin, a putting of the real blame where it belongs, would save much. No one can sin for us. Whenever that is done we have to do it ourselves.—*Philadelphia Young People.*

How to Invite the Soul

H. C. GUILD

You must strive to cultivate the presence of the spiritual side of your nature. It will come if you earnestly and honestly invite it.

There are two great currents permeating every phase of life on the surface of the universe—the current of Divine Love and the current of Wrath or Evil. You are always in the one or the other, if only for a second or a moment.

You were given two Wills,—Divine Will and Human Will. Will of the Spirit is at-one with Divine Love. They have other aspects, such as the Positive and Negative Pole: Good and Evil, Attraction and Repulsion.

Most human beings as constituted at present have Weak Wills. Don't fall into Black Magic by attempting to get a strong will by means of dollars and cents methods.

The only way to get a strong will is to get a Spiritual Will. The only way to get a Spiritual Will, is to consecrate your life to God or All Good.

The first thing is thorough consecration, and consecration is an act of Will. Following consecration, resolve to live for Humanity, as a whole. Get Self or Selfishness under your feet. Quit worshipping the dollar. Greed is a principle of the Devil or Evil, invented to draw you away from your Higher Self or God.

Do some good, unselfish act each day, and beware of the hope of reward.

When your soul receives the invitation, it will come with "illumination,"

and the Light will shine upon your path, and you will know with a new mind, a new heart and a new will.

And though suffering and tears and persecution come to you, yet through all you will be purified and come forth as pure gold from the crucible, and the dross alone will remain.

Then will true growth begin, and the things that were unseen will be seen if you are patient and faint not on the journey. Let not Desire entice you into the old way, for it leadeth one back to despair and destruction.

The Law governs all things, from the smallest to the greatest. You are the Greatest, yet the Stone is your brother, for it, too, has growth and potentiality. Despise nothing.

Fret not, for, behold, there is an eternity before you.

Learn the Law and stay within it. All is Good in its last analysis. Good is a centripetal force. A centering force.

Who can say what God or All Good in form resembles? We only know as human beings at this stage of our development that God is Love; that the Law Is Love, and that Love is the Law. This much we know by the various expressions of the One Great Life in nature, and by and through our "inner consciousness."

Is not that enough at present? If we tend toward God and All Good both in Desire and Action, surely we shall keep knowing more and more of Him. We must go toward Him, for the vibrations

of His sphere are too rapid for this universe. Spirit is the antithesis of Matter. We must go to spirit. Spirit in any form can not exist as Spirit on this plane. That much we know. You ask how we know. Each must get such experience for him or herself. It can be had.

Man in his Material Mind thinks he has all the wisdom worth knowing. Yet he does not know that he does not know. He cometh from nowhere and goeth at death to the place from whence he come. All to him is Blind Matter. He eats,

drinks and sleeps—to him this is all of Earth and Heaven. The swine grunt, and eat, and drink; they know not whence they come or where they go. The material man knoweth not the Law. He is ignorant of his being and his destiny. Yet he is wise in his conceit. Yet, censure him not, for in due time the Law will reveal to him his true place in Evolution, and give him a chance to "invite his soul."

Love more! Hate less! "The Truth shall indeed make you free."

The New Spiritual Day

It has not only dawned upon the world, but we are actually realizing some of its glorious benefits. The power of creeds and dogmas, which has for ages enthralled mankind, is passing into oblivion, and freedom is fast permeating every nation, kindred, people, and tongue on this globe.

As the new era advances, its "morning stars sing together," and its "sons of God shout for joy," as it was recorded they did at the birth of a former era. The beaming star of hope gilds the horizon, and the Sun of the New Day sheds its brilliant light over a world, driving

out fear and bidding superstition depart, together with all tyranny and oppression.

The mountain-tops of thought and a disenthralled humanity are bathed with effulgence, and the hills and valleys reverberate with songs of joy which ascend to heaven from the denizens of the twentieth century, because of their awakening to new life, with new conditions, new opportunities, and new responsibilities in the New Era, so long hoped for, sung about, and earnestly expected by our grandsires, but never realized in any previous century.

The New Spiritual Day is here.—*The Philosophical Journal*.

"Man's power is in knowledge. When we *know* we live. Knowledge is more life, more health, more power, more prosperity, more progress. The universal religion—the Higher Religion—pleads with men to *know* and not believe."

What's all this babble about God "scorning" this and that, and being "angry" and "wrathful?" God is love! God is the All in All! God is Good! All is Good! Come, let us cease to label and libel the great God.—Frank Harrison.

Courage, Strength and Love

CHARLOTTE P. GILMAN

It takes great strength to live where
you belong
When other people think that you are
wrong;
People you love, and who love you, and
whose
Approval is a pleasure you would choose;
To bear this pressure and succeed at
length
In living your belief—well, it takes
strength!

And courage, too. But what does courage mean,
Save strength to help you face a pain
foreseen?
Courage to undertake this lifelong strain
Of setting yours against your grand-
sire's brain;
Dangerous risks of walking lone and
free
Out of the easy paths that used to be,
And the fierce pain of hurting those we
love
When love meets truth, and truth must
ride above?
But the best courage man has ever
shown
Is daring to cut loose and think alone.

It takes great love to stir a human heart
To live beyond the others and apart.
A love that is not shallow, is not small;
Is not for one, or two, but for them all.
Love that can wound love, though the
heart may bleed;
Love that can lose love, family and
friend;
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live
Moved by one burning deathless force—
to give.
Love, strength and courage; courage,
strength and love!
The heroes of all times are built
thereof.

—*Bible Review.*

Thus Saith the Lord

F. G. WOTHERSPOON

"I am the Lord that healeth thee."—

Exodus xv: 26.

"The prayer of faith shall save the sick."

James v: 15.

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, 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 Exodus 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 I 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 stead-

fast, 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 terrible-ness 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 (sicknesses, 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 doc-

tors 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 not 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 medi-

cine (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 this 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 to-day, 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 Missionary Alliance.*

Condition and Conduct

When an individual is miserable what does it most of all behoove him to do? To complain of this man or of that, of this thing or of that? To fill the world and the street with lamentation, obijuration? Not so at all; the reverse of so. All moralists advise him not to complain of any person or of any thing, but of himself only. He is to know of a truth that being miserable he has been unwise. Had he faithfully followed Nature and her Laws, Nature, ever true to her laws, would have yielded fruit and increase and felicity to him; but he has followed other than Nature's Laws, and now Na-

ture, her patience with him being ended, leaves him desolate; answers with very emphatic significance to him, "No, not by this road, my son; by another road shalt thou attain well-being. This, thou perceivest, is the road to ill-being: quit this!" So do all moralists advise, that the man penitently say to himself first: of all, Behold I was not wise enough; I quitted the laws of Fact, which are also called the Laws of God, and mistook for them the Laws of Sham and Semblance, which are called the Devil's Laws: therefore am I here!"—*Thomas Carlyle's "Past and Present."*

The language of the angels is the Silent Language of the Purified Soul. Until you speak that language angels can not minister unto you.

Cheerfulness makes love of life, and love of life is half of health. On the contrary, sadness and discouragement hasten old age.

A SMILE

Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared with the eye-flash and a mirth-flash? Flowers cannot smile; this is a charm that even they can not claim. It is the prerogative of man; it is the color which love wears, and cheerfulness and joy—these three. It is a light in the windows of the face, by which the heart signifies it is at home and waiting. A face that can not smile is like a bud that can not blossom and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either.—H. W. Beecher.

There can be no life or power in man apart from the Spirit. The Holy Spirit gives us all force and power to do. Live the Christ-life if you would know and realize true power and complete happiness.

*Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers;
Come, shed abroad a Savior's love,
And that shall kindle ours.*

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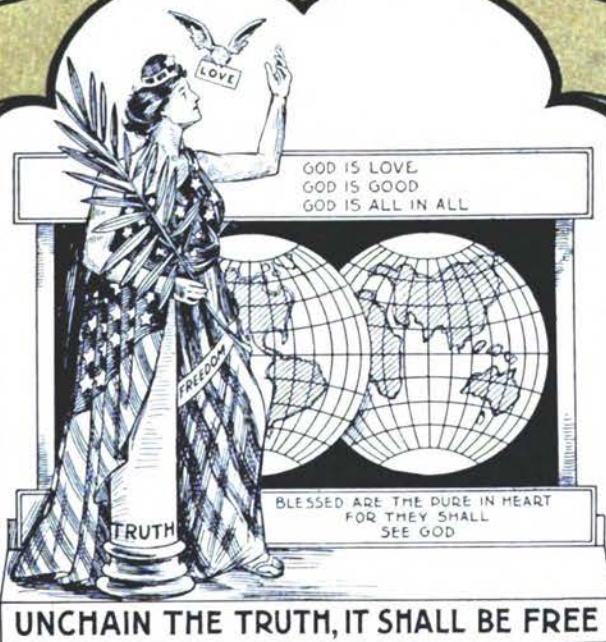
WASHINGTON, D. C.

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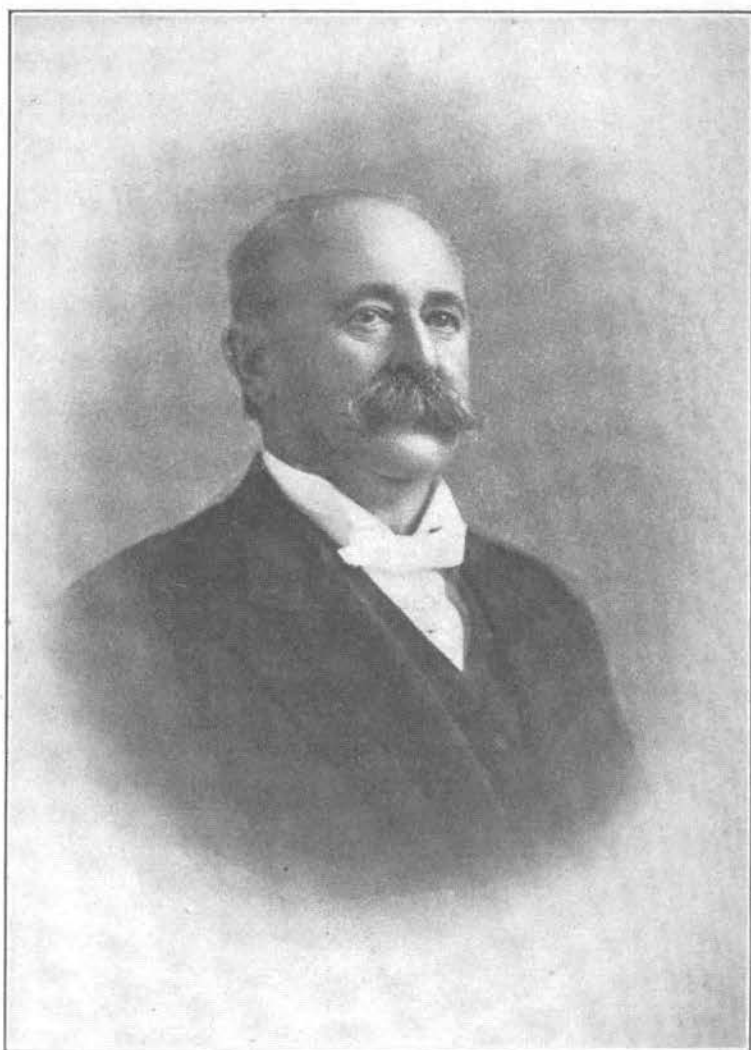
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The
Vine

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Way
The
Truth
and the
Life

Jesus Christ

Our Savior

A MONTHLY MAGAZINE
OF
DIVINE HEALING



BISHOP OLIVER C. SABIN



VOLUME XIV.

WASHINGTON, D. C., JANUARY, 1909

NUMBER 4.

General Propositions of Science

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I WILL say for the information of the stranger who may be with us this morning that this is one of a series of twelve lectures teaching how to heal the sick. We give one of these lecture courses each year, and this is the fourth lecture in this course.

As I told you in my opening discourse, the whole subject of this so-called Science may be confined, so to speak, to three general propositions: First, God, His powers, His relations to man and man's relations to Him. Second, man, his rights and his privileges, his charter rights; and third, the language between God, the Father, and man, the child.

The first two lectures were confined to the subject of God. So far as we know He is simply Life, Love, Good, Power, Infinite, without beginning, without end, filling all space; controlling all; doing all;

and all that is is infinite Life and Love manifest. Wherever we have Life it is God manifest, whether it be in the whirling of worlds, or in the ocean currents, or the currents of the air, or in the heart of the mountain's rocks, or in the little things that form the very bedrock of all creation. Life everywhere manifest is God. The same Life that propels the blood through my veins causes it to rush through yours; and we are simply living in infinite Life; the unity, the One Life is in All and through All and animates all, and is all; and we are all one, showing and proving the universality of man, his brotherhood and the fatherhood of God.

The second step in this lecture course was man. We showed you that he was born or created with certain inalienable rights, among which he was given dominion over the earth and the air, the sea,

and all that in them is. Man was shown to be the master, and by the exercise of this God-given dominion, man could be universally what he wants to be, and is exactly as he develops himself.

That brings us to the subject under immediate consideration this morning, which is, that man is the architect, so to speak, of his own condition, of his own future, of his own fortune; and he can be that which he makes himself, and he can be nothing else; that the universal Deity is unchangeable, fixed as were the laws of the Medes and Persians, so-called. He can't change. He has no power, no disposition to change; and there is nothing for us to do but to come into the line of these unchangeable laws that affect us. When I pray I do not pray by petition. I affirm that God Almighty Life, God Almighty Truth, controls and gives that which I want, and I have it now. I do not ask for it, because I am the heir of infinity. I am the heir of all Good; the Universal All belongs to me, and to each of the children of God, as the sunshine belongs to all. This All is equally inexhaustible as the sunshine; all may have it and all do have it that place themselves where the sun can shine upon them; all who place themselves in line, in tune with these infinite laws of eternal Life, eternal Love and eternal Good. If you refuse you get nothing; you have nothing; there is nothing for you. It is for you to be or not to be.

Take the persons along all the lines of human endeavor, business affairs; those succeed who want to succeed and understand how to succeed; they work along the lines of success. You never saw anybody fail who was a successful Scientist; never. Why? Because they trust God Almighty law of Good for everything;

and when they affirm that they have it they know they have that which they affirm; they trust. The result is the manifestation to those who trust.

A lady who had been sick for years came to see me not long ago. She came in the second morning after we commenced to treat her. "I am not well at all, I am going to quit taking treatments." She had had doctors for I do not know how many years until they had impoverished her, and because she was not healed in forty-eight hours she was perfectly discouraged. I was very glad to let her go, for I was heartily sick of that kind of patients, although I pity them from the bottom of my heart. Yet these people that are not willing to trust God Almighty and refuse the answer from Infinite Good and Infinite Love, I do not want around me. They are a burden to me, and they are a burden to anybody who loves this Science.

You have nothing to do with the answering of the prayer. Mark that. All you have to do is to affirm your rights and your privileges, and then trust, and the promise is that God Almighty will supply. He answers the prayer. Oh, how I wish I could impress this upon all my hearers and readers wherever they may be! Trust God Almighty for the answering of the prayer. Do not pray and then sit down and begin to criticise because it is not done your way and done at once. You will never get any results if you do.

Take the business man who trusts his business, his prosperity. It matters not whether times are hard with others, times are never hard with him. Infinite Love supplies him, and he goes on prospering and to prosperity.

Persons who trust God Almighty for health always are healthy; they have per-

fect health; no such thing as inharmonious conditions can be with them, because the very moment those conditions come to them they give them a thought and kill the so-called tramp thoughts that are traveling around hunting for a home in the mind.

I was on the train going to a neighboring city, and I was attacked with what was believed to be a very severe pain in my knee, a sudden attack. Instead of getting tired and wrapping it up, hunting for liniment when I got to the hotel, which I would have done under ordinary conditions before I knew anything of this Science, I simply laughed at it. "Here," I said, "you demon, you can't settle in that knee; you do not belong there, and I have no room for you, now get out;" and I kicked it a few times mentally, and I never heard of it afterward.

It is simply whether you want sickness, whether you get it. A lady who came to see me a few days ago was lying back on the sofa. Her face was twisted up into as many knots as any chimpanzee you ever saw. I said, "What is the matter with you? Are you suffering now?" "Not now," she said. "What have you your face so twisted up for?" "Well," she said, "I am afraid it is going to hurt me." That is the way with half of these folks. Their faces are already twisted up into a knot, and if they do not get the pains and the aches that they are looking for they are heartbroken and the Science is no good.

I tell you that the world wants to be sick or they would not be sick. There is no person in the world who is sick that does not want to be sick. If they do not they are so encrusted with ignorance that they do not know what is the matter with them. It is one or the other. You can't

take a person that has the proper realization and understanding and make him sick at all under any circumstances or conditions. I do not care whom this hits or where it goes, because it is an inflexible law and it is a fact. I do not say we are not attacked, because we are, but the attack does not have to stay. You do not have to recognize it. Denounce it; and as Job said, "Though He slay me, yet will I trust in Him." Stand by your guns, and never surrender; and in the language of Barnaby Rudge's crow, "Never say die." Stand firm and you will win every time. There is no doubt about this. I am giving this to you in plain, simple language that I want you to understand how to heal yourself.

In the first place, never admit anything against yourself except that which you want to see realized. Now, in order to get along with this perfect understanding you have to watch your thought; see that your thoughts are right. Take persons who are always thinking against themselves; they always realize that which they think; that which they fear the most will come upon them. But the one who thinks on his own side: "I have health; I have life; I have strength; I have beauty; I have youth; I have vigor; I have prosperity; I have happiness; I have contentment; I have joy! I have peace"—who fills himself full of these happy thoughts; whenever any adverse thought comes up and says, "I am sick; I have the rheumatism; I have weak eyes," says "Get behind me, Satan, I have no room for any such thoughts." Do not allow your minds to dwell upon them. If they are thrust in there by some adverse power, put them out at once. Stand by your guns. You are just simply what you think you are.

Now, mind you, I do not say you can sit down and think you are the King of

England, and that will make you the King of England. I do not mean that. I mean that, as you think, the conditions which you think are created in you. Thought has a creative power. Thought creates that condition which controls in your mind. Take the man that always believes in himself, and what have you? You have a strong, vigorous man or woman, whoever he or she may be. Why? Because they rely upon their own selves. They know their power and from whence it comes. They know they are not worms of the dust; they stand amid the storms like rocks in mid-ocean, and they can't be wavered.

Now I will give you a rule for thinking. I do not know how many of you will remember it as long as it takes to tell it to you. I have had classes larger than this, much larger, and the most of them have forgotten it before I quit telling it. People are very intelligent usually and this rule tests them. Now, see how soon you can forget this rule I am going to give you. I have quit asking people to remember it, but I ask them to see if they can forget it. It is a rule how to think. "In thinking always think that which you wish to see realized in Truth, in reality." Always think good because you are entitled to all good. "Never think anything of your friends, your business affairs, or your surroundings except that which you desire." Have you forgotten it? In other words, you are entitled to all good. Why? Because you are the heir of God Almighty. All that is belongs to you. Now you are entitled to all that is good. You are entitled to nothing that is evil, because evil is transitory and has no part or parcel in the infinite Storehouse. God gives evil to nobody. All that is is good, infinite good; therefore you are entitled to all that is. It is yours. Now think

good. If you want sickness, you can have it.

A preacher I heard some time ago said that sickness was a good thing. He told a young couple, whom he had just married, "You will have ups and downs in life. God will send them on you; know that they are chastening; know that God chastens them He loves." The little wife was dead within a year, the child was dead, and the husband was heart-broken, broken in purse, and almost, if not quite, a renegade, an outcast. That was the fruit of the prophecy that was given them when they were married. He got the fruits of the prophecy. It was a terrible benediction to send out on any couple. I felt it at the time, but it was not mine. I had no right to say anything.

If you can't think good think nothing. If you can't send out the vibrations of good do not send out anything; and don't you ever employ a minister or a doctor that comes into your house and looks like a graveyard. Don't employ a minister that carries so much religion with him on the lapel of his coat that everybody stands aghast at his sanctity. Let him pass by on the other side. He does not belong to the Good Samaritan crowd. He is too much for this world. He belongs on the other side. I do not want anything to do with that kind of religion. It is a religion that has a tendency to foster evil; a religion that has a tendency to make you believe in sickness and death, and in their necessity, and that God Almighty sends them upon you because He loves you. Such a religion as that I literally despise from the bottom of my heart; and there is no more real religion in it than if there never was such a thing—that is to say, the pure, real religion that saves and makes you free. It belongs to the religion of the world. It

is the same kind that has drenched the world in blood from the earliest history down. It is the same religion that has burned millions of people at the stake and crucified them and thrown them to wild beasts and butchered them in every conceivable way. It is the same kind of religion that caused John Calvin to stand by and see his pupil burned because he did not believe in the creation of infants for eternal damnation. It is the same kind of religion that curses the world and fills your graveyards, your penitentiaries, and your asylums. It is a curse instead of a blessing.

The religion that makes the world free Jesus Christ taught. He was the first and the only Teacher that ever taught the uni-

versal Truth, the universal doctrine of universal Love as a panacea for all human ills and human wants; Love for God and Love for Good; Love for infinite Life; infinite Power, as it is manifested to us. Love your brother as yourself, and carry that Love into practice in your every day affairs. Carry it with you and practice it, and be brave enough to be honest in your associations with your brothers and sisters in the world. That is the kind of religion that makes you strong. It is the kind of religion that gives you health. It is the kind of religion that makes you prosperous; that gives you freedom. It is the religion that Jesus Christ taught, and it is the religion for which we stand.

Drop every thought or memory that creates discord.

Drop every false idea that suggests a doubt of omnipresent health.

Drop every thought of animosity, envy or hate.

Drop every thought of weakness or limitation.

Drop every thought of injury or wrong.

Drop every thought of censure or condemnation.

Drop every thought of suspicion or distrust.

"Then shall thy light break forth as the morning, and thy health shall spring forth speedily."—Isaiah lvi, 8.

*"Only a thought; but the work it wrought
Could never by tongue or pen be taught.
For it ran through a life like a thread of gold,
And the life bore fruit a hundredfold."*

OFFERTORY

O Love! O Life! Our faith and sight,
Thy presence maketh one;
As through transfigured clouds of white
We trace the noon-day sun.

We faintly hear, we dimly see;
In differing phrase we pray;
But, dim or clear, we own in thee
The Light, the Truth, the Way.

To do thy will is more than praise.
As words are less than deeds;
And simple trust can find the way
We miss with chart of creeds.

Alone, O Love ineffable!
Thy saving name is given;
To turn aside from thee is hell,
To walk with thee is heaven.

—Whittier.

The Truth is Plain and Simple

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE lecture tonight teaches how to heal the sick, plain and simple. If each of you will be very careful and very attentive, there will be no necessity of your going away from here without being able to heal the sick. There is no mystery about it, no more than there is about any of God's work. All that He has created has been open and free, so that all the world may understand. The mystery and the mysticism that have been thrown around religion during the past centuries, as I have told you time and again, are the machinations of man, having their soundings, as we would term it as a lawyer, in selfishness and the desire to control the human race.

Those of you who are read in history, either sacred or profane, will see this cropping out during all the ages back as far as there has been any written history. You do not have to be told by me or anybody else. All you have to do is to read and see that the selfishness of mankind has made a mystery of religion for selfish purposes and for the control of the masses in the interest of a clique.

I am not applying that to any churches of today. The churches of today are being manumitted; they are being brought out; they have come to that condition where they recognize the allness of God Almighty, but they do not understand what God Almighty is, and that is the reason why they can't heal the sick. They look upon God as a Being, a personage

upon a throne; a personal being, to whom they make adoration and prayer, petitioning, and that in answering that petition, He changes and gives them relief. That is not true at all. Those who believe that way can't heal the sick. You must be the one that changes, always. Man must change. God Almighty changes not. From the beginning to the never ending; never beginning from the beginning to the never-ending end, God Almighty changes not; and if we are to receive the benefit of the divine law of Life and Love, we have to get ourselves into the tramway, so to speak, of this effulgent light that comes from the Father of all; and when the light shines upon us we receive the benefit. The light does not follow you. It is for you to bring yourself into the light if you are to receive the benefit.

Now, in the healing of the sick, I am sorry to say that this same thought of mysticism has been taught and retaught, and covered up in mystery, money being made out of it, people teaching for a consideration, telling the students they are not any good until they have gone through a class. All such intolerable nonsense has set the world to thinking, thinking along these lines. Those who are not acquainted with the fundamental principles think there is a mystery, a something strange in it.

When I first came to a knowledge of the Science, one of the brightest ones I

ever knew said, "You do not want to be a quack; you want to know all there is; you want to go through a class." Fortunately for me there was no class that year, and by the time I could have gone through a class I would not have gone through one for all the money they could have piled up before me, because I found out that those who went through a class became the servants, mentally, of the so-called teacher.

But laying that aside, I am going to teach you tonight how to heal the sick. I am going to make it as plain as I can in human language. Say, for instance, there is a person before us who has a fever, perhaps as favorable a disease as any one wants. You all understand what I mean when I say fever. You are called upon to heal it through Divine Science, so-called. What must you do in order to heal that person? Those of you who have heard my former lectures do not have to be told as I have to tell you now in a few words, in order that those who may be strangers here may fully understand.

I have to realize in my consciousness who this person is. What is he? He is man, as I taught you today and on last Sabbath, created in the image and likeness of God. He lives, moves, and has his being in God. What is God? God is Spirit, universal Life, universal Love, universal Good, omnipresent, infinite, without any beginning, covering all space, filling all space, and being in all space, controlling the entire universe in its infinite distance, mode and volume—God Almighty Life is there, everywhere. He fills this room; He fills my body; and the same life that propels the blood through my veins causes it to rush through yours—the one Life, God manifest. You understand that God does not have life as we have Life. We are dependent upon

life, so to speak. God does not depend upon Life. God is Life. If God depended upon Life, Life would be greater than God, don't you see? But God is the Esse, the It, the Life, and God Life runs through all there is, Unity everywhere; the one Life, filling all space, covering all space; filling all; being all in all; the one Life; God Life manifest.

You understand this, mark you. These realizations come into your mind. I will use a better word: These understandings come into your mind. Here is a person who has a fever. I realize that you, the infinite child of God Almighty, living, moving and having your being in God Life, filled with it; filled with Life and Good and all, you are a spiritual being, in the image and likeness of God Almighty. You are perfect and you can be nothing not perfect; there is nothing but perfection, for God is all and God is good; therefore all that is is good; and this manifestation of so-called fever is unreal and transitory; and I denounce it and I command it in the name of Jesus Christ to go hence. What is the result? Your fever is gone; your patient so-called is well. There is your Science, all there is of it.

We can read books, we can elaborate, and we can go up this avenue to Rome, and another avenue to Rome, but after we get there we find that all roads lead to Rome. So in this Science, every road leads to this perfect understanding that I have given you in a nutshell. You understand that and you are a master. I never in life have ever seen an acute case of fever that lasted longer than one hour, except once, when one lasted an hour and twenty minutes. I have rarely seen a case of fever where the physician was applied to first that did not run its course.

or its life in accordance with the law laid down by the physician.

I am not talking against physicians and never do, because here is a world encrusted with ignorance and, if we were to say "You cannot have this Truth unless you abandon *materia medica*," they would abandon the Truth and they would hang on to *materia medica*. Why? Because they have been educated in it. Can you blame them? Certainly not. Had a person come to me and asked me to abandon *materia medica* once, when I had a son who was dying, and I should have done it and he had died, I should have felt as though I had murdered him; that at least I had been accessory to the crime of murder in my consciousness.

I can't go into that subject of *materia medica* tonight. Oftentimes it does a great deal of good. But if you are going to have a Scientific cure and a perfect cure along these lines you must remove everything from between you and God Almighty Truth, and abandon all. Commit your ways unto the Lord and trust if you want perfect work, perfect realizations and perfect results. That is all there is about it.

Regarding medicine, just a word. I had a son long before I ever knew anything of Christian Science, and if I had ever heard of it I ranked it along with fortune tellers, palm readers, spiritualism in the black closets and dark avenues, and all that kind of isms, which with me had not one particle of consideration. I would not have gone across the street had anybody ever have told me of these things that I did not have such perfect confidence in as I did in the first one who did tell me, any more than I would have jumped into the Potomac River. But a friend of mine, who was working for me, and who I knew would not tell a lie, told

me how wonderfully he was healed, and he said God did it. It appealed to me and I took up the study and I found it was the Truth.

But, coming back to this *materia medica*, this son of mine was dying. I am going to show you what faith will do for medicine. He had typhoid fever. It was toward the seventh or eighth week, and he was dying. Two as good physicians perhaps as there were in Washington, up-right, nice gentlemen, personal friends, were attending him. He grew every day from bad to worse. I had a brother who wrote a work upon *materia medica*, and he described a condition that this boy manifested that was killing him. I took the oldest physician and showed him what it was, "Now I want to give him this medicine." He told me, "It will kill him right away if you do." I did not want to kill my boy and I let it go. Twenty-four hours later he was dying. Then came the opportunity to test it. I told the physician again that I was going to give him that medicine. One said, "I will not stay in the house and see you commit murder. The other says, "Colonel, I will stay and close his eyes after you give him the medicine." My indomitable iron faith and determination and my belief was that the boy would be healed. In forty minutes he was convalescent almost, and in two hours he was substantially out of danger. There was faith with that medicine.

There is no need to say that medicine is all bad, for it is not. God Almighty made all that was made. He made the salt licks upon the plains, to which the antelopes and other wild animals go hundreds of miles. He made the catnip for the cat, which a cat will wallow in and jump around in. He made the fresh water rivers to which the fishes encrusted with

vermin from the salt water will rush hundreds of miles so that they may kill the sea vermin on them. Why, I could stand here all night telling you of the virtues of this or that medicine. I have told you time and again in my writings and in my classes that you are to never be a fool. You can be forgiven for almost anything else, but you never can be forgiven for being a fool. Now do not say that you will not do this or do that unless you know that you are right.

We had studied over this whole matter and concluded that we would give this Science to the world as best we could; if they wanted it in connection with materia medica they should have it. If they wanted it by itself it would be better, they would have it—we would give the underlying philosophy and everybody could become perfect workers in this Science.

One of the greatest beauties of this Science is this, that it proves itself. Now, this audience, each and every one of you, man and woman, can become perfect demonstrators if you will. You do not have to take my word or anybody else's word for the Truth of what I am telling you. All you have to do is to go to work and study. If you do that you will know the Truth, and Jesus Christ tells you the Truth shall make you free. But you have to know the Truth before it can give you any freedom. It is as plain and simple as A B C, but you can't learn it without study. You can't learn your A B C or the multiplication table, or the simple rules in mathematics unless you study. The little fellow in school has to learn to read and to spell, to learn these things through the regular channels of study.

This idea that religion, so-called, is surrounded with mystery, that it has to be handed down to you by somebody other

than yourself, is all nonsense. This idea of conversion coming through the feelings is all rot. Conversion, I mean the real conversion, comes from a knowledge of the Truth; you are converted from ignorance into an intelligent being. But this so-called conversion that is brought down through your feelings by hearing an eloquent orator telling his death bed stories, taking you by the back of the neck and shaking you over a hot hell, describing to you the fallen angels as Milton has, with all of his eloquence, rehearsing this one or that one who has passed on and saying, "Now, do you want to go?" Certainly they want to go to them. Their hearts are breaking; they are filled with a sorrow worse than death, and they rush to the mourners' bench. After they get filled with magnetism their hearts swell up with perfect love because the good thoughts have gone into them and they say, "I know I am converted because I feel it right here in my heart." They do feel it. There is no religion in that kind of conversion. The Methodist church very wisely puts six months' probation on them before taking them into the church; they teach them for six months, and if at the end of six months they have enough religion they receive them.

Religion is a knowledge of the Truth. What is true of the healing of the fever is true of every other thing in the world that you want to demonstrate over. There is only the one great principle that runs through it all. Take a person bowed down in poverty and let him realize who he is—you have to go always back to these fundamental principles. Who are you? The child of God Almighty. What have you? You have power and dominion. "I am the heir of God Almighty, and all He has is mine, and mine now."

Who is God? Infinite Good, the possessor of all; all He has is mine because I am his heir. Do I ask Him to give it to me? No. Why? Because I have it and I thank God Almighty for it? I thank Him that I am rich, I have oceans of money and He sends to me and gives me oceans of money, and I thank Him for it in the name of Jesus Christ.

Now, if I go back and peep in at the door to see whether God Almighty is going to bring me that money and fill myself with doubt, I never get a cent. We are told to commit our ways unto the Lord and then trust. We have to trust. We have nothing to do with the answering of the prayer. We know it is true; we know we are His heirs; we know He is all; we know we are His children; we know that everything that He has is ours; we know He has promised it, and it is ours. We are told time and again to commit and then trust.

Suppose the people when the Savior was going to feed the multitudes with a few loaves and fishes—suppose the people had found out that he was preparing to feed those multitudes with a few loaves and fishes. How many of them do you suppose would have sat down there to receive their share? How many of us would have sat down there to receive them?

But the same law that multiplied the loaves and fishes is unchangeable and forever. It exists today; and these same miracles, so-called, are being enacted every day throughout the broad expanse of the world today, by that same power, infinite Good answering all prayers, prayers not being answered by man.

Therefore, my friends, I say unto you, and I say unto all the world, trust God Almighty without wavering. If you have not a crust to put into your mouth, or a

thread to cover your nakedness, trust God Almighty; he will feed you; He will clothe you. But if you doubt you kill the effect. The man who doubts kills all the effect of all his prayers. Commit your ways unto the Lord and trust. Each of you can be a master in this kingdom of Love and of Good. There is no mystery in it, there can be none. Trust God Almighty and all the world and its fulness belongs to you, to each of us, and I thank God Almighty that it is true.

Before closing our services we always give what we term a treatment. Why it should ever have been called a treatment is more than I can understand. It is nothing but the prayer of the realization, or the prayer of the understanding. It is the understanding of the allness and perfection of God. It is the understanding of the allness and the infinity of Life and its perfect unity; it is the understanding of the allness and perfection of Love. We are covered with Love and we live in it; it covers us, infinite Love everywhere fills us, is through us and in us. God Love, wherever it is, is God manifest; and when we realize our relations to that, we ask, we affirm that God Almighty Love protects us, and no evil can come near us, it matters not where we may be. If we are amid the fiercest torrents, or in the hurricane's track, or in the storms of the sea or the land, or upon a railroad train amid a wreck—there will never be a train wrecked that you are on if you trust—infinite Love covers you and nothing can harm you. The Psalmist says a thousand can fall at your side and ten thousand at your right hand, but no evil can come near you, because you put your trust in God Almighty, infinite Love. It is so in all of the departments of human endeavor. Wherever we place ourselves in connec-

tion with Infinite Life, infinite Love and Infinite Good, we are masters. Nothing can come near us but harmony; we live in heaven; we live in heaven today; and as our Savior told us, the kingdom of God is within us. You do not have to say, "Lo, here it is; or lo, there it is," because it does not come by observation. The substance of what He said was that it is a condition of mind. The kingdom of God is within you; and you can live as much in heaven today, or in hell today, as you will live in any future, or have lived in any past. You do not have to die to get into hell, because you can have all the hell you want right here. You do not have to die to get to heaven, because when your heart is filled with love for God and for your brother you are in heaven, in perfect touch with infinite Mind, in perfect tune with infinite Love. This is the understanding and this is the prayer of the understanding which I am going to give you:

We thank Thee, our Father, and our God, that we do realize that infinite Life, infinite Love, infinite Good, infinite Power and infinite Wisdom fill us, protect us, control us, supply us and lead us along the pathway of Life; that nothing but perfection can come near us, around us or about us, because we live, move and have our beings in Thee. All that is good belongs to us, because we live in it. It is ours and we are the children of infinite Good, and nothing but perfection can come to us. We thank Thee, our God and our Father, for freedom; we thank Thee for spiritual understanding. We thank Thee for wisdom; we thank Thee for strength; we thank Thee for the renewing of youth; we thank Thee for all Good, for it all belongs to us and comes from Thee, our Father, from whom comes every good and perfect gift. We

thank Thee, our God, and our Father, that Thou dost lead us along the pathway of life; dost strew our roads with the flowers of happiness and contentment, and give success to our every endeavor, building us up and making us strong and mighty in the kingdom of Good, enabling us, with others, to scatter broadcast throughout the world this blessed Truth which will emancipate the whole earth.

We thank Thee that the time is coming and coming soon when all prejudice will pass away and that all will understand that perfect love alone is being taught in this place, through this so-called Science, through this church, and that good is the fruit of the tree. God Almighty blesses us in our work; and we thank Thee and praise Thee for all in the name of Jesus Christ, our Lord. Amen.

PIANO SOLO.

Infinite Love goes with each of us to our places of abode, surrounding our homes and our hearthstones with perfect harmony, driving out all fear, all hatred and all malice, supplanting every evil thought, and every unfriendly thought with perfect Love. God Almighty blesses each of us with perfect blessing; gives us prosperity, happiness, health and perfect harmony, wisdom and spiritual understanding, leading us along this pathway of eternal and beautiful harmony. We thank Thee, our Father and our God, for all these, in the name of Jesus Christ. Amen.

There can be no life or power in man apart from the Spirit. The holy Spirit gives us all force and power to do. *Live* the Christ-life if you would know and realize true power and complete happiness.

Philosophy of Prayer

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE third division of this subject is how to pray, the language by which we can approach the Divine Mind. If I can be understood in my remarks this morning, all of you ought to be able to pray so that God Almighty Truth will hear you and answer your requests. I am going to try to be very plain.

In the first place, as I have emphasized in a number of my books, you must be sincere; you must bring an honest heart to this work; an honest purpose; a heart that is free from hatred, malice, vindictiveness; but that is, on the contrary, filled with love, because without that, you can ask nothing of divine Love and receive. You must be filled with love and honesty, and then the rest of it is easy for you if you know how.

The philosophy of prayer I have given in extenso in one or two of my books, especially Christology, and those of you who wish to read an essay upon the subject of prayer itself can read it in that book.

I am going to be practical today and bring things to a practical point.

The ordinary prayer is a prayer of petition. When we ask, "Father, please give us this or that," that is error, and this is the reason why the prayers of the Christian world today are not heard and answered. Of the millions of prayers that will go up to heaven today and fill the air very few of them will be answered, because of the lack of knowl-

edge of how to pray. Many of them are these machine prayers, from the lips out. The minister indulges in fine rhetoric and high flights of oratory in his prayer. That is all right for the people who are listening, but to the Divine Mind it is not the place where these belong. You must always remember in praying that God is unchangeable; that God is not a personal being. He is unchangeable Law, in whom there is no variableness nor shadow of turning, forever and forever. He is infinite Mind, infinite Life, infinite Love, infinite Good, infinite Power.

Now it is not that He has all of these things, and, as we used to term it, that they are attributes of God, because they are nothing of the kind. God is Power, God is Love; God is Good, God is Life, and God is Spirit; and wherever these are manifest it is God. They are not attributes of God. If God were a personal being, as we were taught to believe in our youthful studies, then, of course, these would be attributes. He is not a personal being, but He is all of these things. If He were not Power and Life and Love and Good, all these things would be greater than God, and God could not live a moment if these were greater.

If Life were an attribute of God, and He had Life as we have, when Life went out God would go out and Life would be IT.

Get into your mind that you are the only one in this praying that changes. The one who prays is the only one who changes. Jesus told you "You shall know the Truth, and the Truth shall make you free." It is the iteration and reiteration of the Truth that gives you freedom. It is the Truth that makes you free. For instance, I had not long ago a feeling that I had an attack of what the world would call indigestion. I gave that the thought and that thought was this: "I am a spiritual being, living in infinite Spirit; my life is God manifest; therefore, that being true, I have no such thing as indigestion, or any other kind of ailment, because I am the perfect image and likeness of God Almighty and I thank God for this in the name of Jesus Christ;" and the thought of indigestion was gone. That is the end of it, because you have realized the Truth, which gives you freedom.

The same principle applies in demonstrating everything along human endeavor. It makes no difference what the line may be, whether it be physical, intellectual, financial, or what not, it is the same general principle that runs through all prayer that receives its recognition.

Here a person comes before us that has a fever. Now we see that manifestation called fever; but we look beyond it and through it, and we see beyond what the person is. This casket before us is not the person by any means. It is simply, I might term it, the personality, and it is hardly that. It is the clothing in which we live. It is the temple which God has given us in which we dwell, this body is. We look beyond that entirely, and we see the child of God, a spiritual being, living in Spirit, perfect, and we declare, mark you, the

Truth. Now, if I were to see that and should not make any declarations of assertions in my mind, it would not have any effect at all. When Peter and John went into the temple they were accosted by a lame man who asked an alms. Peter looked at him and said, "Look on us." The man looked at them, expecting to receive alms. Peter said "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." He looked beyond the physical to the man himself, and there, by virtue of his power and dominion which belongs to us all, he commanded him. No person under the sound of my voice, or who may read this lecture, has not the power to command, if he is not too cowardly to use it. That is the one thing that I condemn myself more for than for any other one thing in this whole subject of healing, that I have not succeeded in obtaining the power to command everything. We can do it. The power belongs to us, and it is the direct way. They laid the sick upon the right hand and upon the left, and Jesus went down and laid his hands on them and told the demons to depart, and they went. What He did we can do; He said so, and even greater. Each of us has the power to command if we are not too cowardly to use it. I cannot place it anywhere else.

I frequently have the power. It comes to me to command. I never have failed in the world to have an instantaneous healing when the power to command came; the power to command must give an instantaneous healing. That must be the rule and we must get there. It comes only by devotion, by practice and by committing yourself thoroughly to God

Almighty and letting the world take care of itself. That is what you have got to do in order to be perfect. In my book in the higher science, Sacred Science, I treat these rules more or less, but they are so high that they are beyond us; they are beyond me to practice and carry on my other work.

There is only one road to perfection, and that is absolute seclusion from the world and a perfect devotion to God Almighty. But we can't take that course yet. There is a world before us dying for lack of knowledge of the Truth. Jesus came and taught the Truth. His last command was, Take this gospel that I have been teaching you, carry it to all the world and preach it to every creature wherever you go, and certain signs shall follow those who believe your teachings; and he enumerated those signs which we as Scientists have. That is the command that I follow as more impending and impressive upon me than any other one command; the command to teach this Truth until the world has it where it can obtain it. Then if you want to go higher, go. I hope to go there.

But in the meantime we are commanded to affirm, "God Almighty's power is in me, and he does give me the power to express it." I believe if we were to pray, affirm, several times a day and night, that God does give us power to command and destroy disease by command, that the power will come to us. There is nothing in the world that you can't have if you pray for it with an honest heart and an honest purpose. All things are good, and all belongs to you. You are entitled to all good.

I gave you a rule last Sunday to forget, How to think and how to pray. I

suppose you have all forgotten it. I am going to rehearse it to you. "In praying or thinking, think that only which you wish to see realized. Pray for that only which you desire." Pray by affirming.

This subject of prayer, as we will teach you later on, for the purpose of this analysis, we have divided into four parts: The preliminary part, the denials, the affirmations and the praise. We will take them up and discuss them separately by and by, but in this talk this morning I want to teach you how right quick, and you do it by affirming. I want power to heal by command. What do I say to God Almighty Truth? Do I ask for it? No. Why? Because I am the image and likeness of God endowed with all this power and dominion. It was given to me at my birth. I have that power and dominion. Do I ask Him for something that I have? I affirm, "God does give me power to exercise this power and dominion"—I am not exercising it—"and He gives me power to exercise it. I have power." As I told you a moment ago, unless you throw the thought of power into the vibration it is worthless, and that thought that is not thrown into the vibration dies stillborn and never has any power or effect. Affirm, "God does, I have." Claim your rights and don't be a coward. "God does give me these things. God does give me power to heal by the spoken word. God does give me the bravery to exercise that power that I already have. I have wisdom, I have spiritual understanding, I have power and I have dominion; it is God-given. it belongs to me, and I have the power to exercise it." Claim your rights and don't be a coward, and see the blessings

that will follow from the exercise of your power.

During this election time everybody all over the United States is complaining about the lack of money. Everywhere they are complaining of it. I get letters from all parts of the United States speaking of the awfully hard times. My expense account did not get any less on account of the election, but God gave us the money. We have the money now to pay every cent we owe. God Almighty sends it in answer to prayer. It is so in every department of life. You must exercise; don't be a coward and don't be afraid. If you have a thousand dollars to pay tomorrow and don't have a cent, don't be afraid that you will not have the money to pay it. Affirm, "God does give me the money. It is mine and I have it;" and trust.

Now that which gives prayer its final efficacy is this trusting. If you pray doubting and wavering, as St. James tells us, the prayer is no good, but you must pray believing; and as the Psalmist says, "Commit your ways unto the Lord, trust in Him, and He shall bring it to pass."

In all of this philosophy and the answering of prayer we find that God, Good, is the power that answers. You have nothing to do with the answer. When we affirm that we have, that God does, then we let the results alone, because God law fills that. But if you do your part by asking and affirming in that manner and then begin to doubt in your mind and wonder how God is going to do it, I don't see how He can do it, because I am on a salary, or this or that, you kill the effect of your prayer by doubting. Just simply do your part and

then trust. Don't worry. Just simply trust.

In my affairs I have had a good many around me that would see mountains high of expenses coming in and no money. They would say, "Well," and begin to fear. I always drove them out of my presence. I will not have that kind of talk around me. God Almighty power is simply unlimited.

Either this Science is true or it is a fraud. If it is true, then God furnishes us money. He furnishes us health and answers our prayers in every department of life. If it is not true, then it is time that we began to understand it and drop it. I would not be here ten seconds if I did not know, absolutely, from personal experience, that everything I say to you is true. I could not take the word of anybody else, as nobody else can take my word and understand that it is true. You have to have a personal realization in order to know that it is true. Now here is a fact demonstrated, and when you have demonstrated it you know that it is true. There is no guess work thereafter. Mark you, remember these simple rules that I have given you this morning. Affirm, "I have Love, I have Strength, I have Power." Fill yourself full.

Remember this glass of water theory that I have told you of so often. You fill the glass down through the tube of happy thoughts. You have two tubes here to this glass of water. One goes in from the top and fills it full. The other from the bottom lets it go out. They are both exactly equal in capacity. Now, as I fill this glass full of happy thoughts, for instance, we will say, this glass represents the human body, "I have health; I have strength; I have youth; I have beauty; I have wisdom;

I have spiritual understanding; I have prosperity; I have perfect contentment; God Almighty love fills me full and keeps me full all the time." Here go out the old thoughts, they are crowded out. "I have rheumatism," that goes; and everything else goes that is bad down here, until that water becomes as clear as crystal and nothing remains in the glass but the good. Now keep it there, and don't allow a cloudy thought to get into that glass through that tube from the top. Never. If a manifestation comes up and says, "I have headache," and wants to go down through that tube, denounce it. Say, "You can't come in there. You are a liar, and no part or parcel of evil can come into God Almighty's child. I have no room for you; stay out. I have no headache. My head is perfectly well." Let it go down through that way.

Yet you will find people nursing their diseases, hugging, we might term it, their very seeds of death; they carry them around with them, hugging them. As I told you the other day about a woman, who was lying on the sofa, wrapped up, her face was all twisted up in a knot. "Are you suffering now?" "No." "What is your face twisted up in that shape for?" "I am afraid you are going to hurt me." That is the way people do. If they have not got it right there where they can hug it right now they are looking for something else, and as long as they do that all the healers on the face of the earth can't cure them, because they are killing themselves.

Now, mark you, do you suppose that anybody can heal you, when you and your mind are giving divine Love the lie, saying, "I have this disease," and determined to have it and stick to it? Then when the healer is through, if you are

not healed of the disease that you have had anywhere from one to fifty years in two or three hours, then "Your Science is no good." That's what they say.

This is the kind of creatures we get oftentimes. That is quite an exaggerated case, but it is simply along that line. They come to a Scientist and expect to be healed in a minute. They don't believe they can be healed, and they will not be healed, and they go away, swearing "Science is no good. I have tried it." "How long have you tried it?" "I got that fellow to treat me up there. I had a treatment, it may have taken an hour." And those people suffer. They fill themselves full of this muddy water, "I have rheumatism, I have stomach trouble, I have headache, I have toothache, I am deaf." They fill themselves full, the water is muddy, so murky that they can't see through the glass under any circumstances, because they have filled themselves full of this death in the pot, so to speak; and yet they go off and after being told what they must do, and instead of trying to come as little children they come on the other side, swearing that you can't heal them.

We are in receipt of a beautifully bound and printed volume of 155 pages, entitled "Psychoma," written by Helen Rhodes, with an introduction by Mrs. Elizabeth Towne, of Holyoke, Mass., published by Mrs. Towne.

The subject is "Soul Sleep." Mrs. Towne thinks a great deal of it, and it is an interesting volume to read. While, theologically, we may not believe all that is said in it, there is much in it of interest and advantage. The price of the book is \$1.00. Address Elizabeth Towne.

Application of Prayer

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I WOULD advise all who have not read the chapter on prayer in the book *Christology* to get the book and read it. It will help you very much in the understanding of how to pray.

The lesson this morning was the opening one on the subject of prayer, and of course tonight I can demonstrate but very little along the line of what was taught this morning as to how to pray and how to demonstrate with it. This subject of prayer will probably continue for five or six or more lectures after tonight. It is the important step to understand, to know how to pray. If you understand at all what prayer means, it does not mean any formal set of words; it does not mean that you have to pray in any attitude. The Arabian who bows his head in the sand towards the sun at its rising in the morning is as much in form as the preacher or priest who from his gilded altar raises his hands in prayer. The form is nothing; you must have it from the heart. You must understand what you are praying for, and as I taught you this morning, you must understand who you are and what your rights are.

There are so many forms of prayer that I feel tonight as though I am going to give a few of what we might term the special phases of this subject.

The first I am going to teach you is how to pray by the laying on of hands. We are told that our Savior laid his

hands on the sick and they all recovered. The apostles at various times laid their hands on the sick. Sometimes they would bless an apron or a handkerchief and send it to the afflicted one and he was healed.

The particular phase of prayer that I wish to discuss with you tonight at first is how to lay on your hands. This world is filled with ignoramuses, and they seem to love their ignorance better than they love common sense. When I left the Eddy church they said, "Oh, yes, he heals the sick; but he heals through hypnotism." I never knew what hypnotism was, only theoretically. I never had read a book on hypnotism in my life. Two or three of my friends sent me different books at different times on the subject of hypnotism, and for fear of getting my mind mixed up with some of their errors, I have always refused to read them. So if there should be any hypnotism in my work, it is entirely natural, because it is something I have never acquired anywhere else. But hypnotism is taking possession of another's mind, and controlling his mind. In this treatment of ours we have nothing to do with taking possession of anybody's mind. One's mind is as free as the air of heaven. There is no desire, or attempt, to control the mind; and if you attempt or desire to control another's mind, you are committing, according to my teachings, a grievous sin, a grievous error.

Unless the person comes to you and wants you to control his mind to destroy his sins, to do something for his good, which we can do along our lines of treatment, we have no right to touch his mind.

Then they say this laying on of hands is magnetism. Some people who talk about magnetism have a great big word; they do not know any more about magnetism than they do about the moon, not nearly so much, because you can see the moon, and with a powerful glass you can see the indentations in its surface, apparently. But they know nothing absolutely of what magnetism is; nor does anybody else.

All the scientists on the face of the earth can't tell by what power I put that hand to my forehead. All the scientists on the face of the earth cannot tell you where the power comes from, scientifically. But we have the power.

The first time that I ever attempted this laying on of hands on anybody in a case of any kind of sickness—I am going to tell it again—was a young lady who came to see me regarding a patient of whom she was talking. After I got through talking about the matter I looked at her carefully for the first time; I saw that she was pale and emaciated. Her face was drawn with pain. I said, "You look as though you needed some of this Science yourself." She said, "I have been filled with pain since I was eleven years old, across my back. I have never known what it was to have a minute free from pain and suffering, day and night." Why I replied to her as I did I can't tell you. I said, "If you will stand up I will cure that pain in your back." I told her that, I have not any idea why, except that it was impelled in me to make that statement.

She stood up and I gave her a prayer with the Scientific laying on of hands, a very short time, it may have been one minute, or two or three; I do not know, but she was healed perfectly and never had the pain return. It opened my eyes to the wonderful fact that here was a power I had never known anything about, that was lying loose and going to waste, when I could use it in healing all kinds of pains. After that wherever I got a chance I tested it, with almost universal results by the way of destroying pain; and in more cases than it fails it makes an instantaneous healing; and next to the spoken word it is the plan which is the nearest to an instantaneous healing.

I have had occasionally students that knew more than I did. I had one student who concluded that she had found out how to heal by the laying on of hands, and she laid the center of her hand on her patient. She had a scientific reasoning for that, and I confess to you that at times she did have some very nice results. But the way I practice that and the way I always teach my students to do is to make claws out of their fingers. The power then goes from you through the points of your fingers.

You remember the case of the lady who was cured of the issue of blood by our Savior. He said, "Who touched me?" His disciples remonstrated with him. They said, "Here is a great concourse and you ask who touched you." Jesus said, "I perceive that virtue is gone out of me." He felt it go from him. That is so in all of these cases of the laying on of hands.

A young lady came from New York to be cured of what was called tic douloureux, some kind of a species of severe

pain that settles in the cheeks and twists the face all up. The pains are most excruciating. The doctors pull out the teeth and surgeons cut this nerve and that, but I have never yet known of a case healed except by Divine Healing. I do not say there have not been other cures. I am not advised. I have never known of any such cases being cured. They had commenced to pull this woman's teeth. She had heard of Washington and the Evangelical Christian Science Church, and came and put herself under treatment. I put a corps of healers on her case and gave her hand treatments as often as the pain recurred. It at first was nearly every day, but afterwards the intervals became longer, and finally it ceased. The last month that she was here was not a day that she came for treatment that I would not gladly have given her a ten dollar bill, if that would have done her work, and let her go, without treating her; but I could not do that; I could not tell her that it was exhausting me. But after giving her treatments I would get rid of her as soon as I could and would go and lie down and treat myself for strength. It absorbs the power within and takes it from you. I can liken it only to some of those furnaces where they use compressed air and it buzzes out. The healing power buzzes out at every finger, and goes right out into the patient.

In giving this treatment remember always to go and dip you hands in water when you get through. A great many things you have to know in order to be a good healer. I got a letter last night from a lady in California, and she told me of the incident of her husband's having been treated by a physician. He got worse all the time. Finally it

developed into locomotor ataxia. His whole side was utterly helpless and he could not speak. They got this healer; of course, I do not know what school he belonged to, he did not belong to ours, and the husband came up very nicely in about two months, sat up and walked around a little, doing splendidly. She said the healer told him, "Now I am going to make the blood go through your veins more rapidly; it may make pains on you, but do not be worried about it." The pains came, and when the healer wanted to stop them he could not, and she said that the healer told her that he believed that the husband was being treated maliciously by somebody. If you think that way, hold up your hands and throw it back to them; send it back to the party who gives it. She said that the healer got that pain as soon as she sent it back, and she claims in her letter that the healer was holding him down with those pains. The healer would not have told her that if he was doing anything wrong.

But the object in telling you this anecdote, for it is nothing more, is to show you that you must not take on the condition that you are destroying in the other. Now, mark you, a great many do. In one school or another, I have met a great many people who could not treat without this result. They could destroy an inharmony in another, but they always got it themselves. There is a great deal in this Science that you do not understand until you are taught. This is one of the things that I am trying to teach you tonight. When you are treating a person by the laying on of hands you hold the thought that God Almighty Life is perfect; that God Almighty Good is omnipresent and fills this person's body with perfect health

and perfect harmony, and nothing but perfect good can come near, around or about him. That is the prayer. You pray along those lines and you thank God Almighty for it in the name of Jesus Christ. Then go and dip your fingers in water. That gives me perfect relief from this awful blow out that still keeps on until I dip my fingers in water.

But in treating in any department of these prayers which I will give you, if you ever find that you are going to take on any of the conditions that you are destroying in the other, hold yourself right up, treat yourself the same as you treat the patient, that it is impossible for you, the child of God, to have anything but perfection, and the trouble will pass away the same as any other manifestation. One time my wife came to me with a headache; I stopped it in about half a minute and she went away. I thought that is so slight that I will not put my fingers in water; it was not five minutes until I had her headache, and had to go and stick my fingers in the water to stop it.

The length of time that you treat with this treatment varies. Two ladies met us down the Potomac river at Riverside. One of them was from St. Louis, and she said she had a headache ever since she left home, five or six days before. She did not ask me to treat her, but I gave her sister my watch and told her to tell me when thirty seconds were gone and then she would have no headache. I treated her with my hands, and when she announced that the thirty seconds was out, I said, "Your headache is gone." She said it was gone if it did not return. That is their first thought when it goes away so quick. We stopped to see her

on our return and she had not had any headache.

That was by the laying on of hands. That is a natural power. It is not a power by magnetism, if you mean by magnetism anything that is humanly-created. But all the scientists in the world can't tell what magnetism is. It is the opposite of electricity. We know it is the opposite of electricity; we know it is the opposite pole; but we have not any power to tell what electricity is. We cannot analyze its elements. They can make it, but they cannot analyze it after they have made it. You do not know anything about magnetism. You know how so-called magnetism at different times will act. The world is filled with magnetism, and one case will be as different from another as the light is from the dark. It is a power given to man by God Almighty, this laying on of hands which heals the sick.

If not in every mail, almost in every mail requests come to me to bless a handkerchief and return it. I never charge anything for blessing handkerchiefs. All I ask is for them to send postage stamps for the return of the handkerchief. Now the returns that come from the handkerchiefs are phenomenal. The way to bless a handkerchief is this: You can all bless a handkerchief tomorrow morning, unless you forget.

I am going to teach you how to bless a handkerchief. Here is a handkerchief, any ordinary handkerchief, linen, silk or cotton will do. They send me every conceivable kind of handkerchief, I believe. I rub the ends of my fingers well over the points of that handkerchief. The woman who wants to be treated has cough; she can't sleep, she has to be propped up in bed, she is all stuffed up

with her breathing; her name is Sallie Smith. I say, "Sallie Smith, God Almighty sends to you in this handkerchief the Truth which heals; and sends to you with this handkerchief that Truth, so that you can sleep.

"He destroys all fear, and gives you perfectly harmonious breathing; and I ask Him to do it and I thank Him for it in the name of Jesus Christ."

The first case that I ever treated that way, I will give you the history of. It was just like the laying on of hands. A lady living in the city here came to see me regarding her sister, who had some kind of lung trouble. She had not been able to lie down in a natural position for several months. They would lay her down at an angle of something like forty or forty-five degrees, with her head up. She wanted to know what could be done. I made arrangements and they put her under treatment. That was when we treated by ourselves. I took the case by my own self. It was away back early in our work, before we learned the efficacy of what we term the heroic-treatment system. After I had told her what to do in regard to the treatment, and she was preparing to go, I said, "I am going to send her a handkerchief, which I am going to bless, and which is for you to lay upon her chest tonight when she retires"—her hour for retiring was

about nine o'clock—"and let her go to sleep." She did so, and the lady slept until the next morning at seven o'clock or so; and by the end of the week she was perfectly well; and so far as I know I have never heard a word of them since. That was a good many years ago. That was the first time I ever tried that. I have no idea how many times since I have blessed them, but I would not wonder if it was a thousand or more. I send them all over the world. Sometimes I get no result; that is, I get no report. All I ask of them is to report. Sometimes they do and sometimes they do not. It is wonderful how the healing power is carried in the prayer. Of course, all this work is wonderful when we look at it from a human standpoint, but when we consider it all God's work, there is nothing wonderful about it, because God can do everything. God is the healer of all our sick. All healing is in answer to prayer.

I find that my time has expired, and I will give you this method Sunday morning or Sunday night. I have several of these prayers that are wonderful in their efficacy. You must know the Truth or you cannot heal the sick. In other words, prayer is the working tool of the Scientists, so-called. All healing, as I before remarked, is in answer to the prayer of the realization.

If the Divine Mind is permitted by man to dwell within his mortal mind it makes him perfect. Therefore all Great Souls become such by giving up entirely the mortal will and the mortal mind to the Divine Will and Divine Mind. The great men and women of the world have

no will of their own; they are always mild, meek and gentle persons who are world-movers. Such was the Master, the Blessed Christ. There are no limitations to the powers of love, kindness and gentleness. All power comes from God and "God is Love.

A Sincere Heart

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE lecture this morning is a continuation of the subject of prayer. There is one thought that I want to impress upon this class, as I have done in all of my writings and everywhere taught; and that is this, that you must be careful about whom you treat. You have no more right to treat me without my request, if I am compos mentis and have the power of saying what I want, than you have to come to my house and steal my property. One of the worst things I have to combat in all my teachings is to control my students and get them to understand that they are to let other people alone. You are monstrously wicked when you don't. I am not talking, or discussing, any other school or system of philosophy of healing, of New Thought, of Science, only to say this, that there is more devilry done by those who are professing to be followers of the New Thought, in their indiscriminate treating of others, than could be written if we had a thousand typewriters running all the time. It is simply monstrous, and there is only one good thing about it that I can see, it surely kills the fellow that keeps it up. We get rid of them sometimes in that way. Take the person that is always treating somebody else without that person's consent, trying to control somebody for his own purposes or somebody else's purposes, and you always find him pale,

weak, and decrepid, and finally he runs down and is destroyed.

Now I want to impress this upon this class and upon all who hear what I say: Let other people alone, unless they desire your help.

I want to finish this subject while I am at it. There are exceptions to all general rules, and the exception to this rule would be this: If a person were incapacitated for asking, then you have a right to give him the cup of cold water if there are not those in control of that person who have a better right to control him than you have.

If you should see a person being thrown from a wagon by a runaway horse, or run over by something that was going to hurt him, or falling from a building, where an instantaneous thought must be given if you are going to save him, give him the thought; that is right. I remember this summer there were a lot of us visiting a lighthouse on the Northern Coast, and in going down to it the people had to walk over slippery rocks. One lady, from Ohio, was quite large; her foot gave way under her, but before she lighted I had the thought under her and she was not hurt. You have the right to do that.

Once in Washington a young boy, being run away within a milk wagon, was thrown out, but before he was thrown out and the wagon ran over him, we got

the thought under him, and though the wagon made a blue spot, the spot went away instantly and the boy was not lame. You have a right to throw the thought where it is for the good of humanity; but you have no right to treat me unless it is for your own special rights. For instance, you and I, or you and anybody else, are having transactions of business; you have a right to say to God Almighty that you will not be wronged, that this person will not try to wrong you; all you want is right and he will give you what is right. You have a right to throw that thought into the vibration, but you have not the right to go over on his side and treat, that you may get the best of it, or that you may use him for your own special benefit and your own special purposes.

One of my students once told me that a patient of hers wanted a lawyer, and she treated that they might get a lawyer. They got the lawyer, and then she treated the lawyer that he would do his part. That was error, the rankest kind of error; but she did not know any better until she was told. Understand this, Let other people alone. Can't I impress this upon you? It destroys you; it destroys your Science; it is contemptible in its inception. It is nothing more nor less than sticking your nose into somebody else's business. Let it alone. Mind your own business, and follow in the leading as God leads you, and don't try to interfere with other people's private business for your own selfish benefit or anybody else's. If anybody comes and wants your treatment he has a right to ask and you have a right to give it to him.

I wish I never would have to mention this again, but it comes up. It is the sin

of the age, but I thank God my students are almost free from it. A gentleman wrote me from Washington to Maine, "Some of your people are treating me. I wish you would have them stop it." I, of course, could not conceive that anybody was treating him. I wrote back that I could not conceive who it could be; that they all had instructions to let everybody else alone, and I thought he surely must be mistaken. I didn't think I had anybody working for me that was not strictly honest, and if they were honest they would not be interfering with him or anybody else. He wrote back and said it was true they were treating him and he said, "I will get rid of it the best I can." A year after that it turned out that one of my most trusted students was systematically treating that party to control him and had told two or three friends in Washington that she intended to do it.

Well, it is all wrong, it is viciously wrong. Don't do it. You have a right in a general way to pray for the good of all mankind. You have a right in a general way to pray for the good of your brothers and sisters throughout the earth; but you have no right to take hold of John Smith or Tom Jones and say, "You have to do so and so, or God will have you do so and so." You are then dictating and controlling his mind. You have no right to do it.

Now the subject of prayer, as I told you in my last Sunday's lecture, is divided for the purpose of convenience into four general divisions: First, the introductory; second, the denials; third, the affirmations; and, fourth, the praise. The introductory part is for you to know that your heart is filled with nothing but love. Love alone must be the impelling

power which sends out all prayers. No prayer must be offered with any expectation of ever receiving an answer from a heart that has anything like hate towards anybody. You can never receive a responsive answer if you do. You must have simply a heart that is filled with love. Often people will say, "I can't do that. Here is a person who has treated me awfully and I can't forgive him." I always reply to them citing the remark or incident of the Savior hanging on the cross, when all the world was against Him. He came to do them good and they were paying Him by crucifying Him. When He saw the mob surrounding Him, hooting, howling and jeering Him, making fun of Him, He said, "Father, forgive them; for they know not what they do." There was Divine Love. You can exercise that love. If Jesus Christ, hanging upon the cross, could forgive in that way, why can't we forgive those that do against us here in this world? We must do it, that is all. If we don't, hate destroys absolutely and we have no power in prayer.

Then you have to bring to this subject of prayer a sincere heart. You have to come as a little child. That means this: You have to come asking, knowing that what you ask you are going to receive; you have to come trusting; you can't make a prayer and tell God what you want and affirm what God does, and then turn around and watch to see if God is answering your prayers. In other words, you can't do the petitioning and the answering both. The answer to the prayer you have nothing to do with. You are told by the Psalmist to commit your ways unto the Lord and then trust and He will bring it to pass. You have

nothing to do with the bringing of it to pass. All you have to do is to commit your way unto the Lord and trust, and that is as far as you can go; that is, to come to God as a little child. You have to come to God with the realization, with the understanding, of what you are, who you are, and what are your rights and privileges; how to affirm so and so. Now, of course, in making our prayers in general we use all these divisions of prayer—the introductory part, the denials, the affirmations and the praise.

Here is a person who comes for treatment for fever. "You, Mary Smith, have no fever, because you are the perfect child of God Almighty, a spiritual being, living in spirit, and therefore you can have nothing called fever. All belief of fever is error, belongs to so-called materiality and is transitory and has no power or effect and can't touch you." Keep that treatment up from five minutes to an hour, depending upon the tenacity of the little devil that has to be cast out; and by and by you will see it leave, and Mary Smith has no fever, because the spiritual realization has conquered and the error has gone away.

Now, mark you, all of these little diseases are nothing more nor less than little devils. A man came to our Savior, who wanted to know his name.

He answered, "My name is Legion." He had so many that he could not name them. You do not want to believe that there are no devils, because the world is full of them and they will attack you on every side, under every condition and circumstance. When I say devil I do not mean any personality; I mean there are evil thoughts. An evil thought comes tramping along throughout the world seeking a place to settle. He

comes to one person—his name is headache. He says, "Well, here is a pretty good show; I will just settle in that person and see if I can't wake him." He settles down, Mr. Headache, in the man's cranium. If the man has no realization and does not understand his rights and privileges, he says, "Yes, I have the headache. I will go to a doctor," and he will never be released until he pays the uttermost farthing. But the way for you to do to the so-called headache is to refuse to give that tramp thought a lodgment in your brain. "I am bad cold," oftentimes comes up to me and the first thing I know I am sneezing. Here comes up, "Catching cold," the tramp thought. I say, "Not much. I don't catch cold; I am not built that way. Get out of there, you devil." I go on with my reading and I never have any cold; I never have any headache. You can kill those things the very minute they attack you, with the thought of your perfection and of your spiritual unity.

I think that for fifteen years of my life I suffered excruciatingly from bad stomach, bad digestion, pains that were bad. I would have to take morphine and go to bed and stay there for a day or two. I finally resigned a very lucrative position I was holding, because they said they would have to carry me out in a coffin anyway, and they accepted my resignation. That same devil comes back once in a while. What do I do? Do I lie down and "holler?" Not much. I say, "You are a liar, you get out of there. I am a spiritual being and nothing but spirit, and I have no room for any old tramp thoughts. Now go. I command you in the name of Jesus Christ to go;" and it goes. I do not have the trouble, I have perfect digestion, my stomach is perfect and everything about me is

perfect because I refuse to be anything else.

I want to impress these things upon your mind. The reason I give my personal experience is to impress you how to do with your personal affairs. Every time you have a little ailment of some kind do not break for a drug store or doctor or something else; give it the thought and kill it. If you want to patronize the doctor, go and give him something. The doctors are clever fellows, but take just as little of their medicine as the Lord will let you. That would be my advice, that is the advice I follow; but I am not going to say you sha'n't take medicine, because the world contains so many people that believe in medicine. If you say you shall not take medicine you close up this avenue and they are left out in the cold. That is why I allow them to take medicine at all. God can heal with medicine. God can heal with doctors. God can control medicine. God can control doctors.

I remember we had a case in a town of New Jersey where the woman was absolutely dying. Three doctors were in the house. The man over the long distance telephone called me up under those depressing circumstances and told me his wife was passing out. We took it up instantly, about twenty of us; she rallied, and by midnight was sitting up. I treated that the doctors could not give her any more medicine. They had a consultation the next morning and decided that no more medicine was necessary in that case. Give God a show on these things and you will get healed more readily. I do not believe it would be possible for anybody who trusted God Almighty for the healing to ever die if he trusted implicitly in Divine Power for his healing, and trusted that alone. I do

not believe it would be possible, but where you take all of these accessories, God, the Truth, and Tom, Dick and Harry, all piled up in one heterogeneous mass, it is a wonder that anybody ever gets well; and they would not, except that God power is supreme and overrides it all. God does temper the wind to the shorn lamb. No doubt that is true. There is no doubt that we in our ignorance are forgiven that which when we get older and stronger will not be forgiven. There is no doubt that I am held to a stricter accountability than those who do not know as much as I do. You are judged in accordance with your power of doing, and you have to show forth a proper return for every talent you receive. That is the universal law and applies to all. None of these lines apply to one to the exclusion of the other.

For a moment I will take up the subject of Denials. The subject of Denials can be illustrated or brought to your attention very strongly if you remember that rule that I gave you two Sundays ago, which I wanted you all to forget. I wonder if you have all forgotten how to think. You are to think only that which you want. Now in the denials, you deny everything that you do not want. Do you want sickness? No. "Then I have not got it." Do you want poverty? No. Then, you have not got it. Do you want sorrow? Heartaches? No. And family rows? No. Then deny them. You have not got them. Think that which you want to see realized. In other words, you take this universal law, that we have been teaching you for a number of weeks, "God is all, God is good, you are God's heir; therefore all that God has belongs to you and all God has is good.

Therefore you have all good and all good belongs to you." Then do not deny in your denials anything that is good. You do not deny that you have good health; you do not deny that you are prosperous and happy and that everything around you is pleasant and agreeable; the sun shines bright on you. You do not deny those things. Why? Because they are all good. You deny only the evils, these so-called evils, this nothingness. They do not exist. Remember, as I told you once in my former lectures, that all of these opposites are false.

There is no such thing as reality in evil. Take that grate and fire illustration. The fire comes and the coal comes, or the wood comes, as the case may be. They both look real. They are gone. They were unreal, they were transitory. Now it is nonsense to tell anybody to come up here and deny having a broken, mashed hand, as I once had. It is nonsense to tell them that that hand is not mashed, isn't it? The hand is mashed, isn't it? Everybody sees it is mashed and it is mashed. You can't do anything with it, but that mashed hand is nothing. Why? Because it is transitory. Go beyond that mashed hand into the spiritual world, and there you see me with two perfect hands and there is no such thing as a mashed hand in the spiritual world; and when I make that realization this so-called physical hand responds to that thought and becomes perfect, as it should be. Do you understand that that is not saying that this hand never was mashed or hurt? It is saying that it is unreal and that by the proper realization and the proper thought a perfect hand is created. Why? By virtue of that realizing thought it all comes from

this universal law I have told you about. It comes from the creative power of thought. God Almighty creates. God Almighty law creates as we think. Solomon said, "As a man thinketh in his heart so is he." It is not abstractly for me to think "I am a great big man, I am this or I am that;" that does not make it so, but it is as my thoughts absorb me that I become like them. They fill me full of my creations of thought thrown out. It is thought that creates. It is not the abstract of my thinking for the instant, but it is as I think, and as the thought controls so am I, and so am I created. That is what

that means, and we prove it because it comes out just as we think.

Take persons that are always worrying about poverty, and they are always poor. I do not care who they are. They may be rolling in millions, they are poor. Take the person who will not talk about anything but poor health. He is always growling, he is always sick. Why? Because it is the power of thought, the thought thrown out, which creates these conditions. Therefore the importance of thinking right. In your denials deny all unhappiness, deny all unpleasant thoughts; have nothing of them; deny every appearance of evil and you will have the perfection of good.

Be Patient, Work Honestly and Faithfully

PEOPLE make a great mistake when they try to give or do as little as possible for what they are paid for; this is a short-sighted, suicidal policy, since from a purely selfish point of view, an honorable, active, generous temperament cannot but tend, in the long run, to one's personal advantage; if there appears to be inadequate compensation, yet the lessons that may be gathered from experiences alone shall become rightly utilized, of far more value than what the most extravagant demand would expect or call for.

As long as we keep acting, responding to our ideas as they are born in us, continually on the march, not afraid to enter untried paths, we shall not fail to achieve. The explorer will always discover—and this is invention or creation. Though we may not clearly see how this can be so, yet it is true that faithful, unremitting activity never fails. Only the

man who stops can fall. True, there may be blockades at the end of some roads, and we often have to retrace our steps; but the never-failing guide of Experience counts all steps as valuable lessons in the spiral rounds of life's evolution; and, indeed, complete development would be impossible without retracted and repeated steps.

While one should not make unnecessary changes in his line of action, yet when seeming failure presents itself, then may be the time for branching out in new directions, instead of giving way to a false notion of one's incapability to meet circumstances. As long as there is any untried field there is no excuse for imagining one's self to be defeated. There are unlimited fields before us; we are simply to choose our own ground, for Desire is a creative force, and will lead to achievement.—*Fred Burry's Journal.*

Had To

"As a man thinketh in his heart, so he is."

"In his heart." Mind the phraseology. It is not what a man thinks in the circumference of his being, in the changeable, supercial part of himself, but what he thinks in the supply house of veins and arteries; what he thinks in the deepest and most alive part of himself.

These thoughts are taken up in the circulation and distributed to every part of the body. They become material fiber. They petrify or loosen, according as they are bond or free.

It is a serious thing to think in the heart.

It is life more abundantly or death inevitable.

It is sickness, sorrow and distortion, or health, joy and symmetry.

The "had to" is the thought that petrifies.

It has filled the earth with graveyards, and, when dirt became scarce, invented the fiery furnace.

Release from "had to" is escape from all that hurts and binds.

You have been taught in the school of "had to" and "got to", but you are the only one in the universe who could make the personal application of the lessons.

The banishment of "had to" must be by the knowledge of "I will to."

The I is mighty and will prevail.

The I is God; and his stuff and his tools are always ready to work with.

"Had to" is the child of ignorance, and must be driven out by intelligence.

—*Eleanor Kirk's Idea.*

We Get What We Give

Life is a magician's vase, full to the brim, and so made that you cannot thrust your hand into it, or pour, or sip, or draw out of it.

It overflows into your hand only when you drop something into it.

And what you get is of the same quality as that which you give.

If you drop in love, it overflows love. If you drop in charity, it overflows charity. Drop in envy and jealousy and hate, and it will overflow these same things into your own life.

Love will draw the world to you and surround you with an atmosphere of happiness and success. Every hard thought gives birth to a stinging serpent in your own heart.

There never was a more thorough truth than that hate, envy, revenge, and all the evil passions that we are heir to, corrode, render wretched and destroy first the heart in which they originate.

Love generates the sunshine of the moral universe, without which life would be a desert waste. It brightens the dark

places. It gladdens the sorrowing. It lifts us above the petty, grinding cares that harden the heart and sap enthusiasm and energy.

By lifting the burdens of others we lighten our own. By making others

happy we bring happiness to ourselves.

Yes, a magic vase is that which overflows with what is dropped into it. And that magic vase is no fanciful conception. It is life—everyday, commonplace life. —*Toledo News-Bee.*

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The most fortunate man is one who can appreciate things.—*Burry.*

The best success in any direction demands the full powers of the body and the mind as they may be applicable in that particular direction.—*Bishop W. T. Sabine.*

Selfish people seek happiness, but I never saw one who had obtained it. There is forever something else the selfish man wants—something his neighbor has. He is always looking after him, never within himself, for happiness, and he is ignorant of the fact that only within is it to be found. He finds that the things he seeks for and obtains do not satisfy, and he imagines it is because he has not yet acquired enough of the right possessions.—*Ella Wheeler Wilcox.*

No matter how long a soul may exist, no matter how much it may advance, no matter how much it may require to satisfy its ambition for knowledge, and no matter what its power of transition may be, even if it were a billion miles per second, the universe is large enough for its movements, grand enough for its instruction, admiration and study; and intricate enough in its unfoldment to satisfy even an infinite soul.—*Leonide Keating.*

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

Washington News Letter

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Unchain the Truth

WITH the commencement of the new year the NEWS LETTER sends forth greetings of prosperity and happiness to all its readers, not only individually, but collectively; not only as

to their private affairs, but as to the cause in which we are all laboring for, the advancement of the freedom of the world.

It is with satisfaction that we can say that many of our people have reached the point where their realizations are sufficiently clear to insure success along the lines of material as well as spiritual prosperity. Our own people are generally prosperous; and all of those who make their reliance and dependence on God alone are prosperous. The time has never looked brighter and fairer for the advancement of this freedom-giving Truth than now. It is not confined to those who are called Newthoughters, but it has invaded every branch of society, and a really Scientific sermon from the pulpit of almost any church is no longer to be regarded as a singularity; but, on the contrary, genuine, straightforward Evangelical Christian Science lectures are made from the pulpits of many of our orthodox churches weekly in the city of Washington; and what is true of this city is also true of the other large cities in this country.

The doctrine that God is Love; that God is Life; that God is universal pervading Spirit, is now universally accepted among the more intelligent of the orthodox preachers, and the general truths of our Science are being fast absorbed by them all.

The physicians no longer say it is a fake, but very many of them, when their patients have arrived at the point where the physician can do them no more good, request them to try Christian Science.

Many of them are good healers themselves, more of them are studying, and soon metaphysics and physic will go hand in hand, and then doctors will be able to heal everything. That is as it should be and that is as it will be.

The month of December is largely de-

voted to the home, as Christmas should be, therefore the holiday offer is continued during the month of January, that all may have time to send the books to others.

The editor of the NEWS LETTER gives his benediction to all.

Lovingly yours,

Oliver C. Sabie

Bishop.

A Treatment

Blessed Father, we thank Thee that Thou hast given us the knowledge of this Truth. We thank Thee, everyone of us in this audience, that we know Thee, and that Thou art Love and that we live, move and have our beings in Thee, and know Thou dost lead us and protect us in our way through life; and we thank Thee for this Truth, and we thank Thee for the knowledge of this liberty-giving Truth, and we thank Thee that Thou hast given it to us, and that we do see the Light as Thou would have us see the Light, and that we do walk in the footsteps and tread in the pathway as our Blessed Savior taught us to go.

Thou dost destroy every thought of

disease in every one's consciousness here to-night; there is no such thing as disease and can not be, because all is good, for God is All. Therefore, there is nothing but good, there is nothing but harmony, there is nothing but happiness, and there is nothing but love. Love fills every heart in this presence; everyone of us walks in Love, Love surrounds us, engulfs us and covers us, and we live, move and have our beings in it, for God is Love and we live in Him; and we thank God that this is true.

Go with each one of us to our places of abode, bless us and take care of us, we ask in the name of Jesus Christ. Amen.

A man who has ability and a reputation for honesty and just dealing is more to be envied than one who obtains a fortune at the expense of health and character.—F. D. Underwood.

"For love is life, and they who do not love
Are not alive. But every soul that loves
Lives in the heart of God and hears Him speak."



Flowers for the Year

A RECITATION FOR TWELVE CHILDREN

First Child.

THO' January is, we know,
A wintry month, with ice and
snow,
Yet, even while the snow still lies,
Upon my slender stem I rise;
And surely I'm a welcome sight,
A little Snowdrop, pure and white!

Second Child.

It's February that can make
The seeds and bulbs begin to wake;
And tho' the air may still be chill,
Up bravely springs the Daffodil;
And there, upon the garden bed,
I stand and nod my yellow head!

Third Child.

In March the wind is strong and keen
To open all the leaves of green,
And, romping over hill and dale,
It wakes to life the Primrose pale:
I nestle close against the ground,
And brighten all the world around.

Fourth Child.

It is in April first of all
I hear the cuckoo's joyous call,
And wakened from my long, long sleep,
Above the ground I shyly peep:
A modest flow'r am I—and yet,
Who doesn't love the Violet?

Fifth Child.

In May, when all the leaves are green,
And when the Hawthorn may be seen
All budding fresh and pink and white,
It is indeed a pretty sight!
I make the hedges bright and gay
With clusters of sweet-scented May.

Sixth Child.

In June, when many blossoms fair
Are growing round you ev'rywhere,
The sweetest flow'r of all that blows
Is always said to be the Rose:
All through the lovely summer hours
I am the queen of all the flow'rs!

Seventh Child.

In fair July, with sunny skies,
And humming bees and butterflies,
From out the well-stocked garden bed
The stately Lily lifts its head;
And with my fragrance rich and rare,
Few flow'rs with me can well compare!

Eighth Child.

In August, when on ev'ry hand
The fields are turned to golden land,
Amid the waving corn around
The Scarlet Poppy decks the ground:
I flourish 'neath the radiant sky,
And who so bright and gay as I?

Ninth Child.

In sweet September, when once more
The harvest yields abundant store,
The Sunflow'r, by the garden wall,
Grows rich in color, strong and tall;
And, full of brightness and of grace,
Towards the sun I turn my face!

Tenth Child.

October brings a cooler breeze,
With Autumn shades upon the trees;
But tho' most summer flow'rs are dead,
The Dahlia fills the garden bed:
My varied blooms you still may see
Until the first frost touches me!

Eleventh Child.

November comes with mist and haze,
With falling leaves and shorter days;
Yet, tho' the time be dark and drear,
The sweet Chrysanthemum will cheer:
My blossoms fair of dainty hue,
Will surely bring delight to you!

Twelfth Child.

December brings us, as you know,
The Holly and the Mistletoe,
And with my berries red and white,
I'm sure I am a welcome sight!
I'll hold the Mistletoe like this,
And then I think you'll want a kiss!

First and Second Children.

And thus we come throughout the year

Third and Fourth Children.

To give you pleasure and to cheer;

Fifth and Sixth Children.

Such dainty blossoms, bright and gay,

Seventh and Eighth Children.

Will banish care and gloom away;

Ninth and Tenth Children.

And very plain it is to see

Eleventh and Twelfth Children.

How dull without us you would be!

All Together:

We all are fresh and sweet and rosy,
And *don't* we make a pretty posy?

—CONSTANCE M. LOWE, *Little Folks.*

Elsie, sitting on her father's knee,
looked up into his face and said, "Papa,
did God make you?" "Yes, dear," re-
plied her father. "And did He make
Aunt Mary?" "Certainly, my dear," re-
plied her papa. "And did God make me
too?" persisted the little girl. "Yes, my
dear," replied her papa. "Well," said
the little miss, "He's turning out better
work now than he used to."

Bu-sy Bee

A STORY FOR THE VERY LITTLE ONES

BUZZ, buzz, buzz; how shall I get out?" and Bu-sy Bee flew up and down the window-pane. "I can-not get through this queer thing, though I can see the sun-shine and flow-ers quite well."

He stop-ped a mo-moment on the sill to rest, and a lit-tle girl came up.

"Oh! Mo-ther, here is a bee; will it sting?" she cri-ed.

"Not if you leave it a-lone, dear; the bees make hon-ey, you know."

"Do they?" said Mol-ly, and she stood watch-ing Bu-sy Bee try-ing to get out for a lit-tle while. "Poor thing, he can-not make any hon-ey if he does-n't get free," she said; "I'll let him out."

She fetch-ed a chair, and, stand-ing on it, man-ag-ed to un-fast-en the latch; then she o-pen-ed the win-dow, but Bu-sy Bee was so fright-en-ed that he flew right up to the top. Mol-ly wait-ed till he came down, then she guid-ed him with a big piece of pa-per till he felt the fresh air a-bout him and flew joy-ful-ly off.

Mol-ly put on her sun-bon-net and ran out, too. She went down to the bot-tom of the gar-den and stood watch-ing the bees flying in and out of the hive for a long time.

They set-tled on the pret-ty flow-ers all o-ver the gar-den, and came back la-

den with hon-ey and a pret-ty yel-low dust that the blos-soms have, call-ed pol-len; the dust that makes your nose yel-low when you have been smell-ing a flow-er.

Pre-sent-ly there was a growl be-hind her, and up rush-ed the big, cross dog from next door who hat-ed lit-tle girls. He had jump-ed o-ver the wall, and now be-gan to run at Mol-ly and try to snap at her legs.

"Oh, Mo-ther, come quick. "Oh!" scream-ed Mol-ly, try-ing to run to-wards the house; but Car-lo would not let her, and what would have hap-pen-ed I do not know, if Bu-sy Bee had not come up just then.

He saw at once what was the mat-ter, and fly-ing up, perch-ed on Car-lo's nose and stung him.

"Buzz, buzz, buzz! You leave her a-lone!" he said an-gri-ly.

Car-lo yelp-ed and ran off, his tail be-tween his legs, while Mol-ly went in-doors to tell Mo-ther.

"Car-lo won't come near the bees a-gain, I think," said Mo-ther; and she was right.

"I be-lieve that bee was the one I let out. Do you think it was, Mo-ther?" said Mol-ly; and Mo-ther smil-ed and said:

"Per-haps."

"It is only after our minds are cleansed and purified of all illusion that we can in-telligently consider God and the Divine

plan. In the pursuit of Knowledge one must be fearless, and the mind must not be hampered with fears and doubts."

The Match that Wanted to be Struck

THE box of matches had been left on the mantelpiece. One of the matches was poking its little red head out of the box, when Clara spied it. She was alone in the nursery, dressed ready to go to a birthday party that afternoon, and she was nursing her doll, Angelina, to pass the time until her mother was ready to take her.

If Clara had not looked up just then, the match would probably have been content to be silent, but now it called out:

"Strike me, oh, please strike me! You would be surprised how easy it is."

But Clara had always been told, "Whatever you do, you must not touch the matches," and she knew that it would not only be dangerous to do so, but also disobedient.

So she hung back, though there was longing in her eyes. The match saw this, and went on to tempt her.

"You are not such a small child that you need be afraid. Surely you are clever enough to strike me without hurting yourself! Here am I imprisoned in this little bit of wood. Take me out, and I will have a fine game with you."

The water in the jug on the table sparkled with excitement.

"Playing with fire is a terrible game," it cried in a clear voice. "Children had far better have nothing to do with matches. Fire is all very well when kept under control behind iron bars, but once let it out, and no ogre or dragon in a fairy tale is half such a devouring monster."

"Some of us may be very bad," said

the match, "but I would not hurt anyone."

"Do not trust it," said the water; "they are all alike."

"They all look alike," said Clara.

"That is why they are called matches," chimed in the clock.

"I should like you to strike one," said the doll, Angelina.

"I cannot strike one just now," said the clock, "but I can strike three: Dong! dong! dong!"

"I was not speaking to you," said Angelina.

"You know what Angelina meant," said the match to the little girl. "You have more sense than that stupid clock, who misunderstands one on purpose."

"Oh, don't touch, don't touch, or you will be burnt to death!" cried the water.

Clara paid no attention. She laid Angelina down on the floor, and mounting a stool, took down the matches.

There was really very little excuse for her, for it was in the face of most excellent advice.

"Str-i-ke!"

The little wooden match burst into wild, poyful flame. Clara twirled it round and round in her fingers, giving it the appearance of beautiful fireworks, until it ungratefully burnt her fingers. She flung it on the floor, and the wicked red tongues of flame seized hold of her new frock ready to devour her, too, and laughed and roared while she stood stock still with fright.

"Pour me over the fire, and I will put it out. Only pour me over, and I will save you!" cried the water.

And now at last Clara listened. She quickly threw the contents of the jug over the blaze.

"Fire, fire, drink water," cried all the other matches in the box.

"Water, water, quench fire!" cried the clock.

Fortunately the water won the battle, though if once the fire had gained a little more strength, or if the water had not been at hand, it might have been that Clara had died a terrible death.

And Angelina! What of her? It was

she who suffered for her little mother's disobedience. The lighted match had fallen from Clara's fingers upon the poor doll, and left nothing of her but a little heap of ashes.

There was a great hole in Clara's new white frock, so of course there was no party for her that afternoon; but that was nothing to the cruel loss of Angelina.

"Dreadful mischief always hatches

When young children play with matches," ticked the clock.

Circumstances and conditions which demand from us a decision as to what shall be our action, continually face one. Many hesitate to choose, and many regret their choice; some are reckless, some heedless in their choice. But this power of choice makes us human, gives the experience which results in soul unfoldment; thus we are individualized. One who continually refers to others for advice puts off decision upon questions of life, who takes counsel of his fears, is choosing the path of weakness, which leads to the formation of indefinite and colorless character. Do we wish knowledge and power we must put aside all indecision and do the best we can, fearless of consequences. The God within equips us with power for every necessary action. With good motives we need not fear. Act from Principle and your choice can only result in good.—Ella, in *Now*.

This world is grand and beautiful to the spiritual-minded; it is dull, stupid and commonplace to the unawakened. The world is to each one as each one thinks; beauty and ugliness, order and disorder, can be had for the mere thinking.—Frank Harrison.

The man who is afraid to think searchingly upon his opinions, and to reason critically upon his position, will have to develop moral courage before he can acquire discrimination. A man must be true to himself, fearless with himself, before he can perceive the pure principles of Truth, before he can receive the all-revealing light of Truth. The more Truth is inquired of the brighter it shines; it can not suffer under examination and analysis. The more error is questioned the darker it grows; it cannot survive the entrance of pure and searching thought. To "prove all things" is to find the good and to throw away the evil. He who reasons and meditates learns to discriminate; he who discriminates discovers the eternally True.—*The Light of Reason*.

Oh, do not pray for easy lives. Pray to be strong men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work will be no miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—*Phillips Brooks*.

The Denials

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE lecture tonight is an exemplification of the lecture of this morning, teaching how to heal along the lines of denial. Now, mark you, when I tell you along the lines of denial, I am not saying that you are to confine yourself to this one part of the prayer, when you become practical, but you must understand every step you take. For instance, you can heal the sick by simply denying the existence of evil. That we have done thousands of times by simply the denying of the existence of evil.

For instance, a person has a cold or a fever—or anything, the same rule applies; you are called on to heal it, or I am going to heal it by what we term denial, simply the denials. I will say, "You, Mary Jane, are the image and likeness of God Almighty, a spiritual being, living in spirit; the image and likeness of eternal Life, perfect, living, moving and having your being in God, who is All in All." Then you realize these facts as I have taught you heretofore in these lectures on this unity of yourself and Divine Love; this unity of you and Divine Life, Divine Good and Divine Power and Divine Mind, a perfect unity; you are one and the same. You make that realization and you can see how perfect she is. You say, "Mary Jane, you cannot have this fever; there is no such thing as fever, and you can't have it, because you are a spiritual being. You can't have any; there is

no such thing as fever," and you simply deny the existence of that disease. That will heal her. You can heal her also with every other part of the prayer. "You are God Almighty's child, living, moving and having your being in God; you have perfect health; you have perfect strength; you are the image and likeness of eternal Life and eternal Good; you are perfect in your health all the way through," you affirm. That is the third part of the prayer.

In the next and the last part, you go on and make the identical realization that you made in the first two. You make the realization of the perfect existence of this Mary Jane, a spiritual being, living in spirit, as I told you for the denials; and you say, "You, being this spiritual being, I thank God that you are healthy; that you have no disease, and I thank God for your perfection," and go on and rejoice and thank God, and you will heal.

It does not matter how you apply this panacea, this sin-destroying thought. In either one of these cardinal parts of the prayer you heal just the same.

You can see why we do not do everything by petition, as they do in the churches. What kind of prayer would this be? "Father, Jane Smith is thy image and likeness. She lives, moves and has her being in Thee; Thou art perfect. Now, Father, please destroy this cancer in her and take the cancer out that is living in you." Take this

cancer from her so that there will not be any cancer in you? Do you not see the absurdity of such a proposition? Can't you see it? "I thank God, O Father, here is thy image and likeness and has fever. Please destroy the fever." Don't you see how absurd it is?

If you acknowledge at once that Jane Smith has the fever; God's image and likeness, who lives in God, God is in her, through her, impelling every drop of blood through her veins, making her perfect in all of the departments of her so-called physicality, then you affirm by indirection, by asking God to destroy this fever that is in Him, the same thing. Don't you see how absurd it is?

Now we know we are right because it proves itself. As I have told you in these lectures, anything that will not prove itself is not worth anything. Try to heal a sick person by affirming that Jane Smith has a disease and see how far you will go toward healing her. You can pray until every hair drops out of your head, and Jane Smith will go on and will have the fever, or the fever will have her. You can do nothing with it; you will have not one particle of power. If you are ever called on to go into a house, or go into the presence of a sick person, and then acknowledge in your own consciousness the existence of that disease, you had better go out of the house than to attempt to do anything whatever, because every attempt you make you make through error, and it will have a tendency to stick it down harder.

I thank the Lord the doctors are getting some sense now—they are being taught in their colleges that they must not carry a graveyard look into the sick room; they must be optimistic; they must see the sunshine; it must radiate

from them; and if they want to heal that is what they must do. But they were not taught so when I was a boy. I know an old doctor in this town who used to brag to me years ago that he never pronounced a case out of danger until it was out of danger. In other words, he held on to the belief of disease until he knew there was no disease there.

One time I was in a sick room where there was a young fellow convalescing from typhoid fever. He was my son. A lady came in. She said, "Oh, how bad you look!" She had not seen him since he had been taken sick. I went up to her and said, "My dear, you are mistaken. He is looking fine, a great deal better than he did. He is coming up every day, but the doctor does not allow anybody in here yet. Will you not please go down stairs?" I did not let loose of her until I got her safe outside of the door. She did not know that she was doing wrong; but she hurt him, or would have hurt him, had I not been there to fend the blow off and counteract it, worse than if she had taken a club and knocked him on the head.

I used to have a belief of sickness all the time. If anybody came up and said "How bad you look," I felt like hitting him between the eyes. It always made me mad and always made me worse.

I will tell you how silly we are about our minds, and we are not all Solomons either. I do not claim that I have been any more Solomon than anybody else. One time one of our servants fixed me a cup of coffee that tasted to me unnaturally bitter. I took a swallow of it and it tasted so bitter that I threw it out, and yet that bitter taste would not leave me. I got my wife to taste it,

and she did not taste anything unnatural about it, but it stayed right with me and I believed it was arsenic; I took to vomiting; I had choking sensations here in the throat just as in arsenical poisoning; I was sure I had been poisoned until I got a message from the doctor, I think it was telephoned to me, that there was no danger in taking that amount, anyway. and I did not worry about it then. The thing let up. I had the dregs of the cup analyzed, and there was no arsenic there, not a particle. It was all in the Mind.

A man woke up one night and did not have his false teeth in his mouth. He felt around for them and could not find them; he got up and lit a light and could not find them; he felt sure they were in his throat. Directly they commenced hurting him. He could not find them, and they sent for the doctor; the doctor felt in his throat and they were there. The man could hardly breathe. Finally somebody looked between the ticks of the bed and the teeth were there. The man had put them there and had forgotten them. As soon as he found the false teeth he was perfectly well.

In this city there was a little child playing with a pewter doll, a little thing about a quarter of an inch long, may be. The grandmother came to my house and saw my wife and told her about it. I was not at home. They were taking the child down here to the Emergency Hospital; the child was choking to death. My wife went to treating that they would not find any pewter doll in it, and that God Almighty destroyed all thought of pewter dolls. They fixed the child so that they could look through him with the light. They could see the buttons on his back, could see clear through him. They could not find any pewter

doll, and then, of course, the child was perfectly well.

In treating children it is the minds of those around them that must be controlled. A gentleman, a prominent man, telephoned me one night at two or three o'clock in the morning that his child, a little son, was dying. There were two doctors then in the house, and if we could do anything for him he wanted us to do it. We commenced to treat. We never treated the child at all; we simply treated the man and his wife and their personal friends and the doctors, that the child could not die and that there was nothing the matter with him. At the end of an hour I told the man to call me up, and he said that the child had gone to sleep in about fifteen minutes after he telephoned me and was sleeping naturally, and the doctors said he had passed the crisis, and there was no danger of death. We did not treat the child at all. We treated the parents and the doctors.

Our rule in treating such cases is this: We want to know the name of the mother, if the mother is in charge of the child. If she is not, then the one who is in charge of the child. If the father is pretty scary, as I used to be, we like to know the name of the father as well, and we go to work and treat the one in charge of the child; treat the surroundings, and then we treat the child.

The treatment of such would be something like this: We will suppose the baby's name is Jimmy Smith, the father's name is Samuel Smith, and the mother's name is Sallie Smith. I will say this in commencing treatment: "Mrs. Sallie Smith and Samuel Smith, both of you,"—remember that I am talking to their subconscious minds—"understand that God is infinite, and that in-

finite Love covers all, and that your little boy, Jimmy Smith, lives, moves, and has his being in this infinite Love. That being true, God Almighty Love protects him in every way and gives him absolute health. He has absolute health and can have nothing else; and he has strength and life and vigor; and all evil manifestations are destroyed. You have no fear; you can have no fear, because God Love covers you all, and you all live in infinite Love; love casts out all fear; I therefore thank God that your boy is perfect; you are perfect, and that you all live in infinite Love and infinite Good."

You can carry your argument along in that way just as long as you have a mind to. If the disease does not succumb at once treat longer. Of course, when we receive telegrams, for instance, from a distance, we always treat those cases longer, for the reason that we do it to take no chances of failure; and it is a very good plan oftentimes, especially in acute cases, to give long treatments. I call a long treatment one hour. Oftentimes you do not have to treat an hour, but you can't treat a patient properly in an acute case unless you continue until the patient's disease is destroyed. I have seen cases oftentimes where a single thought healed, but those are exceptions. The time will come when they will be the general rule. The time will come when we will speak the word and disease will fly and the healing will be accomplished; but it is not the rule now. It is because, as I said to you the other night, of our cowardice. It is the cowardice that we have.

The Eddy people had originally in their teachings what they called an obstetrical course. This, as I remember, was the third step up, costing three hundred dol-

lars. That was Mrs. Eddy's original charge for this one branch. Her original charge was three hundred dollars for the Truth. Then, if you took what was called the normal course, it was two hundred dollars more, making five hundred. Then if you took the obstetrical course, it was three hundred more, making eight hundred. There was then another step which but very few could take, costing three hundred dollars. I will tell you what that other step is perhaps when I get on to the Vibrating Treatment. I have not time to discuss it now, I am giving the obstetrical course right now, and if any of you feel like leaving three hundred dollars we will get the basket and let you dump it in; but don't all put in at once. I am giving you free these truths that have made Mrs. Eddy many times a millionaire, perhaps; I do not know. It comes to you free, and look how the world is receiving it! They want to be humbugged, don't they? They will pay for a humbug a great deal more willingly than they will take the Truth free. That is what the Eddyites used to tell me, that it was foolish in the extreme to be giving away papers as I did; I was then intending to give away five thousand copies of my magazine a month. They said it was very foolish and really did the people more harm than good. Maybe it did; but if so, that was their fault, not mine.

Let us have this obstetrical course. We received a telegram from a woman living in El Paso, Texas, that their daughter was having a child, and the child was coming with mal-presentation, and the only apparent way to save the mother was by the knife, and there was no hope for the child. That was what the doctors gave out. I will tell you

how we treated. We treated that God Life was all harmony; that infinite Life was in the mother and in the child, and infinite harmony alone; that nothing but harmonious conditions could exist; that the mother could not die, because there was no such thing as death; because she was the image and likeness of eternal Life; and we went on with the treatment that way; and that God did give her the power, and through infinite Love enabled her to have her child with perfect comfort, perfect ease, and under perfectly normal conditions. We got a telegram in the course of about three hours that without any help or any assistance the child turned and came into the world a perfect, living child; the mother and child well and doing well. That is all there is to your obstetrical condition.

If you want to treat before the mother is delivered of her child you can treat that she will be controlled by harmonious conditions. Now that is all there is. It is the same general prayer. There is no difference. It all comes from that universal realization of the perfection and allness of Good; that God Love surrounds and controls, and God Power assists in every way for our good, committing your ways unto the Lord and trusting and having no fear.

In treating all cases of every kind and character, whether it be of this latter kind that I have been talking about, or any other character, treat against fear. There is an unconscious fear in the minds of all people who are sick, if they are so far gone—even a Scientist I am talking about if they believe in the existence of sickness and give it the thought that they are sick. They have a latent fear in their consciousness that you want to kill, and you have always to treat against that. In treating all cases treat against fear. I always treat and always tell my students to treat against the fear of the household and surroundings, the fear of the nurse and the fear of the doctors, and affirm that as to the law that the doctor makes. If it is a case of typhoid fever, for instance, that changes once in seven days, there is nothing in such rules, that they are man-made laws, are evil and unreal and untrue, and that they do not have to wait seven days in order to have the perfect Good. In other words, deny every particle of evil in your patient and in the surroundings; fill the whole atmosphere full of Love, and affirm that God Love covers all, fills all and controls all. That is the way to treat all cases.

"There is one word that expresses All Good," says a writer in "Universal Brotherhood." "That great, All Powerful, Uplifting and Upbuilding word is Love, It is Harmony. There is a light and warmth, a shadow and coolness, a joy and rest even in the word itself. Love is rooted in eternity, and its threads that focus in the present are so powerful that when the clouds and the corruptions

of life are wiped away, revealing the natural self, that self is God-like. Behind all, in the heart of hearts, is that Harmony of Eternity—Love. A kindly thought, a loving deed, is life giving and revivifies even a dying spark; it helps to burn away the dross and lift the life one step nearer the desired end." "Faith. Hope, Love—these three; but the greatest of these is Love."

The Churches Awakening

A PROMINENT BAPTIST MINISTER DECLARES

We quote from the Evening Star of December 7th an article regarding Dr. Winbigler, of this city. Dr. Winbigler is one of the most eloquent and influential members of the ministry of the Baptist Church of this city, and a man of unusually bright intellectuality. He sees the handwriting on the wall, and knows that God does heal the sick through man in answer to prayer in the name of Jesus Christ, and is unwilling to longer remain with those who do not so think.

REV. DR. WINBIGLER RESIGNS FROM HIS PULPIT

To take up practical work along the line of Christian healing by mental suggestion, Rev. C. F. Winbigler, pastor of the First Baptist Church, 16th and O Streets, has resigned his connection with his present congregation.

At the close of his morning sermon yesterday Dr. Winbigler asked all except the members of the church to withdraw from the auditorium. He then presented his resignation, to take effect at a date to be fixed by the church officials. It is not expected that his relations with the church will cease until the end of January. The church officers will hold a meeting in the near future to consider the resignation.

Dr. Winbigler's action is the result of his study along psychological lines, with particular reference to the power of mind over matter and its practical application in the cure of diseases of the body. When he lays down his active pastorate duties he will take up independent work in teaching the new doctrine and in applying it in cases of persons who come to him for aid.

May Establish a "Clinic."

It is said to be not unlikely that Dr. Winbigler will establish in this city a clinic, where certain forms of disease will be treated in accordance with the doctrine of "Christian healing," which he is promulgating. Such an establishment would be unique in Washington, it is declared, and

Dr. Winbigler stated today that no definite details for it have as yet been worked out.

For thirty years Dr. Winbigler has been studying along these psychological lines. Some time ago he felt that he had developed the subject sufficiently to present it to the public, and he announced a series of Sunday evening sermons on "The Relation of Mind and Matter." That series was concluded and recently the pastor announced that he would present a second series on "Christianity and Healing."

Besides the presentation of his belief from his pulpit, Dr. Winbigler has published one book on the subject, and another, to be called "Mental Suggestion—Its Law and Its Application," will come from the press in a short time.

Not Like Christian Science.

Dr. Winbigler explains that the principles of "Christian healing" which he is promulgating are not at all like those of Christian Science.

"I do not believe in the negative teachings of Christian Science," he says. "I would apply therapeutics in the treatment of disease."

Dr. Winbigler's movement is said to be more along the Emmanuel movement which Dr. Worcester is applying in Boston. Dr. Samuel McComb, who is associated with that movement, has said that its original element is the "union of the gospel of Christ, as it stands revealed in the New Testament and as it is attested by Christian experience in all ages, with the most advanced neurological science of our time in the interests of the spiritual and physical welfare of humanity."

Dr. Winbigler was asked this morning for the reasons for his resignation. He said.

"I want to help my fellow-man. Having studied the subject of Christian healing for thirty years, I have come to believe in its power and the application of its principles. Believing, furthermore, that the church must educate the people, I want first to give lectures and instruction, in an effort to educate the people to believe in its principles. I feel that, if free from a connection with a specific church, I can better aid this movement. Therefore I have presented my resignation."

Christianity and Healing.

Dr. Winbigler preached last night on "Christianity and Healing," presenting some principles for the application of Christian doctrines to the curing of disease. The text was "I have come that they might have life and that they might have it more abundantly."

"The great life teachings of Christ are coming into use," he declared, "and the application of these principles to practice means the betterment of the future Christian Church."

He described in some detail the principles of the Emmanuel movement in Boston, telling of the methods of healing which have been found to be successful there, and of the attention which it is attracting in all parts of the civilized world. He also discussed other doctrinal movements which have considered the healing of disease.

"It is an indisputable fact that hygiene is as necessary in Christian teachings," said Dr. Winbigler, "as any of the natural laws of the world. The law of suggestion is the supreme law of activity in life. The influence of the body over the mind is also an important factor in teaching."

A METHODIST DEFINES HIS HELL ARIGHT

We quote from the Evening Star of December 7th an article relative to the views of Dr. Shannon on the hereafter. Dr. Shannon is pastor of the Metropolitan M. E. Church, of this city, and is a very able and influential man. His ideas carry out the views expressed by the editor of the NEWS LETTER regarding the future state. The kingdom of heaven is within you. This is the doctrine taught by Jesus Christ, and it is true; and what has been characterized as almost sacrilege in the editor of the NEWS LETTER we trust will be received by the good Methodist people as Holy Writ from their own

gifted spokesman, to wit: That the kingdom of heaven and the kingdom of hell, so-called, are conditions of mind, dwell within, and are not part or parcel of what belongs on the outside.

HELL A CONDITION OF MIND.

At the Metropolitan M. E. Church last night the fourth sermon of the Rev. Dr. John Reid Shannon's Sunday evening series in "The All-surrounding Spirit World" was delivered.

Dr. Shannon prefaced his sermon by saying:

"I have no time to waste in a newspaper controversy with any one who champions the cause of modern spiritualism, and in so doing defends astrology and old-time divination. Such a communication is its own answer. In this pulpit we characterize spiritualism as a fraud, and from such characterization we have no retraction to make. We asserted that the anniversary of spiritualism, as observed for years, is April 1—'All Fools' Day,' until laughable comments on this fact led spiritualists to change the date to April 2."

He spoke on "The Heavens and the Hells of the Spirit World," as his sermon's theme.

"We are living under the law of cause and effect," said Dr. Shannon. "Our actions have results. These results follow us; they make our character our real self."

"It is our real self that makes our heaven or hell in the spirit world. Heaven is an essential condition of the soul; hell is an essential condition of the soul. We make our own heaven or hell in the unseen universe. The Persian poet is right when he says:

"I sent my soul out into the invisible,

Some lesson of that after life to spell;

Bye and bye my soul returned to me,

And said, 'I myself am heaven or hell.'"

"No man need fear hereafter any hell except the hell which he needlessly makes for himself. The key to heaven in the spirit world is fitness to enjoy heaven. Unless a man is made alive unto God he is blind and dead and dead to heavenly things. A man can enter into heaven as a place only as he has within himself heaven as a state. To be right with God is to find heaven in any and in every part of the universe."

The Leaning Tower of Pisa is located in the city of that name in Italy. It was built in 1174, of white marble, is 178 feet in height, 50 feet in diameter, and has a

deviation of about 13 feet from the perpendicular. It leans on account of a defect in its foundation, and was not built as it is intentionally.

Affirmations, Their Effect

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

FOR the information of the stranger I will say that this lecture is a continuation of a series of lectures teaching How to Heal the Sick. This subject of Divine Healing has been mystified to such a degree that those who are seeking for it are looking for something that they will never get. There is a something like the receiving of the gift of the Holy Spirit that they are looking for, coming with fiery tongues, or in some other way, in some mysterious way.

The Truth does not come in that way at all. On the day of Pentecost it came in that way. It was a special occasion, where the world was assembled before them, and it was necessary that the gift of tongues should be given the apostles so that they all might understand the story that Peter told them. But today we do not need that. We simply need the knowledge. It is the understanding. Jesus Christ said: "You shall know the Truth, and the Truth shall make you free." It is the knowledge of the Truth that does the work. It is the application of the Truth that heals the sick.

I will say further that this lecture is a continuation along the subject of prayer. We have gone through the preliminary thought as most of you are aware. Now we are considering the subject of prayer, the third part of the prayer, the affirmations.

Prayer, as you remember, we divided

into four parts: the preparation, the denials, the affirmations and the praise. We are now under the third section, the affirmations.

The reason the world's prayers are not answered is that people do not know how to pray. I receive letters very frequently wanting to know, "Why I can't pray; why God will not answer my prayer; and why He does not." It is simply because they do not know how to pray. God respects and loves each of his children alike. He has given no power to one that does not belong to all others. He has given nothing to one that all others may not have, if they seek, ask and knock. But unless you improve your opportunities; unless you are industrious; unless you do ask, seek and knock, you will not receive this gift of the Holy Spirit; this gift of the understanding of how to pray.

Almost all prayers are in the way of petition. "Father, please give us this. God, do this." That is not the way to pray. The Psalms of David are nothing more nor less than prayer. Look how David affirms all the way through, almost universally. "The Lord is my sheperd," not the Lord be my shepherd. "He maketh me to lie down in the green pastures. He leadeth me beside the still waters. He restoreth my soul." You see all the way along it is affirmation. "He that dwelleth in the secret place of the Most High shall

abide under the shadow of the Almighty." "A thousand shall fall at your side, and ten thousand at your right hand, but no harm shall befall thee." Why? Because thou hast made the Lord God thy trust. Take the Psalms almost all the way through them, and you will find it is affirmation. As I have remarked here so often, I wish to impress more and more upon each one of my hearers and readers the importance of proper thinking, of proper praying. Proper thinking and prayer are the tools of a Scientist.

Now it is for you to be or not, just as you choose. It is for you to be exactly as you think, whether you choose to be, or whether you do not. Now, mark you, if you want to be one thing, and think something else, you will be that which you think, because the thinking is the creator of the reality. A person that is always thinking of poor health, fearing poor health, looking out for breakers, as we might term it, would like good health, of course, but he will never have it. Why? Because he is thinking and preparing for the other, and he will get that which he thinks. On the other hand, take persons who are always thinking of good health, looking upon the happy side of life, enjoying the sunshine, enjoying the good, they are always happy, and they are always healthy.

Make observation wherever you go, and you will see that what I say is true. You never saw a man or woman that went around thinking and believing that they were healthy, but that God Almighty's sunshine went down into their hearts, and God gave them health and strength and vigor and youth. Their thoughts were brought forth in reality and made this manifest upon the body. It is impossible that there should be a

failure. The result follows as naturally as the water seeks its level, going to the sea.

Now, the proper way to pray is to affirm that you have that which you want. It is very easy for a person to know what he wants. We all want good. I never knew anybody that wanted evil for himself, unless he was so surcharged with evil or insanity that he was incapable of thinking. Every person in a normal condition of mind wants happiness; wants health; he wants prosperity; wants strength and wisdom and vigor; wants youth and wants beauty. And the way to get those things is to think that you have them. Say that a woman goes before a looking glass and looks at herself and says, "See how hideous I look." What is the result? If she is a woman below middle age, her face has wrinkles so deep that you can put your finger in them. She is as ugly as she ever thought she was going to be, and her mind is more homely than her body, all the result of improper thinking.

Now remember, you are never going to be too handsome. Do not be afraid of that. Hats are pretty high now; up to forty-five dollars is pretty high; but there is nothing too good for you if it makes you handsomer. You are entitled to everything you want; you have everything. God Almighty is your banker. He is your supply. All you have to do is to ask. Check on the bank in the proper way and your checks will be honored. You can have anything you want; but you have to think right in order to get it.

I can remember when this subject of vanity used to be a very serious one in the church. I know that when the wives of wealthy men went to church with sun-bonnets that cost twenty-five, fifty or

seventy-five cents — seventy-five cents would have been very extravagant. If a woman should so far forget herself as to wear a ring, as my mother did, she was almost expelled from church for vanity. My mother never wore a sun-bonnet. She wore rings on her fingers. She said she was not going to be a fool, if the other folks were. But the majority of them did not sympathize with that kind of a woman; it was too much. See how absurd such thoughts are.

Look at all nature. See how beautiful it is. Jesus said to His disciples, "Look at the lillies of the field, how beautiful they are; Solomon in all his glory was not arrayed like one of them; and how much more your Heavenly Father thinks of you than of the grass of the field which today is, and tomorrow is thrown into the oven and burned up." As to that expression regarding the burning of the lilies, I will say this, that the big red lily of Palestine was much used as fuel for heating and cooking purposes. It grows up large and strong, and is cut down and dried and then burned for fuel. They cut it down today and tomorrow they burn it, which all of you who have visited Palestine, or have read of it, will understand.

But the thought that I want to impress upon you is that God makes everything beautiful. When you see an ugly person, know that that person is not in harmony with God Almighty Love. Realize that the handsomer you are the more God-like you are; the more in accordance with the way God intended you should be. Do not be afraid of being too handsome. And the very best way to be very handsome is to have a handsome mind. Fill it full of handsome thoughts. Fill your heart full of sunshine. Affirm,

"God Almighty Love does fill me;" affirm these things that you want. "God Almighty's supply does furnish me. God Almighty wisdom does lead me; God Almighty Power does sustain me; and His love covers me as the fishes are covered by the waters of the sea; and I live in it. I live, move and have my being in it." As was read to you this morning, I and my Father are one; I in him and He in me. God Almighty Life runs through you, and where we see one another we see God manifest, as Jesus told Philip. It was not that Jesus Christ was at all different from you or from me. Jesus Christ was the Son of Man, God manifest in the flesh. He came to teach us what and how to do. He was the way, the Truth and the Life. He was our pattern, and we must follow in His footsteps and do as He did. He was given to us for an example that we might do the same things that He did.

This one life runs through all; and the same power that sends the blood pulsating through my veins sends the blood through your veins. The same and only power goes out through all nature, through all animate nature, and all human beings are a unity in God Almighty Power and Love and Good.

And yet you find some of these poor people who are subjects of pity, they are so stuck up. Then say, "I am so much better than this one or that one." They stick their noses away up high and walk on. That is error, and it is error for which they will reap the crop. The only true method and the only rule that you can properly adopt is to do unto your brother as you would have him do unto you. You have to go even farther than that. You have to do unto your brother as you would do unto yourself. If you had a dollar and were hun-

gry, what would you do with it? You would go and buy something to eat, would not you? Here your brother comes up to you. He is hungry, and you have a dollar; he does not happen to have one. What are you going to do? Are you going to turn him away? Would you turn yourself off? Whatever you would do unto yourself under like conditions and circumstances, that is what you have to do to your brother. So don't be mean and don't be stingy and afraid you are going to be swindled or abused. Do not think any such thing. Be brave enough to do right, and see how God will sustain and bless you. Do right. Do not look for results. Do your part. You are commanded to do that. You are commanded to do it and love to do it. Now carry it out. The result will be that God will reward you tenfold. All you have to do is to be brave enough to do right. Be brave enough to love your brother as you love yourself; to do unto your brother as you would do unto yourself. Carry that out and see how God will bless you. How little the world practices it! How little, and how hard under our former teachings. It is for us to do it. That is the rule, and until we get there perfectly we are not where we ought to be.

Going on with this subject of affirmations, I think it is the strongest part of the prayer. You can pray by denials. There is nothing but Good; all is Good; there is no such thing as evil or fever or smallpox. You can heal by the denial. There is no evil. God is All, and you can deny. Of course, in the regular prayer we use them all. We use not only the denials, deny that there is any evil; but, on the contrary, declare that all that is is good. God Almighty is All and in All, and He is Good. All

He created is good. Therefore, there is no evil and there can be none. Affirm the affirmations.

The next step and the last step of the prayer is the praise. "I thank God that it is true. I thank God that Jane Smith is in the enjoyment of perfect health; she has no fever, but she is perfect and she lives in eternal harmony. I thank God for that." That will heal her.

An old man one time was reading along these lines. He had had fits of epilepsy for forty years. He forgot himself. He saw that all that is is Good, because God is All, and there can be no opposite. He saw that God fills all space, is omnipresent; that there is no room for anything but God Almighty manifest, and he commenced to shout and clap his hands and thank God that all was Good. His epilepsy never was heard of afterward. He got the realization of the allness and perfection of Good. It came down into him and healed him. That is the thought that heals. It is the application of these truths that heals. That is the understanding that you are laboring so to get. It is the gift of this Holy Spirit; it is the Spirit of Truth manifested in you.

This whole Science, as I have said a great many times, might be written on a half page of a small book; and I do not know that it would take half of that space.

For instance, I am attacked with fever, or any other disease, it does not make any difference what—deafness, blindness, or anything else, all the same thing. One and the same thought heals all. What do I do? I realize who I am and what I am; "I am the child of God Almighty; living, moving and having my being in Him; created after His image and like-

ness; the image of eternal Life; the image of eternal Love; the image of eternal Good; perfect; and I thank God that that is true." That will heal me of everything on earth, if I have the understanding when I make the realization. It is impossible to fail, because it is God Almighty's promise. That is the way we heal all sickness—by the realization of the Truth; by the realization of the Allness and perfection of God. That is the way all healing is done. It is the thought that heals. It is not this one or that one. It is not this big healer or that big healer that heals the sick. It is the Truth that does the work.

Now wherever you can get your patient or yourself under the influence of this infinite Truth, all inharmonious conditions pass away. A person does not always have to pray audibly to heal. It is possible for people to be healed by their walking past you. I think it would be possible for a person to so prepare himself as to let sick persons walk through the room within four feet of his body, and that half of them would be healed as they passed out at the door.

That is simple philosophy and I will explain it. We are surrounded by what we might term an aura. Some persons have a white aura; sometimes it is blue, pink, dark; sometimes it is red. I am not going into the philosophy of the different kinds. Some people can see the aura always, some see it part of the time, and some never see it, but it is there, notwithstanding. For instance, I was going to prepare myself to heal people that passed by me. You remember the Bible tells us about people getting where even the disciples' shadow came over them and healed them, just going over them. Now, mark you, as I have told you always, there never was a miracle, if by

miracle you believe something outside of the ordinary laws of nature. The laws of nature are fixed, God Almighty Truths, and they are unchangeable, forever and forever. There is no possibility of changing. Therefore, a law of nature is never superseded by any higher power, because God is law; God is the law of nature, and God does not and can not change; and everything that is done by these so-called miracles is done by the operation of natural law.

Now, for instance, a great volume of water is being thrown out here by a machine, and people go walking through that water. They are carrying fire, we will say, in their hands, or they are on fire themselves. Whenever the fire touches that water the water kills it, puts it out. They can walk right through the water, and it will put the fire out.

Now, I am preparing myself by an hour's prayer to God, by the perfect realization of the perfection of God Almighty; I am now ready to let people walk through my aura. They walk within five feet of me, four feet, or three feet; they go right by me; it is like taking fire through this water. The water puts the fire out. Take evil through this perfect good, and this perfect thought of good. The application of the Truth against the thought of evil; it kills the evil. I do not know why it does not kill it all. It kills the most of it. You do not have to touch anybody, or see anybody, or know anybody; hundreds of them will be healed by walking by you.

A lady came to see me, a stranger to me. I have seen her but once since. She had had what was termed nervousness for a great many years. She was excessively nervous. One Sunday evening I thought I would go out and take a street car ride. I took my hat and

coat and I met her at the door as I was going out. I stepped back into the parlor and she told me what she wanted. I said, "I have known of people being healed by being in good company; come and take a ride with me." We sat down in the street car. I never said a word to her about her nervousness. We talked about the ordinary things of life. We went down to the post office and got my mail and finally came back. She lived at the other end of town. I said, "I do not think you will need to come back; I think you are well." She said, "Yes, I had not thought of it." I said, "I do not think you need any further treatment. If you do you can come back and see me in about a week, and tell me." She came in about a week, and said she had not had a symptom of nervousness since—cured by being in my aura, the perfect antithesis of nervousness. God sunshine went through me and it killed that error called nervousness. That is the same thought that heals as they walk by; the same thought as when the shadow of the apostles went over them and they were healed.

Nothing is done, and nothing ever has been done except that which has been done in accordance with natural law. We bless and send handkerchiefs to all parts of the world. We never charge anything for it. We ask them only to send postage enough to send their handkerchiefs back, and the handkerchiefs go back blessed. I have reports of wonderful healings on every continent on the face of the earth; wonderful healings by these blessed handkerchiefs; done by natural law; by asking, seeking and knocking, and by the exercise of the power and dominion that God Almighty has given us all. You send in that handkerchief the Truth that heals, and it does the work.

We do not heal every case that comes to us. We may do the best we can. A dozen or more may do the best they can and yet not heal the person. It is not the healers' fault, but it is something in, around and about the patient. Your patient's mind is off, out of the way, beyond your control. But in the great majority of cases we have harmonious results.

TREATMENT.

In giving a treatment before the close of our services we simply give the prayer of the understanding. Why this word treatment should ever have been used I do not know. But it is simply the prayer of the understanding which heals the sick. Therefore, when you hear anybody talking about being treated, you may understand that he is being prayed for with the prayer of the understanding. What we mean by the prayer of the understanding is this: That God Almighty is omnipresent Good; that He is infinite, everywhere, omnipresent Love, and that He is omnipresent Life; that he fills not only all of our bodies, but fills our surroundings; fills not only this little world of ours, but fills the infinity of worlds, infinite in scope, and in space in all directions. When we are asked the question, Is there life in the stars or in the sun? we reply: "Why, of course; this Life animates them all, for God is All and in All."

Now, when we talk about God being Life and Love and Good, it is not that He has those attributes, but that He is IT, Love; He is Life. If God only had Life as you and I have life, Life would be greater than God and God would be dependent upon Life for His existence. But He is Life; He is the IT; and wherever you see Life, you see God manifest.

It makes no difference whether it is the pulsations of your own body; in the currents of air or in the sea; in the plant, or in the flower, in the tree, in the insect; in the bird or in the beast; or in the river creating every day in its going on to the ocean, there to become part of the mighty currents of the ocean that go on forever—it is God Life that does it all; it is God manifest; God everywhere.

Now, when we realize that we live, move and have our beings in this infinite Life, infinite Perfection, infinite Love; that those surround and cover us; all we have to do is to thank God for it, clap our hands and shout for joy. That realization heals the sick. It is the perfect realization of the perfection of God Almighty.

It is the understanding that God is not a personage, but that God is Love and Life and Good; and wherever we see these things manifested it is God manifest. It is not for us to worry because we do not know what God is here today. It is not for us to worry because we do not know what Life is; because we do not know what Love is. We do know of Life and Love manifestations; and wherever we see them manifested it is God manifest.

PRAYER.

We do thank Thee, our Father, that we have this beautiful realization; this beautiful understanding of this Truth that makes us free; and that Thou hast given it to us so simple that all may know and all may understand. We thank Thee that those who hear and those who read understand that Thou, God, art All and in All, and Thou, God, art Perfect; and that this realization makes them whole; this realization makes us happy; makes us strong, makes us beautiful and

builds us up in the never-ending eternity of thy beautiful and perfect Love.

God Almighty blesses each one under my voice, covers us with harmony and gives each of us the sunshine in our hearts; and we thank Thee, our Father and our God, for this in the name of Jesus Christ, our Lord. Amen!

MUSIC.

Infinite Love goes with each of us to our places of abode, surrounds our hearthstones with harmony and with happiness; fills our hearts with joy and contentment; fills our bodies full of health and gives us all the comforts of life; drives away worry; and makes us perfectly peaceable and tranquil in the kingdom of God; and we thank Thee, our Father, for all in the name of Jesus Christ. Amen!

The Kingdom of God will never be found outside your own individual self. If the domain seems small to you, it is because you have yet had no glimpse of your real power and divinity. Let me say that there is one Key that unlocks every door and solves every problem. That Key is Love. Love enough and you will have no time nor inclination for metaphysical hair-splitting.—Eleanor Kirk.

"One's chiefest duty here below
Is not the seeming great to do,
That the vain world may pause to see,
But in steadfast humility
To walk the common walk and bear
The thousand things, the trifling care,
In love with wisdom patiently;
Thus, each one in his narrow groove,
The great world nearer God may move."

—Matthew Hunt.

OUR RESPONSIBILITY

"Others sin against us and with us and in spite of us, but no one can sin for us. Whenever that is done we have to do it ourselves." It were well for the weak ones of earth, yes, and some who count themselves strong, to ponder on this truth. Men are prone to blame others for their misdeeds. This one tempted or the other led the way. And so the conscience is soothed, the still, small voice quieted. The consequence is that the experience, in all probability, is repeated in kind when a little wholesome remorse for sin, a putting of the real blame where it belongs, would save much. No one can sin for us. Whenever that is done we have to do it ourselves.—*Philadelphia Young People.*

In my younger days, when a student, I frequently asked my mother to awake me at a certain hour, and she invariably did so. I could depend on her, and in the time of examination stress I could lay me down and sleep, assured of being awakened. So I can lay me down and sleep, being certain that in the morning I shall awake in His likeness, for Christ is our redemption. We have the sure promise of His word that those who suffer with Him shall also reign with Him.—*John Robertson.*

THE WORRY OF IT

It is not the work, but the worry

That makes the world grow old,
That numbers the years of its children
Ere half their story is told;
That weakens their faith in heaven
And the Wisdom of God's great plan.
Ah! 'tis not the work, but the worry,
That breaks the heart of man!

THE DIFFERING WAYS

A dismal way is a downcast way,
Saving up shadows for a sunny day,
Nursing sorrow but to make it last,
Scowling at joy till it hurries past,
Living life as a nightmare dream,
Seeing gloom in the place of gleam—

O poor soul!

Paying by choice such a bitter toll!

A happy way is the uplift way,
Looking for the sunlight every day,
Banishing sorrow with a spirit high,
Clinging to joy till it can't pass by,
Living life as real and sweet,
Seeing its beauty and grace complete—

O rich soul!

Knowing the truth of God's control!

—*Ripley D. Saunders in St. Louis Republic.*

Man's body should be free from all that disturbs and annoys. The equilibrium of his divine poise should be perfect. Pain, distortion and disease should be unknown to him, and they would be if he understood the power of the Christ's Resurrection; but so long as the masses observe merely the historical event, taking no thought for its lesson in the soul, they must remain in their limitations and bondage. "It is the Spirit that quickeneth; the flesh profits nothing," and until we receive the spirit we shall still remain in the thralldom of the flesh.—*Francis Edgar Mason.*

Give to your enemy forgiveness.
Give to your opponent tolerance.
Give to your friends your heart.
Give to your child a good example.
Give to your parents deference.
Give to everybody sunshine.

—*Philadelphia Press.*

"We love the man with a smile, the man with the roses on his tongue, the man who sees your boy's dirty face, but mentions his bright eyes, who notices your shabby coat but praises your studious habits, the man who sees all the faults but whose tongue is quick to praise and slow to blame. We like to meet a man whose smile will light up dreariness, whose voice is full of the music of the birds, whose hand-shake is an inspiration, and his 'God bless you' a benediction. He makes us forget our troubles as the raven's dismal croak is forgotten when the woodthrush or the brown thrasher sings. God bless the men of cheer!

"There is plenty of trouble here, but we need not increase it. There is a lot of dying ahead of time. There are living men who have already crossed Jordan two or three times, and, unfortunately, they are not the type who "cross the river of Jordan happy in the Lord," but who sing, if they sing at all, gloomiest, dreariest, deadliest music. The very tone is fatal to happiness. If you have faith, preach it; if you have doubts, bury them. If you have joy, share it; if you have sorrow, bear it. Find the bright side of things—God's side—and help others to get sight of it also."

The eternal Law of Life is perfect; it is man, by not obeying the Law, that keeps himself from perfection. Love, Pray, Listen and Obey and you will soon reach perfection—infinite perfection in a while.

Have to do with nothing but the true,
The good, the eternal—and these not
alone,
In the main current of the general life,
But small experiences of every day.

LIVE IN THE PRESENT

Much of the best energy of the world is wasted in living in the past or dreaming of the future. Some people seem to think any time but the present is a good time to live in. But the people who move the world must be a part of it. They must be a part of it. They must touch the life that now is, and feel the thrill of the movement of civilization.

Many people do not live in the present. It does not know them. They are buried in books; they live in archives, and in history, but the great throbbing pulse of the world they do not touch. They are not a part of the world; they are never attuned to it.

The young man who would win must plunge into the current of events. He must keep step with the march of progress, or he will soon be in the rear. The current of the times must run through his veins, or there will be paralysis somewhere in his nature.—*Success.*

Mr. M. Woodbury Sawyer is quoted as saying that "All should take God at His word, absolutely, to realize the fullness of the words, 'Before ye ask (desire) will I answer, and while ye are yet speaking (thinking) will I hear,' is to know that through co-operation with the I am (God) do we, as individuals, instantaneously ally ourselves with forces which, directed to the cause of the unharmony, must, of necessity, check the further development of the inharmony; and, as we continue to use the 'I am' definitely, with the upward inflection, we correlate our entire being with those forces of God which tend to the fulfilling of the word, by bringing the prayer (the desire) as an actuality, into our lives." Let everyone try it.

MENTAL HOUSECLEANING

Throw out cracked ideas and old rags of superstition, that match nothing in the new thought. Cast behind old memories that never will fit you again. Scrub up new conceptions. Polish your latest recognition. Root out silliness and deceit. Cart out indecision, which is junk. Sweep the cobwebs out of your brain. Take down the unnatural pictures hanging over the walls of your mind. Have for frescoes no hieroglyphics of the past. Open the windows of your soul and let the sweet, fresh air of understanding sweep through your being.

Prayer does not consist in words, but in actions; and the gods help him who helps himself. But he who expects that the gods should do for him that which he ought to accomplish for himself, does not know how to pray, and will be disappointed. Prayer means the rising up in our thoughts and aspirations to the highest ideal; if we do not rise up to it, we do not pray. If we expect our highest ideal to come down to us, we expect an absurdity and impossibility.—Franz Hartmann.

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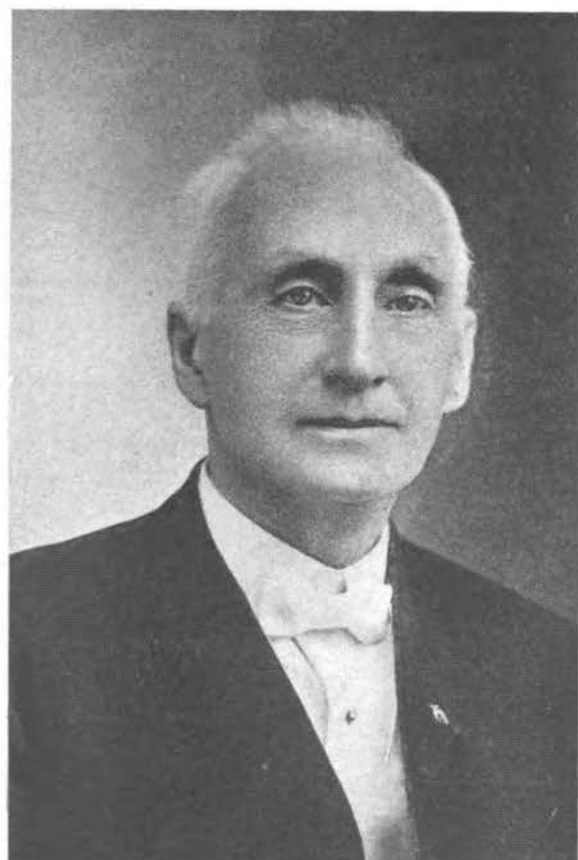
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TODAY

It's so easy to murmur, "I'll do it to-morrow"—it's so near, yet so far away; but postponement is often prophetic of sorrow—then why not do it today? "To-morrow" is misty, is vague and uncertain, tho' the present is mirthful and gay; no human eye pierces the morrow's black curtain—so take hold and do it today. The future is made of our coming to-morrows—have faith in it, therefore, I say; but if you would make it secure against sorrows—then do your whole duty today.—G. W. Hatch.

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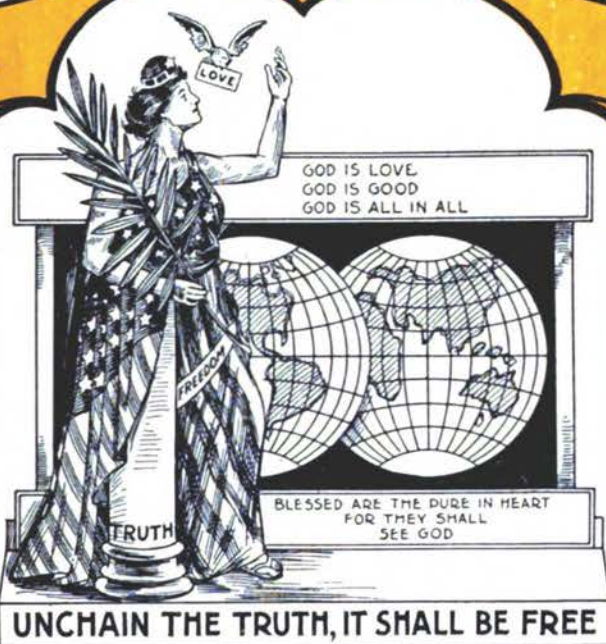
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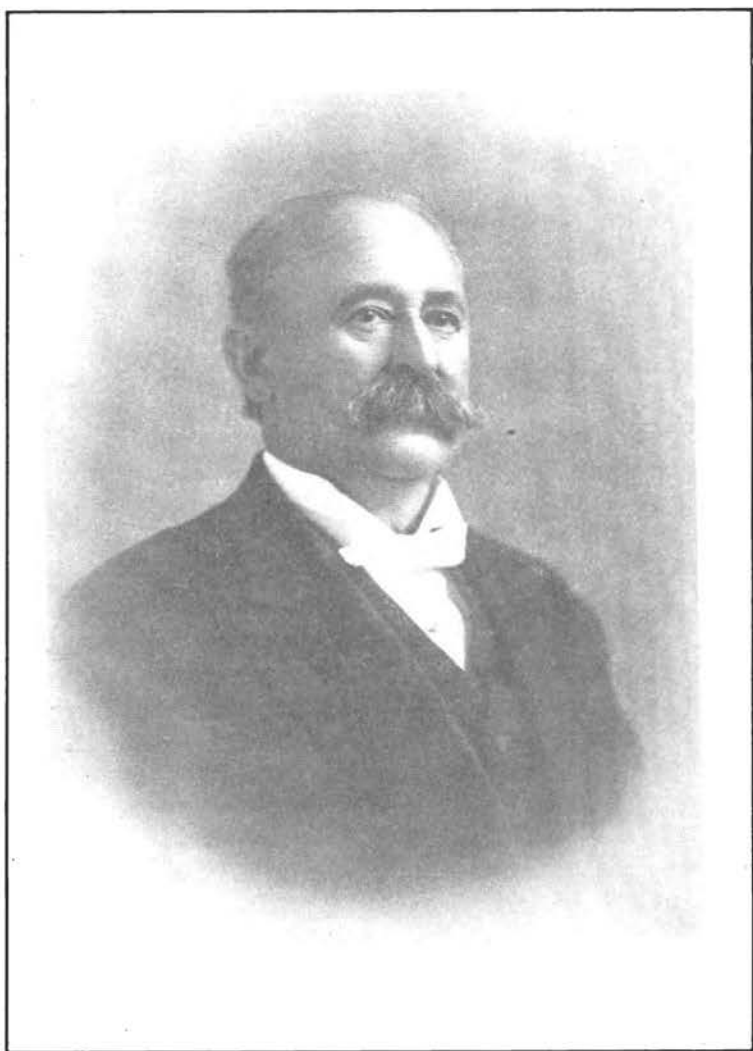
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BISHOP OLIVER C. SABIN



VOLUME XIV.

WASHINGTON, D. C., FEBRUARY, 1909

NUMBER 5.

Thoughts Are Creative

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN THIS subject of divine healing, or divine Science, or the Science of man's intercourse with the Creator, there is no one branch of more importance than the subject of thought; how to think. A Thought is a thing; it is a noun; it is an entity. It has a being; it must have a home; and a thought thrown into the vibration, will go out, and if it fails to find a home it comes back to the one from whom it is sent. Thoughts are creative; creative in their power. Solomon tells us that as a man thinketh in his heart so is he. It does not mean that a man can arbitrarily think that he is the King of England, and that will make him the King of England. That is not the thought. But your thinking creates for you the conditions.

Take the person who always dwells upon a solitary thought or line of

thought from his youth up, and sooner or later the creation of those thoughts appears in the realization of what the thinker wishes. I am supposing, of course, that you think along the line of good. You have no right to think and desire anything but good. All that is belongs to you because you are the infinite child of God Almighty; His image and likeness, living, moving and having your being in eternal Life, eternal Good, eternal Mind, eternal Power, and as you assimilate these into your consciousness, throw them out into the vibrations of thought, the creations of these come back to you in the realization of that for which you thought.

Take it in practical life; apply this in our business affairs. Take the merchant, the lawyer, the professional man, or whatever the vocation may be, and the

thinker blackballs himself, so to speak. In other words, he goes back on himself if he thinks that that which he is going to do is a failure. He is filled with that greatest enemy of man known, which is fear. He is fearful of his success, and he strews his environments with that thought. The result is that it is always a failure. There is no more possibility of such a person's succeeding than there is for water to voluntarily run up hill, because it is simply going against eternal Truth. There can be no success for such person. But in a degree he may have a mixture of fear, as most all of us have, and optimistic hope and he will have a mixture of success. But the man who is a perfect believer in his own ability, in his own life, in his own sphere, in his own business, the man who takes hold with the hand of a master, he is such a man as those that capitalize the world. Such men are the men that combine and control. For them there is no such thing as failure and there cannot be.

This great financier, Harriman, with the capital stock of an almost broken down railway system, capitalized the world so that they had to put their hands on him to stop him from owning all the railroads in earth, or in the United States if not in the earth. He believed in himself absolutely. He had perfect confidence in his system and he succeeded.

Look at the great merchant princes. They may have commenced in little stores in their youth, but they believed in themselves, and you will find their skyscrapers reaching to the zenith almost, filled with store after store. They are the leaders in the commercial lines which they represent.

The professional man who believes in himself has confidence in his own ability.

He not only learns his profession, but thereby is able to attract to himself by this adhesive power and he is a success. He has reached the highest pinnacle.

The lawyer who believes in himself has confidence in his case, and can so represent it to the jury that the jury become captivated with his so-called magnetism. They become infected with this thought that he knows what he is talking about and that he believes it himself and that it is true, and they are swept off their feet and can't bring in a verdict for him too quickly.

It is so in every department of life. As you think in your heart conditions are created to bring about their realization.

As you send out thoughts they create their like. Therefore, be cautious of the thought that you send out into the vibration. A thought never dies. Anything that is sent into the vibration is written in the Lamb's Book of Life. It goes on forever in the waves of eternity; it never stops; it always is there—always under the eye of Infinite Mind; always subject to instantaneous reading—and if it is against yourself or anybody else, it is always there; always remains, going on forever.

So with our own thinking in regard to our own affairs. If we want to have health we must think health. We must absolutely understand that that which we desire we have got to think. Do I want health? Yes. What must I think? "I have it." Why have I got it? "Because I am the infinite child of God Almighty, the image and likeness of eternal Life, and therefore there can be nothing but perfection and health in me, and I have it." Keep filling the goblet full. Suppose this glass was filled with muddy water. Suppose at the bottom there was a little tube, and out of it could come a

little stream of water, and into the top of it a little tube of like capacity. The latter tube brings pure water into the goblet, the other lets it out. By and by that muddy water becomes perfectly clear because you have been filling the reservoir with purity.

Take a person with poor health, filled with all the aches and pains that humanity is said to be heir to, with a mind always worse than this body. Let that person begin to think upon the other side, "I have health; I have strength." Fill the reservoir full of these thoughts, and keep them dropping all the time. Gradually this reservoir becomes purified of evil, because the water of the Fountain of Good keeps filling you all the time, and the result is something like the specimen you see before you, who, twelve years ago, was an old man, stooped over, and decrepit, weighing 123 pounds, and getting ready for the grave. People would say, "Oh, my friend, don't do that, you will die; you must take care of your health." I would not have run across the street to catch a street car for ten thousand dollars, for fear of dropping dead from heart disease. Look at me now, a perfect specimen of health, weighing 173 pounds today; muscles as strong and as hard as iron almost; a perfect athlete, that can outrun a boy unless he is a good one—all done by the creative power of thought, filling in; by understanding and knowing that all this belongs to me. And I have as my birth-right eternal health, eternal Life, perfect strength, perfect beauty, perfect vigor, perfect manhood; and when any adverse thoughts come, "Get behind me, Satan. I have no room for you in here." When a tramp thought comes along and says, "I am Headache, I want a home," and begins to lodge in here, I say, "Get out

of there, you devil; go, get out," and it has to go. But if you say, "Oh, yes, I will give you a home, I have the headache, the thought has come and taken possession of you and you will never get rid of it until you have paid the uttermost farthing.

Suppose that you at times have difficulty with your stomach. That used to be one of my greatest enemies. Very rarely, but occasionally, that evil comes back, and I feel the old pain sticking right back there. I do not take medicine; I do not go and ask anybody's advice, but I say, "You Devil, get out of there. You can't find any home in me. Now, go. You belong to the blackness and darkness of infamy. Get out!" Talk mean to it, and it goes.

Don't be afraid of calling things by their right names when they come and attack you. Here I am attacked with, say, a bad cold "Oh, you sweet, pretty cold, won't you please go away? Now please, I don't want you. Please go away." Pat it on the head, "I love you; I want to be good to you. Oh, please go away." Is that the way to get rid of a cold? No. Just say, "I have no room in my consciousness for anything like cold. Now, you get out; just get out of there," and if it does not go immediately talk mean to it; call it bad names; talk ugly to it, and it will go. Hit it between the eyes mentally and it will go. That is what you have to do. There is no need of calling things by pretty names when they are not entitled to pretty names. Be a vigorous, stalwart thinker. That is the way to fill your reservoir with what you want, perfect thoughts that build you up and make you strong; and when the undertaker comes around looking for a job, he may know that it will be a good while before he gets you. And he will never get

you unless you become saddled with fear and take to the woods. When you get to the woods you are liable to be shot anywhere by anything that comes along.

Never give up. Always stand by your guns. I do not believe it is possible for any person to ever die who stands by the Truths of God Almighty and them alone, without fear. I do not believe it is possible for any such person to ever die. It is only those die who, when they are attacked, becomes scared. That means destruction; that means death. There are only two or three steps from fear to death. You are running from the devil called Evil. You are not calling on God Almighty for His strength to sustain you, but you are running; you are whipped; and when you are in that condition, death overtakes you and you are swept out of existence.

Now this same rule applies to every condition of human endeavor; is the same thing and brings the same result. It is only as we become prognosticators of evil that evil comes to us. A large body of the world feel afraid that some day they will become charges upon their children. They hoard and hoard for such time as God Almighty will back on them so that they can beat Him because they have the money in the bank and they will not become charges upon their children. Now, lawyers in this audience from their experience know this to be a fact, that in almost every such case the ultimate result is that that which they feared the most has come upon them, as it did upon Job. In other words, these people who are always afraid of becoming charges upon their children, almost always lose their property and become charges.

My father was a man who was supposed to be well to do; any way, he was

up among the figures where men ordinarily never would want for anything, but in one day—it was just one day, it was called Black Friday, and I think the year was 1873—everything in the world that he had was swept out by security debts; and as soon as he could adjust his property and get it out of his hands and pay his debts, he got where he never wanted to be, a charge upon his children, the very thing he had always been fighting against. I have known such results in a great many cases in my experience as a lawyer. If you are figuring upon a certain thing you may depend upon it that thing will come to pass.

Now I do not hoard. I do not want to hoard. I have everything there is now; I will have it tomorrow and I will have it forever, because it is always mine and it is here.

Christ told us not to lay up where thieves and robbers break through and steal, and not put treasure into old iron safes where moth and rust corrupt, but, in the language of Bob Ingersoll, "If you have but a dollar, spend it like a lord." That is the way to do business; that is the way to succeed. If you want anything, buy it, pay for it, and trust for the universal supply from the one universal source, God Almighty. I ask no human being for a cent; I have a better source to go to. If I wanted money tomorrow there is not a person on earth I would ask for money, because I have a better place to go. I go to God Almighty. The supply comes if you trust. Throw that into the vibration; the realization comes perfect.

Now, if this had not been practically demonstrated and had not been for years and years in my life I would not say anything about it; but it has been demonstrated not only in my life, but in the

lives of thousands of others. A person who puts implicit trust in the one great Source and asks, seeks and knocks as he should, never wants money. Never. It is as impossible as it is for the man who always blackballs himself to succeed. One is sure death; the other is perfect life; and there can be no failure and there is no failure.

You heard what was read in your presence this morning. After our Savior told them about their wants, etc., etc., He told them how to cure it. "Seek ye first the kingdom of God, and His righteousness." In other words, seek ye first the kingdom of Good, and its righteousness. Do good and do right, not because you are forced to do it, or because you do it for some ulterior purpose to profit by it, but do good because you intrinsically believe in good; because it is the right thing to do and you love to do the right thing because it is right.

That is the thought. Let it permeate your very soul. The thought that you not

only love your brother, but you want to do to your brother as you would do unto yourself, not confining yourself to the more narrow rule to do unto your brother as you would have him do unto you, but do unto your brother as you would do unto yourself, is the rigid rule. Hold it there. Go on his side and look from his standpoint. It is not what you think you would like to have done to you, but what you would do unto yourself under like conditions.

Be brave enough to do right and I tell you that you will never know what want is. Why, giving does not impoverish; not at all. Therefore, think right; apply the thought absolutely and perfect righteousness and perfect Love, and God Almighty's cornucopia of plenty are always ready to be poured upon your head. The kingdom of harmony, the kingdom of Good, the kingdom of Love, and the kingdom of happiness belongs to you here and now, and it will be manifested to you as you follow strictly these rules.

A Short Prayer Which Will Heal You

"Inasmuch as I am God's child, entirely spiritual and not material, I must be perfect; I am whole, I am sinless, I am free, I have all I need, I am without fear, without care, without anxiety; I live in spirit, not matter; I am not in danger, no one can hurt me, or deprive me of any good; I have no such thing as pain, suffering or disease, because I am a reflection of Life, Truth and Love—God. No condition of body, or the presence of any one's personality is essential to my happiness, because God and God only is the Spring of all my joy. I am never dis-

appointed or grieved, the harmony of my being is never broken, because I live in the Infinite. My only life is hid with Christ in God, therefore I am immortal, for nothing can be lost or die in God."

Study this until you can see it is The Truth, then declare it, mentally or audibly as you are led, no matter what the mortal sense may say to the contrary. Abide with it until the Truth, which it certainly is, shall make you free from all the beliefs of sense and you realize as Jesus did before you, "I and my Father are one."

The World at Large to Understand

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE successful lawyer in trying a case before a jury always should and always does talk to the comprehension of the juror of the least intelligence on the panel. Now these lectures are lectures teaching how to heal, the practical application of this Truth, and in order to do that I think it very much the best plan for me to get right down upon the ground floor, so to speak, and talk so that those who have the least education and the least general knowledge can understand, as well as those who are most highly favored. In my teachings and also in my writings it has been my rule to teach plain, simple truths in common language, so that the world at large may understand what I say and learn how to do this work.

There is one thought that I want to give to you to commence with, and that is your attitude as you go out into the world—some of you are preparing for teachers and lecturers—towards the two professions, the ministry and the physicians.

I am sorry to say that there is another school of Science, so-called, that will have nothing to do with either, claiming to themselves the exclusive right not only of owning this Truth as a personal asset. but those two especial professions are marked for destruction. That is error. Your attitude towards the ministry should be that of open-handed kindness, courtesy and love, and if the ministry have not the Truth as plainly as we have,

and are not able to demonstrate along the lines as we can, you must understand that they are doing a great deal of good, nevertheless. As a proof of that you only have to take the nations of the world that believe and teach the Oneness of God, and the divine mission of His Son, Jesus Christ, to see how it uplifts them. Take every nation in the world, that go back, so to speak, on this one idea of the unity of God, and they are more or less what we term heathens. That is, they are outside of the knowledge of the Truth which allows them to advance. With the single exception of Japan, there is not a nation in the world that does not bow the knee to Jesus Christ that amounts to anything in an intellectual, social or national way. The Mahommedans, it is true, have great vitality, but they owe their success, whatever it may be, to their adherence to the one central truth that there is but one God. They attach the thought that Mahomet is His prophet. That is true, no doubt. I think every one of us is a prophet of God if he trains himself to so think. But the other nations that believe in what we term Evangelical Christianity, England, Germany, France and the United States, and I might include some others of less intelligence, are the leaders of the world, and it is caused largely by the adherence to their belief in God Almighty and in Jesus Christ, His Son. By its fruits you can know the tree.

The next thought is your attitude toward the physicians. Physicians are human beings. They breathe. They have feelings. I had a father who was a physician. I had two brothers that were physicians. I had four uncles that were physicians. I studied medicine three years myself, and I feel somewhat as though I had a soul even though I had studied medicine so long. You will be forgiven for everything but one thing, and that is for being a fool. You will never be forgiven for being a fool, because it is your own fault.

You have to look at things in a common sense way. Look at nature. I saw my father pulling up weeds one time under what was called a bunch bean. Under that bunch bean there was a rattlesnake; a small one. It bit him right on the finger. He shook the snake off and killed it with his hoe, and then went perhaps fifty or one hundred yards off and dug up a root which was called in the prairies of Illinois corn snake root. He chewed it up and put it on the wound, and took the rest of the root and the top and had it pounded up, and made into a little poultice, which he put on the wound, which never even swelled. The poison was killed entirely by the plant.

I have known young cattle and horses to be bitten by snakes, and a poultice put on the jaw, where the bite was, that killed the poison and saved the animal's life. That was done in the far western prairies.

Antelopes, deer and all that class of animals will go hundreds of miles to lick at the salt licks. Fishes will run from the deep sea water into the fresh water streams to kill the vermin that settle on them. Take a kitten that has been raised in the house and never saw a green thing in its life, and give it some catnip,

either dry or green, and it will wallow in it, and eat it, and go into ecstasies over it. The reason of that is that there is something in it that his constitution craves.

I believe, and I believe that the higher botanists of the day will agree with me, that in every locality where certain classes of diseases are prevalent, nature has given a perfect remedy in the vegetation of that country for the healing of that disease.

I have no doubt that medicines do good. I have no doubt that doctors do good, and if we would say to the world, as another class of Scientists say, that you can't have the truth with your physicians, we would be putting up the bars against this Truth.

Suppose I was raised in the belief of materia medica, and they would come to me and say, "Here, you can't have a physician with this God-healing." Do you suppose I would turn off my physician, in whom I believed as the only hope of saving my child, or my friend, whoever it might be? I would feel as though I was a party to murder in case the child or the person should die.

Our church hands off. God Almighty can heal with a physician, or without. He can heal with medicine or without. I have yet to find in my experience any good, sensible physician, who understands our position on this subject, that has ever made a complaint against our work in connection with his cases.

These are thoughts that I want you to apply in your practice as you go out as healers in the world. Have the glad hand of charity for all and teach the Truth.

I will say before closing that if a person is advanced sufficiently far and strong I do not believe in the necessity of

anything but God Almighty. I do not believe that it would be possible for any human being to be destroyed by any kind of disease, or any accident, provided he has a perfect realization and understanding of what he is, his rights, etc. But we have to give the babies a lighter food, before we can bring them down to this rigid rule.

There is a physician in this town, and a good one, as good as any that I know of, an able, conscientious man, who does good work, that he told myself and my wife of a case that he had. He took the patient to one of these hospitals for a surgical operation, as the best surgery indicated that nothing else could save her life. The operation was had and proved what is termed unsuccessful. The physician said there was nothing known in human skill that could save that little girl. He took my book Christology and read the prayers as best he could and applied them absently to this little girl, and she got well. He voluntarily made that statement to us.

I go back now to the proposition of how to heal the sick. What is it that heals the sick through this God-Healing? It is prayer. That is all it is. But it is the prayer of the understanding. You can pray as the world prays, as the pulpits are being filled tonight with prayers, and all day with prayers, and as the world is filled with countless prayers; you can pray a million times the way they pray as a rule, and you will never have any result.

In the first place, the main cause of the failure is that they do not believe what they are praying for. In the second place, they have no faith in prayer. I talked to one of the leading Methodist ministers in this city. He is not here now; he is in a city in Ohio, and he told

me, "If I saw the sick healed, I would not believe that God did it." I got him in a hole; I wanted to show him friends of mine; I wanted him to go with me anywhere, I did not care where it was and said "We will heal the sick right in your presence." He denied the possibility of any work and I threw out that as a challenge to him. I would go with him, and I know God would have heard my prayer. He said, "I would not believe if I saw them healed that God had anything to do with it." Yet I have heard that same man pray, or have others pray, for sick ones in the prayer meetings in the Foundry Church, where I was a member at that time. Of course, they did not believe it. Let one of them pray for the healing of the sick, and let him get up and walk as did the lame man in response to Peter's command, and they would be scared. They would take to the woods. All such ministers as that are afraid, and they would not believe it, but they would be afraid absolutely as to the result.

The difference between their prayers and our prayers is that we pray with the understanding. Jesus Christ says you shall know the Truth and the Truth shall make you free. Mark you, this is not a power that belongs to you, or to me, or to this one or that one especially. It belongs to every child of God; it belongs to every one of us; and we are all born with the same power and the same dominion and the same inalienable rights; and if we are judicious and study and develop these God-given privileges we have the power. But take a person who says, "Well, you may do it, but it is not for me," and he can't do a thing. Take the person who will say, "I can't do it;" he has tabooed himself and he has no power whatever. It is only the person that dares to do that can. It is

only the person who understands, who dares, that can do.

Now the understanding is very simple, as I have told you time and again. I hope I will have time to give you just one little lesson on how to heal right here to-night. But I want you first to have this basic thought. What is the meaning of the understanding? What is the meaning of this special gift of healing? What do you mean by this realization that you are talking about so much? We hear these questions. They come to me in all kinds of shapes and forms. What is the meaning of it? It simply means this: That you believe what the Bible says, that God is spirit; that we, His children, live, move and have our beings in God; that God is Life; and that we, His children, live, move and have our beings in God; God in us and we in Him. It means—and I may have to reiterate some of my former lectures, and it is absolutely essential—it means that God is Life. Not that God has life, but that God is the Essence, Life itself; and that wherever you see life, it matters not where it is, whether it be in you as manifested in the circulation of your blood, in the use and perfect application of your faculties, or the use of your body, whatever form it manifests itself in you, it is God manifest in you because that life that is in you is God. There is but one Life; the unity of Life; and the same life that runs through your veins runs through mine. The brotherhood of man is perfect; the fatherhood of God is perfect. It goes through us all; we are all one in this divine Life.

Now, mark you, wherever you see Life manifested, it is God, whether it be in the flowing river, or the currents of the ocean, or the circlings of the earth through and around its orbit, or upon its axis; or

worlds or systems of worlds around each other, it matters not, all God Life, one everywhere; one universal unity of Life. We understand that. We take that to be true.

Then we say to a person who is claiming to have a fever, "The infinite life fills you." We will suppose, for instance, for a moment, that I am the one to be healed, and I am supposed to have a fever. Suppose, for instance, some mesmerist took this mind away from me and laid me up on top of that piano, as they did with that fellow in the window. That body is as dead and inert as it ever will be, so far as any knowledge of any human thought can go into it; or, on the other hand, you give the morphine or chloroform and deaden the sensibilities and drive all power to breathe and everything else out of the body, yet the life has gone, gone from that body.

I can instantaneously in my thought seat my spirit there on that shelf against the wall, and lay my body there, and look over at my body there; I can see it inert. It is without substance; without causation; it can have no disease; has no disease and has no life. Here lies the man; here is the one that has the life; here is the perfect child of God; the spiritual image and likeness of God Almighty; and I affirm in my consciousness that this spiritual being, living in God Almighty, is perfect, and must be perfect, and that nothing but perfection can be connected with it. This so-called fever in that body is killed and goes to the place that knows it no more. There is the perfect realization of the perfect thought.

It will not do to go into your ignorance and into your mind and say you do not believe, because that is what is holding back the world. It is only necessary for you to study and to practice what you

know, to demonstrate these things as well as anybody else. Therefore, don't hedge yourself within your ignorance and say, "I do not believe," but say "I will study, and if it be true I will demonstrate it."

Take me when I first came into this Science. There was a friend of mine who had been healed. I first commenced to study it to show up and prove it to be a fraud. I did not believe one particle in it. I knew he had been healed, but thought that it was by some hocus pocus, legerdemain, black magic system that had brought him out and healed him, and I was determined to unearth the error. I knew they could not hide anything from me and I commenced to study. At the end of six months I could heal by breathing the prayer of the understanding just as well as anybody. It came just as natural as A B C. Diseases that were absolutely incurable from ordinary human thought were perfectly and easily cured by this system of thought, this system of prayer, the prayer of the understanding. I say this is the system which heals. You heal by the prayer of the understanding. I think every minister in this country should know it. I think every physician should understand this Truth. I believe that if you take the physicians and teach them that they could heal everything.

Thank God, the Episcopal Church is knocking the other fellows out, and they will come running over one another to come into this Truth. Within ten years all the churches will have it. If they do not the Episcopal Church will take the whole business, because they are bound to come to the front, although they have taken only a half step, but it is a step that never can be retraced. Only a step farther and the whole Truth will be laid

before them perfectly, and they will demonstrate it; and the other churches have got to take it up, and I thank God Almighty for that.

I lectured for four years to give it to the churches of the world, hoping that they would take it up, and my prayers are being answered, and I thank God Almighty for it. My books have gone out, over a million of them, teaching everywhere. Read my books and you will find my earmarks all the way through. And if I have succeeded in unchaining the Truth so that the world in part is liberated, I am more than repaid for all my efforts.

Now, my friends, one word. If you want this Science, study. Nothing is ever earned in this world by inaction. Everything under God Almighty moves. There is not a still thing on the earth except the dead, and there is nothing inert. Everything that is is moving onward. Your body changes every minute. A new river is being created and in the beginning all the time. The ocean currents are going on, and a new ocean is being re-created. The earth is being re-created. The air is being filled and purified, and being re-created all the time. There is not a dead thing in all the earth, or a motionless thing except death, and that is the last enemy that we are told that we must destroy.

Therefore, study. Be industrious, and God Almighty will show you the beauties of this New Thought, so-called, and you would not give it for all the world, because it is all the world has to give.

If you dislike an individual, keep it to yourself. Hatred is not always the legitimate child of wrong, either fancied or real. Oftener than otherwise it is begotten of envy and jealousy.

Afraid

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE particular phase of metaphysical Science I purpose to lecture on this morning is that of fear. You ask the average person if he is afraid of anything and he will tell you No. But let him sit with his back to an open window or an open door, or a draft, and he is likely to remember the old phrase "Your back to the draft, your face to the coffin," and will become alarmed and change his position.

The truth is, that in every avenue of life we find men, and women as well, who are in one constant fear from the cradle to the grave. You are afraid of sickness in every form, some of you; others are afraid of want; others are afraid of catastrophe; others are afraid of some coming event that is going to come and destroy them. If they would remember the old saying, "Never cross Goose Creek until you get to it," it would be an excellent thing. In other words, do not borrow trouble.

Jesus Christ told his followers, "Sufficient unto the day is the evil thereof;" admonished them to not borrow trouble. Not to think what you are going to eat or what you are going to wear; but seek ye the kingdom of God and his righteousness.

Blackstone, the great law writer, divides all the conditions of mankind into what he terms their wants and their fears. In other words, the whole human family want everything they can get, except that which they are afraid

of, and some apparently want that which they are afraid of.

Now you can take this and apply it in practical life. Take young men, or young women, starting in life, who are afraid of their own ability, fearful of failure. Almost invariably they receive that which they are afraid of. The thought of fear which they throw out creates the condition which they are most afraid of—as Job, after his awful calamity had settled down upon him, cried out in the agony of his soul, "The thing which I greatly feared is come upon me."

The merchant who is afraid that he is not going to sell goods enough to pay his bills and make the usual profits, dwells upon his fears, and sooner or later the auctioneer's red flag is in front of his door; they are selling him out, and he is getting ready to go out on the sidewalk and hold the bricks down.

Take the professional man, the lawyer for instance, who goes into a case, and is afraid of himself, and afraid of the jury. Unless he can shake that fear off he is gone and his case is lost.

Fear is absolutely destructive. It creates that which the thought thrown out is afraid of.

The person that is always fearful of being sick, preparing for sickness, taking medicine two or three times a week, for fear he will get sick, building along the line of fear, in a little while he will have that sickness which he is afraid of.

The thought creates the condition. I knew a lady once in my experience, and I have no doubt but that it is a common experience with everybody, who set the time substantially when she should die. She was getting up between fifty-three and fifty-four; she had the disease picked out that she was going to die of. When she first told me about that she was in perfect health and it was ten or twelve years before she died. The time came and she was attacked by the disease. She had the very best medical attendance that the city could afford in which she lived, and she passed out with the horrible malady that she was afraid of, in excruciating suffering. Her thoughts had created the conditions. Throw out a thought into the vibrations and it comes back to you.

There was a celebrated comedian in the city during the past week who had a song named "Broke" that he had his audience sing. They threw that word "Broke" into the vibration and it will break every one that sings it. Every one that continues to sing it it will break. You throw into the vibration that thought and it creates the condition. I heard it around my house sung by my grandson. I told him not to throw out this kind of vibrations; he must not do it; it creates. It would break John D. Rockefeller, if he should sing that song two or three times a day. It creates the conditions and can't fail.

Remember this, that nobody ever succeeds in life who does not believe in himself, who has not the courage and the manhood or the womanhood to stand by himself and believe in himself. They throw out the thoughts which they want, which they stand for, and the thoughts create.

Everything in the entire universe of

action, or condition, is created by thought. Take the nation that is preparing for war, building great fleets of war vessels, establishing and equipping large standing armies; it is throwing out the thought of war, and the war comes, and wars will come, and there never has been a time when they failed to come. The old adage, that the best way to prepare for peace is to vigorously prepare for war, is a falsehood. It is false philosophy. Conditions in history prove it to be so. The little nations of the world that have gone along upon the Quaker system, rarely ever any other nation fights them; and if this great nation of ours would spend its money in loving-kindness, instead of giving it out for the purpose of human slaughtering machinery and all that, get down upon the broad plane of love God and love your brother, sending those thoughts out into the vibration, not only would we have universal harmony at home, but we would be a factor, and a mighty factor in the world's progress toward that universal era of universal peace. Love is the only solvent to the question of peace or war. An individual who goes around with a chip on his shoulder sooner or later meets his man and gets his medicine. He has carried the thought so long it has created the condition and he has found the man to meet the circumstance, and he is done for.

I remember a bully once when I was a boy who just loved to whip little men. Finally he struck his man and his man killed him, and that was the end of him. I could give you a number of instances in my experience. It is a universal law that I am talking about.

You must think that which you desire, and stop thinking of things that you do not want. I gave some of you a

few Sundays ago a rule to forget how how to think. I have asked so many people to remember that rule that I ask them now to forget it. Of course I do that in what you would term the Pickwickian sense. I do not want you to forget it; but it occurred to me that if I would ask you to forget it you would be more apt to remember it. I do not know how many of you remember how to think now. I do not know how many of you have forgotten it, but I am going to reiterate it for the benefit of those who have forgotten it to make it perfect. Think that which you want. Think what you are entitled to. What are you entitled to? You can ask that question only by going back into the fundamental principle, in order to know who you are. You are the child of God Almighty. Who are you again? You are God Almighty's heir. What are you entitled to? You are entitled to all God has. What has God? He has all. Therefore you are entitled to all good, all the good you can absorb. Therefore you are entitled to ask for all good. You are not entitled to ask for anything else, and you should not ask for anything else because if you did it would reflect back on you.

Now when you come to think, What do I want? I want all good. What do I want under that rule? In the first place, I want everlasting and eternal life, without end, without sickness, without sorrow, without want, without a blemish of any kind; I want perfection and I want it forever. Now the boy that shoots at the moon shoots a great deal higher than the one that shoots in the well, doesn't he? I throw out this universal vibration for perfect good. I want it and I keep clamoring for it, and I keep holding for it. What is the result?

The little materiality begins to get away, and your youth begins to come back to you as the eagle's; is renewed, the wolf is driven from the door; sickness is unknown; physical vigor, physical manhood and manly beauty are manifest; and as long as you continue to pour these good thoughts into you, you become more and more perfect, onward as you go.

A gentleman was at my house yesterday who is about my age, if I remember right. When I saw him first he was quite poorly. He was not a sick man, but he was not a strong man. He was preparing to pass on, setting his house in order gradually, because he did not expect to remain a great while longer. He got into this Truth, and what is the result? His cheeks are filling out, the roses bloom all over his face, and he is in the perfect vigor of perfect health. I said to him, "You do not look as though you were preparing to die." He said, "I never think of it." That is the key to eternal life. Fill yourself full of eternal Truth. You are the image and likeness of eternal Life, aren't you? Is death any part or parcel of the image and likeness of eternal Life? Death is the culmination of sin. Death is the great enemy of mankind. Fill yourself with this thought of eternal Life; that you are its image and likeness, and there is no death and can be none to eternal Life.

Therefore, build yourself up, instead of allowing yourself to go back and sink down. This great thought of fear is what is sweeping the earth of all of its inhabitants, taking them over this precipice of death and destroying them; whereas, they should turn about face and go toward eternal Life, renew their youth and become stronger and better;

instead of going toward death go back the other way.

But people are so taught in their prejudices that some of them become angry when you even talk against this possibility of there being no death. They become angry at you. Others, good people too, have been taught from their childhood that the good things are not for them here in this life, but are prepared for them that suffer in this world and that they will go on, and by and by, the sweet by and by, as they term it, they will get all of them, and from there there is a continuous advancement, upward movement. That is a false thought. Today, now, is the time to commence that upward movement. Today is the time to deny all evil and affirm all good. Today is the time to renew your youth and live forever, not wait until you have gone through something that is abnormal in its condition. Today is the time to go on upward.

So long as the whole world says you have to die it forms a striking, forceful power, and this is the thought that creates these death conditions. I am told, and I believe it, that there are people now living who have passed beyond what we term the cloud of materiality. I have no doubt that there are men and women living on the earth today who will never die, who have passed beyond. But they are few, they are scarce. The only way to obtain eternal Life is by this constant inflow of the good thought and

the entire abandonment of the opposite.

Now, in conclusion, permit me to tell you how to avoid this universal fear. Treat yourself against it. When I say "treat," I mean affirm, pray, call it by any name you choose, something like this: "I have eternal life; I am the image and likeness of eternal Life; God Almighty, eternal Life is within me; and it fills me; it surrounds me; and I live move and have my being in eternal Life. Therefore, there is nothing but eternal Life around me. Eternal Life covers me as the water covers the fishes in the sea, and nothing but eternal Life can come near me. Eternal Good sustains me and provides for me. Eternal Power covers me with perfection, and eternal Wisdom guides me along the pathway of life; and I have no fear and there can be no fear; and all belief of fear is evil: there is no fear in me, and can be no fear for I have perfect trust and reliance in God Almighty Life. Nothing but perfect good can come near me, around or about me."

Hold a prayer something like that. Treat yourself, twice, three or four times a day, you can't do it too often, and see the change. You will lose all fear, fear of every kind. You will have everything come to you. You are throwing out the creative power that makes conditions harmonious with you. That is the way to go, and I hope and trust that many of us will be able to travel it.

When you go forth to conflict fierce,
Remember this, oh youth:
No arrow, venom-dipped, can pierce
The bright breast-plate of Truth.

When on you shower hate's shot and shell.
Remember and be glad;
He is to harm invulnerable
Who is in virtue clad. *Susan M. Best.*

Wonderful Strides

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IF TEN years ago the majority of those present had been told that God does heal the sick in answer to prayer, in accordance with Scientific rules, very few of us would have believed a word of it. Go back two years farther and I would not have believed it myself.

If in my boyhood we had been told that we could talk over a wire as we do now by telephone, or that these great electrical machines would have been discovered and put into practical use; or the gasoline engine, and the many wonderful strides that have been made in Science, we could not have imagined it could be true. We can believe today that within ten years it will be practical to travel in the air as well as on the earth; we can believe that, because we have gotten so near the accomplishment of it that it is no longer doubtful but only a question of time when it shall come.

One would think, in view of this wonderful progression in the world of science, and the advancement of education and learning in all directions, that the world would be more ready to receive a truth of this kind than they are. They seemed to be bowed down with the thought of materia medica as the only road open to the healing of the sick. I mention the healing of the sick as that is the one thing that this Science is generally considered as most adapted to, whereas, however, it is only one of the many advantages of the Science.

Jesus Christ when here had to do much as we do. He preached the gospel and He healed the sick. He sent His disciples out two by two and told them to preach the gospel and heal the sick, and tell them that the kingdom of heaven had come nigh unto them. But He could not reach them in any other way. Of this audience before me, those of you who are in Science, I expect nine out of every ten have been brought here because you were healed of some disease. It is a wonderful thing, that is true; but though healing is seemingly the only way to bring many into this thought. In my case it was a little different. I was brought to the study of it because of the healing of one of my employes. I was not brought to the study of it by any thought that God had anything to do with it. I thought that I would discover the person healed had been deceived by some cunning trick, and that they were attempting to bolster up a religion and the thought that God does heal the sick.

But if you can get a person sufficiently interested in this study to take hold of it and go to studying it, by and by he will find that it is true. He will find it is true because he can do it himself. It is simple as a b c, and as perfect a science as any other possible science can be. It is absolute in results, conditions being perfect. All conditions being perfect, make certain spiritual realizations, affirm them and throw them into the vibrations, and

you are just as sure of certain results as you are that by adding two and two you make four.

We do not always have perfect conditions. Very seldom do we have them. But if any of you as healers have the power given to you to speak the word, you will heal the sick every time, if your experience has been such as mine. I have never known a healer who had the power to speak the word that did not have an instantaneous healing. I have never known it. I have had a great many cases of that kind come to me where I could speak the word and there was an instantaneous healing every time. Why it is you cannot do this all the time I cannot explain to you any more than you can tell me why I can't do it. But the power comes and we can speak the word, and then we can have an instantaneous result, the same as Jesus Christ and His disciples had. Now I know that power is going to continue and become more frequent. I know where I had it to say one time ten years ago I have it five or six times as often now. It is gradually coming. It is the answer to prayer of the realization: "God does give me the power to speak the word, and gives me the power to instantaneously heal." That is the prayer. Use it. Remember, you will get nothing in this world unless you ask for it. You have simply got to put yourself into a receptive condition. I must repeat the figure of going over in this aisle here, being in the sunshine. You that are upon the right hand and upon the left, who want to obtain the sunshine, have to step into the sunshine; and those of you who step in the sunshine receive it, and the others who say it will come over to you, will not receive it.

You have to ask, and when you ask

you put yourself in a receptive condition.

Now, mark you, get this out of your head, because it is an error so rank that it destroys all progress along this line.— I mean this, know that your asking of God does not change God. God does not change, but you place yourself in condition of change, where you are ready to receive the blessings that are there for you. And you do not ask by way of petition, but you ask with the understanding. Affirm that you have. I wish I could make this so plain that everybody could understand it. Say that my friend on the right here is sick with what they call the fever, and he calls on me for his healing. I get on my knees, and I pray God, "Please, Father, heal him; he has the fever, heal him. I ask that in the name of Jesus Christ." I do not say that prayer will not have any effect, but I do not see how it can, only as it brings me into condition where I have a clearer understanding. I know of one case of instantaneous healing in answer to prayer of that kind, a very bad case of erysipelas; but the only one in all my experience that I ever had that I can remember now; there were one or two others perhaps. But the proper prayer would be to go into the realization myself. Who is he? He is God Almighty's child, He dwells in infinite Life; infinite Life is through him and animates him; infinite Love covers him; infinite Power sustains him; infinite Wisdom leads him. In other words, he is so mixed up, so to speak, through, in and with God Almighty Life, Truth, Power and Wisdom that it absorbs him, that there is nothing of him but God and God manifest. I make that realization and affirm it. "You are the image and likeness of God Almighty; You have in-

finite Power, Life Power, Health; Wisdom; and God Almighty Love, Power and Wisdom is within you, through you and dominates you, and I thank God for it in the name of Jesus Christ."

That is the prayer that heals. You will be free, free from fever if you keep that long enough. It rarely ever takes over fifteen minutes, sometimes perhaps thirty. I never knew a case that lasted over an hour and twenty minutes where you have the fever in an acute stage. There are exceptions where fevers run longer. Take a case of typhoid fever. They go to a doctor first, the doctor has a regular rule, a fixed law; not only the doctor, but the trained nurse adds to it; not only the doctor and the trained nurse, but the whole world of so-called intelligence that surround the patient catch the doctor's rule. There is going to be a change in seven days; your fever has to run its course; we will hope at the end of seven days that the fever will be better; if at the end of seven days the fever does not happen to be better, but a little worse, then it has to go seven days more. Then let them call in a lot of Christian Science healers. We have succeeded in a few instances of breaking the fever up right away; but they are few. We can always so far keep it out of the head; keep the sufferers from being what they call insane; keep them from losing their hair; keep the fever down and keep them from dying. But the doctor and his nurse will stay with your patient until the time comes for him to recover. That has been our experience. We have had cases, it is true, that broke up soon, but the majority of cases do not because they are under this universal thought.

The nearer you can come to throwing away prejudice, and that is one thing that I want to impress upon you this

morning, the nearer you become free. Jesus Christ says you shall know the truth and the truth shall make you free. Free from what? Why, free from the ills of life; free from fever; free from sickness; free from all so-called ills of human existence. Free from want; free from sorrow; free from care; free from fear of every kind and condition. It is the Truth that makes you free. It is not the healer that makes you free. It is not the healer that does the healing. It is simply God working through him. It is this Truth that does the work.

One night I woke up with the feeling that I had a very sore throat. On the right side it seemed as though a strip about a quarter of an inch wide had been pulled clear down. I had the belief of being very sleepy. I knew that that had to have some attention, and I propped myself up against the wall so that I would not go to sleep quickly and I commenced to repeat, "I am hid with Christ in God"; I repeated it over and over again; and it was not very long—it might have been a minute; it might have been five minutes; I doubt very much if it was five—until it seemed as though something took hold of it and pulled it out, and my sore throat was gone. I slipped into bed and went to sleep again. It was the Truth applied.

It is the Truth applied that heals everything. It is not the personality of any healer. One healer is as good as another, if he is sincere and honest in his purposes. It is the application of the Truth. Nobody has to come to me because I am the head of this church to be healed. Anybody who can apply the Truth can be just as effective as I; and if I have the advantage of any of the rest of them it is because I know more; and that power to know belongs to ev-

ery one of you; and all you have to do is to study and apply yourselves and become masters. And that is what I have been teaching you all the time. You do not have to write to Washington to be healed, or telegraph from the antipodes. Apply the Truth, and be firm, and know that God Almighty is Omnipresent Life; and when you get yourself into the tramway where the Truth will take hold of you it will be effective.

People must learn to sustain themselves. That is one thing I am more thankful for perhaps than any other in our propaganda of this thought throughout the whole world. I get testimonies and evidences of wonderful healings by our students everywhere. I had a very beautiful testimony written to me the other day from some state, I think it was California, of a lady who was supposed to be dying. The family were around there crying, the doctor said he would be back in a few minutes, and the lady asked to see this woman. She came and brought one of my books and asked the sick woman if she could not read to her out of one of them. She did so, and read some of the prayers of the little book, *Christian Science Made Plain*, and after she had read a few minutes the woman brightened up, and said, "I am going to get up and put on my clothes." She did. She got up and dressed herself and she was well. It was the power of the Truth.

We used to think it was wonderful that Mrs. Eddy's books would heal the sick from the mere reading of them, which I have no doubt they have done in a great many cases. When I was in the Eddy church there was a sick woman living near Ft. Worth, Texas, who was a subscriber to my magazine. She rode into town one day and got my

magazine and as she rode out home several miles she read it, and when she got home she was well. I did not dare to publish that in my magazine because Mrs. Eddy's book was supposed to have a monopoly of healing. But I want to say to you that healing does not belong to Mrs. Eddy; it does not belong to O. C. Sabin or anybody else; it is the Truth that does the work. I am trying to rid it of that personality. The whole world wants to bow down and worship somebody. I believe that is what makes me cross to my very best friends; I will have nothing of that kind. If they want to do that they have to get out of this church and away from me; I will not have that kind of foolishness. It is the Truth, the God Almighty Truth that we worship; and when we get this into our consciousness that this Truth belongs to the world, to every one of God's children, and when we get ourselves in connection with it where we see its forces and effect we are healers. It is God that does the work. As Peter said on the day of Pentecost, that God did through Jesus Christ many wonderful works, so He will do with us. Christ said, "The works that I do you shall do, and even greater."

You heard read this morning in your presence the narrative of the beautiful manifestation of the waves being quieted. That has been done in a number of cases in my personal work. I tell you everything that Jesus Christ did we can do if we properly apply the Truth. It is the Truth that does it.

Christ was the Truth manifest on earth. He was not the Son of a personal God, but the Son of a personal Truth; infinite Mind, representative of infinite Mind on earth; infinite Love; infinite Life; and He came to bring us

back into harmony with this great thought, and to save us from our sins—sins of sorrow; sins of sickness; sins of want; sins of death. He came to harmonize and bring us back into the universal fold, where we all belong and where we all should be.

Instead of preparing for death, laying up silk stocking and fine robes to be buried in, we should build for eternal life; throw out the lifeline to the suffering; preach the gospel and heal the sick; bid defiance to death and all so-called evil; live in God Almighty Love and affirm that it takes care of us and ours. When we do this we will not die. We will not be sick, and we will not get old; but on the contrary, we will build up, and after we have lived a thousand years they will begin to say, "How smart he is." After I live a few thousand years I expect they will say that of me. I expect they will say, "He holds his age well," and I hope to see a few other grey-headed ones along the road with me.

But any fool can die, mark you. It is easy to die. All you have to do is to say, "Yes, I am going to die," and you will die all right. But it is the fellow that steels himself against error of every kind and character that is safe.

I had a friend, a very excellent man, who absolutely got mad at me because I was preaching this kind of doctrine. He said people do not like to hear it, it makes them mad, and they will stay away from church. He was a graduate of Columbia University and a very bright man indeed, a very lovable man. I said, "You can die if you want to. Any fool can die, but it takes a smart man to live, and if they get mad at me and go away let them go, but I am going to preach what I think is right." He ac-

tually stayed away from church two or three Sundays, but he came back. One night he was sitting in the Arlington hotel waiting for some friends who had left him to be gone twenty or thirty minutes, and when they returned they found him dead. He had taken it into his consciousness that there was a time appointed once for man to die. That is a lie. There never was a time appointed. Death is an enemy, the last enemy the Bible tells us that is going to be destroyed. God Almighty never created an enemy. All He created is good.

Now let us set our faces toward the Truth, and see how much better we will be; how much happier we will be, than when we are preparing to die. Why, ten years ago, thirteen, fourteen, fifteen, and almost twenty years ago, they began to caution me, "Now remember you are not a young man like you used to be. You have got to take care of yourself." By the time I was fifty-two and fifty-three and fifty-five I had to walk right straight along and be very careful all the time. I would not have run across the street to have caught a street railway car for ten thousand dollars in cash. I would have expected to have dropped dead before I got to it, with heart disease, and all such nonsense. I was under the care of a regular doctor all the time. I had a regular apothecary shop in the house. But I got hold of the Truth and it built me up. The first thing I did I took a shovel or a basket or something else and I cleaned that apothecary shop out. I sent it out to the ash barrel where it belonged. For a long time there was no medicine in my house. There has been a little in since, but not through me, thank God Almighty. And I will win out. I will die game and trust God Almighty if I

ever die, but I will never die. I do not believe anybody can ever die who trusts God Almighty Truth to sustain him. But you can die easy. Take the doctors "in cahoot" with you, and it is just like nothing. You can die of any old thing, and after you are dead they will discuss what was the matter with you.

I am going to continue right straight along. Look at me. I am in perfect health. I am a stronger man and a better man than I was at thirty-five. I can outrun a boy. I am an athlete, and I was not born yesterday you can all see that; but I am getting stronger and better all the time. And as you live in this way, filling yourself full of eternal Life, eternal health, eternal harmony,

eternal good, eternal honesty; build yourself up and do not permit any false thoughts to come down into you; follow this doctrine of perfect good along every line, you can never fail.

I think if I have any one fault more than another it is that I am cross and crabbed sometimes for the reason that people do not do what I think they ought to do. Sometimes I am worried just because they do not do as I think they ought to. That is wrong. Babies have to drink their milk, and after a while when they are older they will take something else a little stronger. We have to have charity in all things, and not be impatient.

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 the bed each night for twenty-five years, expecting to find a burglar, at last found him. Her fear invited him. The power of good is so strong that if you have faith in it nothing can prevail against it. Mountains can easily be moved by it. It is so strong that even your fears cannot bring misfortune upon you once in a hundred times trying, but, if you continue to entertain fear as a welcome and honored guest, by and 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 will be chained. There is no devil, no hell, no evil, except as you create them by your fears. There is but one power, and it is on your side—for you, near you, about you, within you. Trust it. Trust yourself. Trust the universe. Trust the law. All is good, everywhere, all the time. Have faith. And again I say unto you, have faith. And after that, have faith.—*Hugh O. Pentacost.*

Delayed Asking

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

LAST Sunday morning Edward Marble was a member of this congregation that met in this house at that time. He had been a student of Christian Science for a number of years. He came to me; his health was broken down, we put him through a course of treatment, he was built up to a very wonderful degree, and started back in his practice of law and followed it for a number of years since. On Tuesday morning he was stricken with paralysis and in about twenty-four hours died.

My object in mentioning this case is to give a warning to all those similarly situated. In the first place, nobody in the Science world heard of Mr. Marble's sickness until we were at church Wednesday night. It was telephoned that he had been stricken and was dying, and help was asked for. There was nobody there to help. Before we got home from church they had telephoned again that he was so far gone that there was no need to give him any attention, that he was substantially dead. If we had been notified in the morning when he was stricken I have no doubt that he would have been well now.

People's families do not seem to have any sense at all in regard to this. I am talking to all the world. There was another gentleman who was a great friend of mine and a great friend of this Science. He was away on a visit, and was stricken with some kind of disease, I do not know what it was. His fam-

ily never even called on us, and we never heard of it until the man was dead.

There was a distinguished Western senator, who was a very great friend of mine and also of this Science, although he did not dare to talk about it. He was taken sick and became unconscious and I was asked by his colleague senator to treat him after he was substantially dead. I refused unless the family asked for it. They never asked, and he died.

An old gentleman who was employed in the post office department, was treated by one of my students and brought from death's door, you might term it, into apparently good health. She told me he had stopped the treatment. I saw him at the post office and told him that he ought not to have stopped the treatment. He said he could not afford the money to pay the healer. He was receiving a comfortable salary of sixteen or eighteen hundred dollars a year; I think it was sixteen hundred. We went to Maine in the course of two or three months and one of the first letters that we received told us that this man had died.

The old saying is that eternal vigilance is the price of liberty, and it is no less the price of health. Mrs. Eddy says in her book to stand porter at the door of thought, and discusses the principle and the necessity of watching every symptom and of jumping on the in-harmony on the instant. If you find

yourself too weak to handle it ask some healer to help.

I believe I am as strong in Science as any of you, but I was taken one day with something that I did not care to give a name to, and I do not care to do so now. It made me feel like lying down all the time. I would do my work, that I had to do, and take up a newspaper and lie down on the couch and read. I kept that up for three or four days. One morning my wife came in and said, "Get up, you have got to take the Vibrating Treatment; you are not going to lie here this way." We took the Vibrating Treatment seven times that day, and after the third time I was well.

You need help; at certain times you need help. A feeling of don't-careness comes over those who are especially high in Science. We are attacked; we say it is nothing; we try to throw it away and go on and attend to our business and do not think of it. But we do not always throw it away, as I have proven in my own experience. We do not like the condition of mind, we do not pay any attention to it, and we go on and think of something else. That is wrong. You should destroy that devil right then and there, and not allow it to hang over you. Kill it on the start, because these things that attack us are no more nor less than devils. That is what to call them. Do like the Irishman at the fair—whenever you see a head hit it. That is the only way to handle these little so-called ailments. And you must remember this, that the thought of the world is on the side of disease. Take the grip. A person has that disease, and the world says it has to be attended with pains in the head, with its sore throat, and all those villainous kinds of things; the thought of

the world is on you and whether the world knows you are sick or not get the benefit of these vibrations.

Now the only way to get rid of this condition and this influence is to touch it with the Truth. Our Saviour said, "You shall know the Truth and the Truth shall make you free." That is the only way to get rid of them. Stand firm and do not be foolish about it.

Now, there is another class of cases, to which I wish to call your attention. I have one in my mind that came to me a short time ago, I believe from the State of Michigan. A lady had had every ailment apparently along her line that flesh could be heir to. The doctors pronounced her absolutely without hope, and declared that there was no earthly prospect of her recovery. She had been treated for years and years. This last letter that I received from her was written after we had treated her four days, and she said to stop the treatment. The treatment had not done her any one particle of good, she said, and she did not want to go on with it any longer. There was four days of treatment against a lifetime of sickness, and because she was not cured in four days she condemned Science. The disease will take such people out.

Take my case. I was filled with my measure of ailments eleven or twelve years ago. I am not going to enumerate them, but I had a plenty of them, and I hired a healer without any expectation of being helped. I was going to test her Science and if she could do me any good I was willing to get it. I paid her five dollars a week and I put her at it, and I kept it up for eighteen months; and when she got through I was a pretty well man. After she had treated me a while these little things began to leave

me. She healed me morally, she healed me physically, and she healed me mentally. Since that time—I suppose she would have been treating me yet, but I left the Eddyites—since that time I suppose I have been treated by others every day. My wife and myself always treated each other; we did so every day, and if there was anything the matter we got others to help.

I tell you we can't stand too close together. If you are not strong enough to handle yourself do not lie down and die like a fool. That is simply what it is, lying down like a fool. Get some one to help you, then you can get on.

There is another thing that you want to understand, that you as healers will find. There are exceptions to all rules, —but as a rule where disease has been a long time coming, it takes a longer time to heal it. Sometimes it does not. Sometimes it is of such a character that it will be healed right away. I know of a lady who had an abdominal hernia who was treated three times, and she said it seemed as though it was pulled together, and there was what seemed to be a whipping of the stitches over and over; and the only symptoms of the hernia was a little seam.

Another lady had one of these vicious ailments called cancer, and she was healed in ten minutes; but others are treated for years before being healed. There is no absolute rule. Some healers will heal a person of a disease that is apparently much harder to heal than that of another, and yet the other one will not get well at all. There is something wrong with the person in that case. You take ten or a dozen persons whose business it is to treat sick people all the time and whose minds are pure. I may treat a case and in a minute I may have

forgotten it. I throw it out of my mind as soon as the treatment is done and I go on to something else. So with them. Their minds are absolutely divorced from the world and its surroundings, and they give to each one the same kind of treatment. Oftentimes where there is no healing the patient is to blame. At other times it is some secret sin of some kind and character. Sometimes it is hatred. I have known people to come to me on whom the treatment had no effect whatever, and it would develop that they had hatred. They would say, "I love everybody, only one person who has done me so much wrong that I can't love him. I can't help hating him." He holds that hatred. Remove that hatred and you will heal him.

Sometimes persons have the fear of the parents that holds them down. A lady came to me with her daughter to be treated for tuberculosis. She came right up beautifully, got a good appetite, slept well, and her cough was substantially gone, but it had not all gone. She came to Washington, and after some little time her daughter's case got worse. I sent for them to come to my house, I wanted to talk to them. In the course of the conversation, she said to me, "I lost my husband with this same disease, and I determined when this daughter got it that I was going to study it, and I went to Philadelphia and to New York, and talked with experts and read several books upon this lung trouble; and when I hear her cough I can see these sores upon her lungs and see their condition." I said, "I have either got to get rid of you, or treat that condition of mind out of you, or else I will not treat your daughter any longer." We placed the mother under treatment, and

treated this condition of fear out of her mind, and it was not more than a week until the daughter was perfectly well.

I have a case in mind now that I could mention where there is a case of whooping cough, and the mother's fears are holding the child down. We are threatening that thought and I expect to hear of good results in a day or two.

Your environments have a great deal to do with you. It is said that evil communications corrupt good manners. "Birds of a feather flock together." Several of those old mottoes that you can accumulate prove to you the importance of your associations. If you associate with a certain kind of the world you are going to get tarnished with them. That shows the importance of young persons being in good society. They are apt to take on the coloring of the society in which they mix. We are all more or less chameleons. We take the color more or less of that which we are on.

Let me impress upon you, as I have time and time again, the importance of this question of thought that is to make or mar yourself. If you will simply be strong and think right you will never be found in this helpless condition that I have been describing. But you are here in the world's thought, and the world's thought is against you substantially. True, we are becoming more numerous every year, perhaps now at the ratio of sixteen to one every year, and it is widening as it goes out and finally it will take all the earth. But it is not so now.

Here is a man right here who was wonderfully cured by our healers, a man of distinction. The paper said he was laid up with a certain kind of disease, and he did not call for the help of Science. It is wonderful that they will

not remember the benefit. I have known people to be snatched from the jaws of death, and then when they are taken with something else they will not think of Science. It is wonderful.

I want to impress upon you the necessity of eternal vigilance. You have to exercise eternal vigilance, and if you will only stick by the thought you are safe. If you don't it is like leaving your stable unlocked with the country full of horse thieves.

This will be all the lecture I will give you this morning. I hope I have impressed this thought upon you that you must be vigilant and be careful of yourself, and not permit yourself to become careless along the way. If I have impressed that thought you are safe.

Three ladies came to us, I do not know how many years ago. They were then almost old enough to die from old age according to material thought, but they have since passed through the rigorous winters of a number of years and have borne the cold weather better than they did years and years before, and they are better than they were years ago. We have them under treatment now and have treated them right along year in and year out.

But I think persons should always treat themselves. You should all of you always treat yourselves. If you are not strong enough to do the work perfectly do it the best you can, and if you need other help than yourself get it. But remember that you have got to do your part. If you don't you will go under the sod. That is all there is about it. There is no use to mince matters about it. A man pinches for a few dollars to pay a healer and to save that few dollars he dies. His salary is cut off as was that of the man at the post office.

He died and his family did not get any more salary. There was no necessity of his dying; but he went off because he would not pay that little woman a very small sum for treatment.

You must remember this, and I repeat it again, that you have to do your part along these practical lines if you are going to succeed. It is not possible to win unless you do. When a person reads my books or hears my lectures he

does so only to obtain such information as will do him and the world good, and if my lessons are worth anything to you at all, it is only because I impress upon you practical thoughts that will help you. The world is full of rhetoric, full of oratory; full of rainbows and sunbeams, but you have to get down to common sense and hew to the line if you are going to win; and I tell you that this is true in this Science.

When Trouble Is No More

EVERY one has trouble, either real or imaginary. It is a thing that is real because we all recognize it, cater to it and help its growth, by worrying ourselves into a state of mind that makes mountains out of mole-hills. We go to bed at night troubled by thought of what the future may have in store for us. Now there is no question but that every man, woman and child has something to do each day that requires some thought and effort, and it is quite true that all work and thought carries with it a certain responsibility and duty that has a tendency to unsettle the mind, keep one in a constant state of tension and thereby results in worry and trouble. Americans are too prone to look for trouble where none exists, too fearful of what may happen, but is not likely. As a people we are restless, uneasy and ever pushing and rushing ahead. This has made us great, made us a strong-willed, virile world power that other nations respect and admire, but with it has come an ever menacing danger of going over far, becoming hysterical, excitable and not sure of ourselves.

Constant and ceaseless worry over real or imaginary trouble is apt to unbalance the strongest man, make him weak, afraid, timid, and in the end a physical, moral and mental wreck. It is, therefore, a duty to be careful, to hold ourselves in check, to banish needless worry and trouble. Do your best now and always, for that is all you can do. No need to fret and worry and keep the mind in a never ending rush of unrest and excitement. It is this that breeds trouble. And remember this. There are three ways to take troubles: First, forget them. This is weak and senseless, for it cannot help or cure and is the way of fools. Second, worry over them. Many intelligent, able men, in fact, all the world takes trouble thus unwisely. This way does not cure them; it aggravates and increases them. Third, recognize and thus conquer them. See the good and pass the evil by. This is wisdom and it is the course the wise and great man adopts who intends and expects to lead and accomplish. Take trouble so and it will soon be forgotten and be no more.—*Folger Barker, in Freedom.*

Law of Business Success

WHAT is the law of business success? Every business man will give you a different answer, and will lay to that one all his prosperity.

But down under all this diversity is there not some fundamental law that each one, though perhaps unknowingly, fulfills? Yes. The law of belief or expectation.

One of the laws of the human mind, or soul, is that whatever the soul aspires after, reaches for, and believes it can have, will come to it. Christ knew and tried to teach men this law when he said, "Whatsoever ye shall ask * * * believing, ye shall receive;" and again, "All things are possible unto him that believeth."

It is the rich man's belief not only in himself and his powers, but actually in his success, that makes him successful. A man used to financial gain, expects it, believes that it is one of his rights, and the idea of failure hardly occurs to him; and the more he gains the stronger does this belief or expectation become.

"Unto him that hath shall be given," etc., is the great exposition of this law, because "he that hath" sees in his very having reason to expect more.

Possession gives faith, confidence. It is easy to expect success with a full pocket. But "he that hath not" is usually expecting another loss; at least he fears it, and thus he unconsciously invites it.

But you say, "If one is a failure, how can he believe in his success?" Very easily. There is another law of the mind which provides that any proposition which is repeatedly insisted upon (even

against belief at first) eventually will be accepted as true, and the more one tries to believe in it the quicker the process. This is the secret spring of the door of success.

Never allow that you are a failure. Always insist to yourself, mechanically, if need be, that you are gaining, are winning, are a success. Let him that hath not refuse to see the loss; let him insist upon it at every moment that he is a success, and gradually he will come to believe it down in his heart. When that time comes he has a guarantee of its appearance in his pocket book.

"Unto him that hath shall be given" is not an injustice, but an equitable law of the human soul, teaching that cheerful, expectant belief is better than worry.

Men who keep the ten commandments intact often consider it hard that the unprincipled scoundrel wins where they fail, but that scoundrel has (probably unwittingly) kept one commandment, as important as any of the ten, while they have broken it—the command to believe—and it is the one of all that they most "need in their business."

In brief, then, insist on seeing the bright side always, look only at your progress, forget your failures, magnify each success, till you come to believe that you can win; then the mind or soul "will do the rest."

But don't scan particulars too closely; so that if this particular wheat deal falls flat, you lose faith. Look at the general trend of affairs and the particulars will take care of themselves.

Use this prescription upon yourself

while waiting for the car, walking down town, at every spare moment. Insist that you are lucky, prosperous, gaining; and, sooner than you think, you will not need to say it, for other people will tell you so. And if you ever doubt the law,

test it by the rich or successful men you know. Did you ever see one who was not confident? Or did you ever see a cheerful, confident man who wasn't prosperous. The formula is simple. Try it.—*Ashley Miller.*

Faith

ACCORDING to your faith be it unto you."—Matt ix:29.

According to the words of Jesus in the Gospels, we are to find out what our faith is and then carry it out in our actions. We all have faith in God, the power all present and all knowing. We believe that we are the children of this power; we believe that our neighbors and friends, relatives and mankind universally are equally the children of this great Creator. We therefore believe in the divinity in ourselves and in all humanity. If we are to live out our belief, we cannot help believing in the success of all that we undertake. Our faith heals us of fear. We "fear no evil, for Thou are with us." Our faith enables us to work, hope and trust. It keeps us in active sympathy with all that concerns our fellow men to-day. Our faith keeps the mind full of Christ ideals, and enables us to carry them out in every-day life; in full accord with the necessities and conditions of the day in which we live. Our belief in the unity of all good keeps us in that happy, hopeful, trustful state of mind that belongs to all who realize that they are the children of the All Good.

In demonstrating our faith in the deeds of everyday life we are enabled "to prove all things and hold fast that which is good." If our belief is impracticable it will soon be proven to us. One of the

heroes of our age carried out his ideals of faith in freedom for children in the school room. He believed that children should only study those things that were of great interest to them. So he would begin with a certain study, and, if it did not appeal to the school, he would take up another and another, until he found the one that gave the pupils delight. The only inconvenience in this method of teaching, he declared, was the demand of the children for so much of it, that they were unwilling to leave the school room until far past the hour for closing. Thus, to demonstrate his faith in this method, he was obliged to sacrifice much of his time beyond the school hours, which, we imagine, he did gladly. How many school teachers in our present system must give much of their time beyond each afternoon session in compelling children to study the lessons that they rebelled against learning during the study hours? This same teacher's great faith in non-resistance was carried out by teaching children to give material blessings to those who struck or sought to injure them. Teaching them indeed how to forgive those who were against them, and how to bless them in a way which they could plainly understand meant "I forgive and love you."—*Harmony.*

Knowledge is Power

"DOES the trouble lie in the want of faith, and that virtue of virtues—patience—whilst waiting results? It would further seem that one cannot demand or even appropriate the nature of I am without first gaining those virtues."

Again and again must it be said that the scientist works from knowledge and not from faith. We learn that I am is limitless in every direction, and that an unbounded belief in that limitlessness makes it visible to the eyes. That is the base of all the work done. Every fit of temper is cured through knowing that man is limitless love and wisdom, and knows no anger; every headache through understanding that in Being there is no harmony, and by putting one's self in that mental attitude; every illness cured is cured in the same way—jealousy, malice, envy, and dislike through the knowledge that a Being already full of Love and perfect in every detail cannot envy

another. He puts himself into that attitude mentally, and stands by it until it is expressed or manifested.

If a man has eight hundred thousand pounds invested at three per cent, he knows that there must be a certain sum in the bank for him. He draws out that sum, not through faith that the money is there, but through knowledge that it is there.

Even so is it with those who have learned what it means to say I am. They know that within themselves is an exhaustless Power, an unerring Wisdom, an enduring Love, and a life which never ceases. They know that when they say "I" it is the same as saying, I am Wisdom, and Love, and Power, and Life. They know it, and know that because of it they can make their conditions correspond to that claim, "Knowledge is Power" indeed.—*Alma Gillen*.

Cultivate Your Will

THE omnipotent Will of God is holding worlds and universes in obedience to a harmonious order. You stand in the highest order of created beings, and you have the ability to come in direct contact with the Divine Will, to the end that it may express its purpose of perfection through your whole nature. Develop the divine will within you by exercising it. You can cultivate such a mighty force of will by the constant as-

sertion, "I am, I will," that every temptation will be overcome and every bad habit transformed into good by the awakening of this mighty attribute of your divinity. These affirmations will give you the God-like power of dominion.

I am a living soul of God. I will realize the majesty and glory of my divine soul. I will feel constantly that I am an angel of light and love. I will exercise my dominion over every negative condi-

tion of body and affairs. I will conquer all evil. I will resist all temptations. I will live the pure life of Christ in the flesh. I will fill every organ of my nature with healing life. I will express the perfect life and health that exists in my soul. I will become such a magnet of love that harmony and prosperity will surround me on all sides. I praise the Fa-

ther for this mighty power, that is now mine. I praise Jesus Christ that my soul's highest aspirations are now quickened and awakened by His Holy Spirit. I will walk hand in hand with Jesus Christ in making His life and power manifest, and help establish His kingdom on earth. Praise His Holy Name. —*Vitality.*

Just Smile

If you can't do anything else to help along, just smile.

How can you smile when you feel so bad?

Screw your face the other way and see how good it will feel. You will get in the habit of it, and the smile will strike in. Some narrow-gauge folks may tell you that the smile should come from inside, and not be put off and on like a mask. Never mind them. Keep on with your lateral distension, keep on lifting up your countenance instead of pulling

it down—in other words, keep on grinning.

Some day you will look in the mirror and wonder how you could ever have done anything else.

When you see what the smile brings to you you will break the old sickness-compelling, death-dealing habit of groaning and fault-finding. Then the smile will come from within.

If you want to die—fuss.

"If you want to live in peace and prosperity—just smile, and you can not smile when you are fussing.—*Eleanor Kirk.*

"Faith, hope and charity are among the aspects of God, and trust is another link in the chain. 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' There are two conditions, trusting in the Lord, and doing good. When we feel the warmth of divine love we know it is the God within us, and we trust it, knowing it is the activity of God working through us. Let us work in harmony with it. If we do, we shall think, speak and act so as to inspire trust in every one. We owe it to

ourselves to conduct ourselves in such a manner that we shall radiate trust. Cultivate the trust of a little child. At this season of the year, particularly, is not every child's heart full of trust? Each child will retire Christmas eve, seeing nothing of what it desires, but trusting implicitly in what the morning will bring forth, and when he awakens will he not see the fruits of his trust? Such trust is the kingdom of God. I will trust Principle to do for me all I desire."—*Dr. Kayne.*

Washington News Letter

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Unchain the Truth

The clipping below is from *Week to Week*, a prominent religious paper in Montreal, Canada, regarding the work of Canon Jacob Ellegood. The editor of of the NEWS LETTER has the pleasure of

knowing the Canon very well. He attended our lecture course during last year in Maine, and has been a reader of our books, is a man of great breadth of character and wide learning; broad in his ideas, clear, sincere; and comes nearer filling the role of the old prophets than any we have seen.

"FROM WEEK TO WEEK"

Spectator's Comments and Notes of Public Interest

"A few days ago the Rev. Canon Ellegood read a very remarkable paper before the Junior Clerical Association of Montreal on "Divine Healing." The Canon is the oldest clergyman in active service in Montreal, and probably his record is not surpassed in the Church in the Dominion. He has sixty consecutive years of clerical activity to his credit, and he is still in harness; and yet his paper had a flavor of youthful enthusiasm that was much to the liking of his younger brethren. It has only been within the last few years that Canon Ellegood has become interested in the subject of his paper, and he professed only to be in search of Truth. His utterances were, therefore, not to be taken as final, for he himself, like many others, was groping after the Truth that stood behind many well vouched-for facts. He began by quoting the commands and promises of Christ, and emphasized the order to "heal the sick" as well as "preach the Gospel." He then pertinently remarked that since

no one seems to imagine that the command to preach the Gospel has been revoked, why has the Church so long taken for granted that the healing of the sick is no part of the Christian ministry? He referred to the apparent revival of the Apostolic functions of healing which were allowed to lapse about the fourth century when the use of drugs came largely into vogue. He recounted the experiences of many who had been healed, and quoted an eminent writer, who said: "If one state of mind makes for the recovery of a patient, why should not another state complete the recovery." It is a simple truism that confidence in the doctor helps greatly to a cure. Repose of mind, hopefulness, faith—these have a powerful effect upon physical conditions. Then there are the great facts, such as are revealed by the "Emmanuel Movement" in Boston, and many experiences in almost every community which seem to make it necessary for churchmen to look into this great question and see if we have not been overlooking a very important element in our ministry. The Canon was inclined to look upon the Emmanuel Movement as merely preparatory to the more scriptural method of Divine intervention. We have noticed that the Church in London, under the approval of the Bishop, has quite recently inaugurated special inquiry into this subject. The work that has been done in Emmanuel Church, Boston, for the past two years seems to have outgrown the experimental stage, and one begins to in-

quire if there is not something for the Church in Montreal, Toronto, Winnipeg or Vancouver to do in the same direction. Human nature on one side of the national boundary must be very similar to that on the other side."

We are in receipt of various letters of inquiry from our subscribers in different States, asking information as to a movement here in Washington which purports to teach Higher Christian Science. At first we knew nothing of any such movement, but later information has come to us. One of the members of our church and her mother, who as I understand, was educated in the Eddy Church, have formed a combination to teach and to heal.

I have no criticisms to make regarding them or their work, for I know nothing of either. This seems to be their first venture in the way of teaching that I have ever heard of. What they mean by teaching Higher Christian Science I do not know.

With this explanation our subscribers will not require any further information of me, because I absolutely know nothing about it.

The general business of the church seemingly is improving. The long, financial depression apparently had its effect upon the sale of the books to a certain degree, but for two months a steady increase has been noticed and many new subscribers to the NEWS LETTER are com-

ing. Now keep this up, and let the Truth go out. Let us do all the good we can this year.

I wish that those who think that they would like to go to Maine and go through

a class would write me very soon. I had some thoughts of going to the Pacific Coast this Summer, but if I find a great demand for the class in Maine I probably will go there.

Lovingly yours,

Oliver E. Sabie

Bishop.

Eight Reasons

THE probability that God would provide for the healing of His people is evident in view of the following:

1. He is able to do it.
2. He sympathizes with them and takes a tender interest in their welfare.
3. They can do Him better service well than sick, the same as a whole tool is more effective than a defective one.
4. Divine healing displays His power, convinces His divinity, and is also further evidenced by the following:
 1. He bore our sickness and carried our distresses.
 2. He provided it on conditions under the old covenant, and the new can cover no less than the old.
 3. Christ came to destroy all the works of the devil, and to deliver all who are oppressed by him. This embraces dis-

ease, which is one of the entailments of the fall, and mightiest agencies through which Satan seeks to distress people and hinder God's work.

4. Christ and the apostles exercised the gift of healing.
5. It is catalogued among the illustrious nine gifts which God declares to be the permanent heritage of His Church.
6. The word commands us to pray one for another that we may be healed, and declares that the prayers of faith shall save the sick.
7. Multitudes have been healed in response to the prayer of faith in all ages of the Christian Church.
8. There are many living witnesses to the power of Christ to heal where human help was baffled.—*Exchange*.

The world delights in sunny people. The old are hungering for love more than for bread. The air of joy is very cheap;

and if you can help the poor on with a garment of praise, it will be better for them than blankets.—*Henry Drummond*.



A Queer Coasting Place

E. George Squier in "St. Nicholas"

THOUGH America was, in truth, a "new world" to Europeans when Columbus discovered it for them, it was no new world to many of the races and tribes which inhabited various parts of its vast surface. For three centuries before the time of Columbus, Peru, in South America, had been a great country, containing large cities and rich in gold and silver. It was ruled by kings, or chiefs, called Incas, and, as many of you know, the last Inca was the one who was captured by Francisco Pizarro, the Spaniard, who conquered Peru in 1532. From that time until about fifty years ago, when it revolted and became a republic, Peru was under the dominion of Spain.

Cuzco,* the ancient capital of the old Inca Empire of Peru, is situated high up among the Andes, at a point so elevated that, although under the tropics, it has the climate and products of the temperate

zone. It still has many remains of Inca architecture, distinguished for its massiveness, and these are likely to endure for centuries to come. On a hill nearly a thousand feet high, overlooking the present city of Cuzco, are the remains of the great Inca fortress of the Sac-sa-huaman, in the storming of which, Juan Pizarro, the brother of the conqueror of Peru, was slain. This fortress was built of gigantic stones, or rather rocks, and their great size and the accuracy with which they are fitted together astonish all who see them.

In front of this fortress is a curious, dome-shaped mass of rock, called the Roda-dero, and sometimes also *La Piedra Lisa*, or "smooth rock," because its convex surface is grooved, as if the rock had been squeezed up, while in a plastic state, between irregular and unyielding walls, and then hardened into shape. A mass of

*Pronounced Koos' ko.

dough, forced up under the outspread hands, would give something of the same appearance in miniature. But the hollows of the grooves on the Peruvian hill are smooth and glassy. It is said in the old chronicles and traditions, that the Inca youth, long years ago, amused themselves by coursing, or sliding, through these polished grooves on festival days and holy-days; and this custom is still practiced by the modern youth of Cuzco. It must have been an amusing sight to have seen the royal "Children of the Sun," as they called themselves, sitting on the cold rock, going at full speed, and full of fun, from top to bottom, down the hill. And if the customs and dress of the present Cuzco boys are like those of their ancient predecessors, three hundred years ago, we can form some idea of the scene.

There is one advantage, and it is a great one, too, which these boys possess over the northern boys, who live in the land of ice and snow, and that is, it is not necessary for them to toil up a long and slippery hill, dragging after them their heavy sleds, which grow heavier with every step they take, so that the longer they ride the harder work it is to get back to the starting-place. The Cuzco boy sits down at the top of the rock in one of the grooves, and, with a slight start, away he goes with all the speed imaginable, until he reaches the bottom, landing in a soft bed of earth; then he picks himself up, runs around to an easy place of ascent, and is up again in a minute to repeat his ride. It no doubt occurs to many of you that there would be trouble in store for them in the evening with their clothes torn and the heels and toes of their boots worn out. That no doubt would be the case if they lived in a country like ours; but in Peru it makes but lit-

tle difference if a boy is well dressed or not; and as for shoes, he never wears them, but goes barefoot all the year round, and all through life.

On the summit of the rock is a series of broad seats, cut in the rock itself, rising one above the other, like a stair-way, and called "The Seats of the Inca." It is said the Incas, or Kings, themselves came here to watch the construction of the fortress. From these seats they could also watch the gay sports of the boys, and perhaps recall the happy time when they were boys themselves, just as the old boys of our land often do, when watching the sports of their descendants.

But the glory of Cuzco has gone, and the royal Incas are no more. The city that was once the seat of an advanced civilization, and the home of great and powerful kings, is now in a state of decay, and the descendants of the Inca kings are but sorry specimens of humanity—ignorant, ragged, dirty, poorly fed, and rapidly passing away.

TO THEE

Eugenia Smith in "Essene"

Oh God,
Would that I had a thousand tongues
To sing thy praise.

Would that all the birds
In this Thy universe
Could join in one exultant song
In praise of Thee.

Thy glory is transcendent,
Our hearts are filled with its effulgence
And we raise our heads to greet Thee
In reverence and love.

"Felix Holt"

Julia Magruder

JOE TUDGE was a little boy whose father and mother were dead; and, as his grandfather was old and poor, one of the neighbors, whose name was Felix Holt, had taken Job home, where he and his mother could care for the child. "Job was a small fellow about five, with a germinal nose; large, round, blue eyes, and red hair, that curled close to his head like the wool on the back of an infantine lamb."

One day little Job cut his finger and came to Mr. Holt to have it bound up. Mr. Holt was a watchmaker, but also had a class of small boys whom he used to teach as he sat in front of a table covered with his watch-making tools. He was sitting in his place when Job came to have his finger doctored. "Two benches stood at right angles on the sanded floor, and six or seven boys, of various ages up to twelve, were getting their caps and preparing to go home." As Mr. Holt took Job on his knee and began to tie up his tiny finger, a young lady came into the room. Job had never seen her, although she was a friend of Mr. Holt's. She looked sad and was really in trouble; for she felt very much afraid that Mr. Holt was angry with her because of some words she had said the last time they had met; and she had come, under pretext of having her watch examined, to say that she was sorry and to ask his forgiveness. Mr. Holt went on with his task, saying to the young lady, whose name was Esther Lyon:

"This is a hero, Miss Lyon. This is Job Tudge, a bold Briton whose finger

hurts him, but who doesn't mean to cry."

Miss Lyon seated herself on the end of a bench and waited until the bandaging was completed, when Mr. Holt said:

"There Job,—thou patient man,—sit still, if thou wilt; and now we can look at Miss Lyon."

Esther had taken off her watch, and was holding it in her hand; but he looked at her face, or rather at her eyes, as he said, "You want me to doctor your watch?"

Whereupon Miss Lyon told him what she most wanted to see him about, and, as she went on, she became so much in earnest that the tears ran down her cheeks. Suddenly little Job, who had been making his own reflections upon all that took place, called out, impatiently:

"She's tut her finger!"

Mr. Holt and Miss Lyon laughed; and, as the latter raised her handkerchief to wipe the tears from her cheeks, she said:

"You see, Job, I'm a naughty coward. I can't help crying when I've hurt myself."

"Zoo soodn't kuy," said Job, energetically, being much impressed with a moral doctrine which had come to him after a sufficient transgression of it.

"Where does Job Tudge live?" said Miss Lyon, still sitting and looking at the droll little figure, set off by a ragged jacket with a tail about two inches deep, sticking out above the funniest of corduroys.

"Job has two mansions. He lives here chiefly, but he has another home, where his grandfather, the stone-breaker, lives.

My mother is very good to Job, Miss Lyon. She has made him a little bed in a cupboard, and she gives him sweetened porridge."

"Well, why shouldn't I be motherly to the child, Miss Lyon," said Mrs. Holt, who had come in. "I never was hard-hearted, and I never will be. It was Felix picked the child up and took to him."

"Oh, they grow out of it very fast. Here's Job Tudge, now," said Felix, turning the little one around on his knee, and holding his head by the back. "Job's limbs will get lanky, this little fist, that looks like a puff-ball, and can hide nothing bigger than a gooseberry, will get large and bony, and perhaps want to clutch more than its share; these wide blue eyes, that tell me more truth than Job knows, will narrow and narrow, and try to hide truth that Job would be better without knowing; this little negative nose will become long and self-asserting, and this little tongue—put out thy tongue, Job." Job, awe-struck, under this ceremony, put out a little red tongue,

very timidly. "This tongue, hardly bigger than a rose-leaf, will get large, and thick, wag out of season, do mischief, brag and cant for gain or vanity, and cut as cruelly for all its clumsiness, as if it were a sharp-edged blade. Big Job will perhaps be naughty—"

As Felix, speaking with the loud, emphatic distinctness habitual to him, brought out this terribly familiar word, Job's sense of mystification became too painful, he hung his lips and began to cry.

"Look here, Job, my man," said Felix, setting the boy down, and turning him toward Esther; "go to Miss Lyon, ask her to smile at you, and that will dry up your tears like sunshine."

"Job put his two brown fists on Esther's lap, and she stooped to kiss him. Then holding his face between her hands she said, "Tell Mr. Holt we don't mean to be naughty, Job. He should believe in us more.—But now, I must really go home."—*From an old Scrap Book.*

Never bear more than one kind of trouble at a time. Some people bear three—all they have had, all they have now and all they expect to have.—*Edward Everett Hale.*

Faith in yourself and faith in humanity is faith in God.—*Fra Elbertus.*

No good thing is failure and no evil thing success.—*W. C. Gannett's Favorite Proverb.*

If we would widen our horizon, we must live higher up.—*Ruth Bryman Ridges.*

Would you have a constant, calm, spiritual strength which will be a continuous power to overcome all grief, woe and misery, and make you blessed. If so, beloved, come and fellowship with us in holy love, and forever cease to exist in struggle and strife.

Included in Life is all that was, that is and that is to be. Life is stupendous, it is all-inclusive. Eternity is required for its understanding. Eternity is required for its fulfilment. Eternity is not required, however, for a conception and understanding of its fundamental Principle and Laws.

Application of Evangelical Christian Science

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THIS Science—if we term it a science, and I do not know why it cannot be termed a science—is the Science of Christianity; is the science of our intercourse with God Almighty Truth; is the science of the child's approach to the Father—I say this Science is too much mystified by most teachers. It is something beyond human ken in the estimation of a good many people, and I am sorry today that many teachers seek to impress that thought. It is not true. This science is as simple as A B C. There is no mystery about it. There is no miracle about it. Nothing is done in it that is not done in accordance with natural law. It is perfectly understandable and perfectly explainable, and all may understand, and all may know why certain results are expected.

There is another thought which appertains to a greater or less extent; that is that this Science is confined to the healing of the sick. That is the simplest part of it. While it is a nice thing to have a healthy body; while it is a nice thing to be able to help others who need help, and while it is a nice thing to be free of these so-called physical ailments, all that is really nothing compared with the liberty, the freedom, that the thorough Scientist enjoys.

This world is divided, according to the celebrated law writer, Blackstone, into two general divisions: the wants and the fears of mankind: and it is true, now as it ever was. We want all that is good;

we fear all that is evil. That is the human thought.

Now, this Science eliminates this thought of fear from our consciousness. It gives us perfect liberty to enjoy the good things of life, without expecting calamity to pay for it. How often people, when they are in the enjoyment of this or that, and having a good time, make an expression like this: "We will pay for this by and by." In other words, it is too good to be true.

To me one of the most horrifying things that I ever saw at a wedding was in the city of Washington, where a young lady and gentleman were united, in whom I had an interest. After the minister had finished his part of the ceremony and had pronounced them man and wife, he went on and gave them a lecture upon their probable future. He told them that they would meet sorrows and troubles, and went on a long time along that line. He said sorrows and troubles would all be sent by God for their good to test them and prove them in their lives. It struck me as particularly horrible at the time. It was not two years until the little wife became a mother and died, and her child died; and the husband, a perfect wreck, became a waif in the affairs of life, and what has become of him I do not know. They went out handicapped with that terrible prophesy against them; put around their necks. Wherever they went they took with them this terrible thought of sorrow and of trouble around

their necks. How little did this minister—he was a good man after the way of the world, a very excellent young man—how little did he know of the effect and the power of thought!

As we think it is created. It will hurt a person infinitely worse to send a bitter thought, a hard thought, or a distressing thought, than it will to take a club and knock him down without any thought with it.

A lady told me once that as she was going from a house and as she was passing out of the door she felt something strike her in the back of the head, and she knew that somebody had sent a thought against her. I said nothing about it, of course, for I knew nothing about it, but I could not think who sent a thought from that place. However, in a year's time, or so, afterward, I learned that one of the ladies in the house at that time had sent this woman a bitter thought as she left. The occurrence was perfectly explained.

You must remember that this Science controls not only your bodily health, but also your conduct, your happiness, and your associations with others. You must learn this—that you have no right to send a bitter thought or an unpleasant thought, or an unhappy thought, or an unhappy prophecy against anybody else; that it is wicked in the extreme; and it is destructive to those who send it; and if it is sent with malice on the part of the sender, it is destructive; for, like the Australian boomerang, it will come back and strike the sender. So, mark you, in your associations with your brothers and sisters be very careful never to send any thought to him or her but what is healthy and has a tendency to do them good. As I told you two or three Sundays ago, you have no right to go into any other per-

son's mentality and treat them. That is something you have no right to do. If they want your treatment they have a right to come to you and ask for it. If they do not want it you have no right to inject your mentality into theirs. This, as I remarked before, is subject always to certain exceptions. The mother has a right to treat her children; the father has the same right to treat his wife as well. In other words, wherever persons are dependent upon another that other stands in loco parentis and has the right to send the good thought for the upbuilding and sustaining of those over whom he has this right of association, or this relation. But you have no right to give to your brother or sister, who is standing on a level with you, and inject into their consciousness your mind. In other words, you have no right to go to work and treat them, and to treat to control their minds is wicked beyond measure. It is impudent, and it will destroy the person who does it, I do not care who he is. He may live along for some time and apparently be all right, but if he continues it, sooner or later he will go to pieces like a rope of sand, and that is the end of him.

It does not necessarily matter whether this thought is malicious or whether it is not. You and I and every other person has the right of self-domination. We have certain power and dominion inherent in us that belongs to us, and nobody has any right to attempt to dethrone that power and dominion from our consciousness. It does not matter what their object may be. They may have an object that they think is good.

Here is a person that we would like to see come in and get the benefit of this Science. We will say, for example, this person is sick, or else he is depressed by poverty. We feel like throwing him the

life line. We have a right to do that; we have a right to do something that calls his attention to the fact that God does answer prayer, the prayer of the realization, and heals through man. But that is as far as we have a right to go.

But here is another mistake that healers make. I thank God that my healers make but few such, so far as I know, along these lines. It is like this. You hear that a person is sick; one or two belonging to other branches of this so-called Science go there and seek to obtain the right to treat the patient; to cause the patient to let the healers have the right to treat him. That is all wrong, and you, as a healer, will find if you do so that you have made a very great mistake, because I do not believe in one case in ten of this kind you will ever make a healing.

A lady recently came from Europe to Washington. She sent a woman to me, as she afterwards informed me, that she had coaxed to come for treatment. We treated the woman a couple of days. She was helped, but her mind became awry at the thought; so she dropped it all and would have nothing further to do with it.

Another person was sent in the same way. I afterwards found out that the person was a man who had never heard of the Science enough to pay any attention to it. I have never heard whether the treatment did him any good or not. In both cases we made no charge, because it was a courtesy to my friend from London.

I never hint to a person that I want to treat a case any more than if there was no such thing in existence. If they want treatment they must come and ask for it, or write for it; or in some way, of their own volition, ask for it, because I never will give them a thought that I have the

slightest desire to take their cases. I have not the slightest desire to take anybody's case who does not come to me upon my own terms.

I was teaching a class in a Northern city, and one of my students I found coaxing several of these people to come to me and be treated. Said I, "Now, if you will have the kindness to quit that kind of performance and never ask anybody to come to me for treatment, you will be my friend. Otherwise I shall feel it as a personal injury that you try to induce people to come to me for treatment."

I do not want anybody's advertisement. They will say, "Oh, if you will heal me I will advertise you, and you will have business." I write to them that God Almighty is the healer; that if any person wants to be treated I will treat them, but I want none of their advertising; and when they are healed I tell no man. It often results in patients being knocked out in advertising that such and such a healing has been performed.

That seems singular, but here is the thought; here is the reason for it: All that controls the world and makes sickness and death is mind, the universal thought that there is appointed once for every man a time that he must die, and that the good things in existence for him are beyond the veil called death. This is what is filling the graveyards and sweeping the earth of its inhabitants. Take one person, for instance, such as I am, who do not believe in death. I do not believe in it, and yet the power of all these people is upon me, and it will be only the power of God Almighty manifested in a wonderful degree that will keep that universal mind from killing me. It is the power of thought that creates disease. It is the power of thought that causes

death. It is the power of thought that causes inharmony, and where you have a great combination of people thinking, although your patient is apparently well, "Oh, she will die," it is hard to overcome.

There was a lady cured in this city, I think it was last year, of asthma; cured very quickly. But her good friends came to her and her husband told them, "Well, she may appear well, but that asthma will kill her yet and you will see it," and they kept on thinking and talking and it was not but two or three months until they were back again for treatment to destroy the effect of that thought. How they are getting along now I do not know, but I understand the last I heard of them that they were free. But wherever your good friends are determined that you shall die, or that you have to be sick, and press their thoughts down upon you, you have to work hard in this Science to overcome the distressing influence of these depressing thoughts.

Now it is true along the line of the negative, and it is equally true along the line of the positive.

Take a person who thinks on his own side; take a person who is optimistic, has a smile, and the sunshine radiates through him. In other words, he that believes in himself; believes in his business, and prophesies good thoughts, declaring that his business is going to be a success, succeeds. It is only the ones who get scared, or who are always black-balling themselves, you may term it, that fail.

Those of you who have read "The Pilgrim's Progress" remember how this pilgrim in his progress along this wicked way was met by this or that kind of an enemy. That is true in a figurative sense as to what we meet along this pathway of life.

Here is a person in business who owes many bills. It looks as though he was going to fail to meet his obligations, which means commercial dishonor. He dwells upon that thought and gets scared and takes to the woods, we might term it. In other words, he loses confidence in himself and the result is that the enemy runs over him, and the first thing you know he is in the hands of a receiver, or a red flag is before his door. But it is the man who always believes in himself, who knows that trade will come, who affirms that he has good trade, who affirms that God Almighty sends him everything, that never can break.

You can't break a Scientist. You can't find a Scientist who understands his business that is poor. I do not mean that he has to have great barrels of money laid up in the banks, or anything of that kind. I have not great quantities of money, but I am never poor, because God Almighty is my banker and my deposits are with Him, and when I call upon Him for the payment of a check the Truth responds and the check is paid. In other words, the money comes for the necessities as they occur. But if I should take to the woods it would come over me every month and I would be ground into the dirt. It is only those who stand bravely by their guns; who know that God Almighty supply is theirs, and that it belongs to them; and who throw this thought into the vibration that never can fail.

Those men never fail, and they can't fail. Why? God has everything. It all belongs to you, for you are His heir, and you have power and you have dominion; you have the right to command; "God does give; I have from God Almighty; it is mine." Throw those thoughts into the vibration and apply

yourself along those lines and you never can fail. And it is so with health. It is so with every department of human endeavor. Take the child or the student in college, or the professor who is seeking to pass from one chair to a higher, as we have treated them in a number of instances; hold the thought that divine wisdom covers them and fills them; there is nothing hidden; and that they will and do succeed, and throw those thoughts into the vibration, and I do not think I have ever known one of them to fail.

I know of a young man in this city, a young physician, who had studied hard and become very nervous. The time came for examination; his body had been run down through his very laborious studies, and his friends caused him to be treated. He passed his examination beautifully, the fear all left him and he went through swimmingly.

It destroys fear in every direction almost. All the calamities of the world are caused by fear, fear in some form or another. There never was a case of sickness in the world that was not caused by the fear, either of the person or of those who had control. Fear is the breeder of disease, the breeder of distress,

the father of death. Fear is sin and sin is death, and the day that thou eatest thereof that day shalt thou surely die.

In your treatment of your patients or yourself, have no fear. Know that God Almighty's power is omnipotent and, let me caution you, do not seek to do God's part of it. Ask, seek and knock, and commit your ways unto the Lord and trust, and don't be watching to see whether you have a reply or whether you have not. Let God's reply come in His own way and in His own time. Go on and exhibit the same spirit that Job had. Even when he was crucified almost by his terrible affliction, he said, in substance, I will stand by my guns, and even though He slay me, yet will I be firm. There was no such thing as backing out, and Job's own life was a demonstration along the lines of this Science.

Remember these practical thoughts. Practice what you know; commence to-day; commence tonight; practice it along, and the more you practice it the more you will become familiar with it, and the greater your demonstrations will become, for God Almighty Truth will sustain you. There is no doubt about it, because we have His promise.

Be Honest. If a man is not honest he is bound to fail eventually.

Be Earnest. Crown your smallest actions with the halo of earnestness.

Be Confident. Confidence is the basis of a stable business. If you do not trust yourself, who will? But be sure of your ground for confidence.

Rise Early. The morning hours are the best hours of each day.

Be Alert. Opportunity comes sometimes disguised and surrounded by hard work and adverse circumstances.

Be Truthful. Truthfulness does not alone consist in telling the truth, but more often in doing it.

Study Causes. Men who succeed are not magicians, but you will probably find they have a capacity for hard work. If causes are created, effects must come.

The Worry Habit

Aaron M. Crane in "Right and Wrong Thinking"

HE WHO would stop discordant thinking must banish from his mind all anxiety for the future and "let the dead past bury its dead," for anxiety about the future is only another name for worry, and regret for things done in the past is its twin sister; both are distinctly antagonistic to all harmonious thinking.

In the literal meaning of the word there is a strong suggestion of the character and attendant conditions of the mental state which it designates. One of its old Anglo-Saxon ancestors, perhaps a grandparent, was used to indicate harm, while another was the name for a wolf, and in Iceland it was the name for an accused person. In our own times the word in its literalness means to choke, to suffocate, to bite at, or tear with the teeth as dogs do when fighting, or when "worrying" rats or other small animals.

Metaphorically, the word indicates a mental state fully the equivalent of the physical conditions include in its more literal meaning. In its milder phases it is disturbing, harassing and harmful; while with its intenser forms it does indeed seize its victim by the throat, as a dog or a wolf might, and choke, and suffocate and tear with its teeth. If we were to call worry into our consciousness as a person, its aspect would be so terrible that men would flee from it in horror.

The woman who said she "spent half her time doing things and the other half worrying because she had done them," belongs to a very numerous and a very uncomfortable family. To worry over, or

regret, what is past is like rethreshing old straw. Time so spent is worse than wasted, for it does not change anything, it occupies valuable time, and no form of useful activity drains the life energies as this mental torture does. It robs one of sleep, sours the disposition, warps the judgment, and makes the mind weak and vacillating.

This is true of every form of anxiety or worry. It is a waste of strength, complete destruction of peace of mind, and one of the most disturbing elements which can invade a household. One individual with the worry habit can poison the atmosphere for all with whom he is associated, for mental discord is easily communicated, and others are made more or less miserable either by discordant sympathy or by condemnation.

Thus the seed is multiplied, for to condemn another or to give discordant sympathy by being "sorry for him" is to fall into the same kind of an error that he himself has committed. * * * As the weaver's shuttle passes from side to side of the loom, so thoughts pass from one to another, entangling many in their meshes and weaving the web of life in brightness or in gloom according as the thoughts are.

Anxiety and worry about the future have their beginning in uncertainty and doubt, and these soon develop into expectancy of evil with manifold visions of things that never happen. Here is the place where effort for the destruction of worry should begin. For illustration: A

friend is on a journey. There steals into the mind a thought of uncertainty whether he will reach his destination and return in safety. Right here in this doubt is the parting of the ways. This first discordant thought, no matter how small, should be instantly dropped out of the mind. * * * It can be done more easily right here at the outset than at any other point, and that will end all the trouble. If, instead of doing this, the doubt is allowed to continue and to expand, the discordant thoughts will increase to the same extent, and the discomfort will be exactly proportional. * * *

This vice, for it is a vice, is so insidious in its approach, so positive in its assertions when it has once made a lodgment in the mind, and so persistent in its hold on its victim, that persuasion or entreaty from another is seldom of any avail. It is not enough to say to the person obsessed that * * * his fears have no foundation save in his own imagination and that he brought all his suffering on himself. Such declarations to the confirmed mental inebriate rouse indignation which seriously increases the discord, and he justifies himself by asserting that he cannot help worrying.

He can help it if he will. By his own act, with which another cannot interfere, he can avoid all the misery which worrying would bring into his whole life, as well as the misery which he may inflict on the lives of others. There is no occasion for it outside the victim's own mind. His own thinking and that alone creates the disturbance; it has no existence outside of his own thinking, and a change of his thinking can destroy it.

Not all at once can he do this perhaps, but he can do it by persistent endeavor. Back at the parting of the ways, when the thought of uncertainty first entered

his mind, he might have given his thinking a healthy and harmonious direction by stopping the discordant thoughts which had been suggested by uncertainty and doubt. * * * It matters not whether it is worry about future possibilities or anxiety over things which have passed; at its very beginning is the place to assert one's right to be "kept in perfect peace."

Having decided that he cannot stop worrying, the victim makes no further effort, and the habit becomes more firmly established with each surrender to its wiles and its tortures until he becomes as completely subject to its control as any victim is to the morphine or the drink habit. The sense of self-pity because his "sympathetic nature" makes his sufferings greater than those of others, increases with the habit, and the mental discord goes on generating its poison in its victim beyond the ability of his system to expel, developing finally into some sluggish disease. When death follows, no one calls it suicide, but it surely belongs to that class. * * *

Booker Washington very correctly and soberly set forth the results of worry in a single sentence. "I think I am learning more and more each year that all worry consumes, and to no purpose, just so much physical and mental strength that otherwise might be given to effective work." Hard work, with a peaceful, harmonious mind, will never kill any one; and when it is accompanied by serenity, hope and joy, it builds up the system and prolongs existence instead of shortening it; but worry kills, and not to stop it is slow but certain suicide as well as the destruction of much of the joy in the lives of one's best and closest friends. The victims all know the discomforts of it, yet in many cases their failure to stop the wor-

rying comes from disinclination to make the necessary effort. * * * The sooner and the more fully one recognizes that it is not an incident, but one's own thinking, which causes the trouble the better for one, because it will make the work of reform far less difficult. Man's dominion over his own thinking may be absolute, therefore he may set in motion a train of thoughts entirely distinct from those first suggested by the incident, and he may drive away the whole discordant troop as completely as he would burglars from his house or dogs from his sheepfold. * * * This mental discipline cannot be begun too soon, nor can it be exercised upon too insignificant conditions. As soon as the milder, incipient stages of the desire are observed the remedy should be unhesitatingly applied with determination and vigor. It should be done in the same way if the disease has progressed into the more extreme conditions, and one must necessarily be one's own surgeon, cutting off the offending thought without the slightest hesitation until, by persistent repetition of the operation, one becomes one's own master. Instead of paralyzing himself with the weak, self-indulgent thought that he cannot put out the worry, let man dismiss it as he would

an unwelcome intruder into his privacy. * * * Let him put up the sign over the entrance to his mind, "no loafers, beggars, nor thieves allowed here," and then relentlessly enforce the prohibition.

It will take a struggle at first, perhaps a square stand-up contest, perhaps a "seven years' war" * * * but it will be worth the effort however great that may be. To the person who excludes worry from his mind and destroys the mental habit the revolution * * * means freedom, comfort, happiness, health and a prolongation of life.

This training will do more than enable one to banish worry when it tries to invade the mind; it will establish such a mental condition that the discord will not begin, and the eggs that hatch the vultures of worry will never be laid. When the knowledge and practice of this method become universal, they will drive out all the "blue devils" that torment the imagination, exercise all the "spiritual obsession" that was ever heard about, and prevent any further increase in the population of the insane asylums of the world.

"To read, to think, to love, to pray—these are the things that make men happy."—RUSKIN.

We are in receipt of a catalogue of books along the lines of the New Thought, published or sold by the Purdy Publishing Co., 80 Dearborn Street, Douglas, Building, Chicago, Ill., which will give every one an excellent idea of all the books published on this subject. We call special attention to Mr. Dusenberry's book, "Daily Bread." Catalogue will be sent free to any address.

HAPPINESS

"Happiness is never far;
And always to be found."
'Tis in The Heights we find it
Where noble thoughts abound.
"What are The Heights? O tell me!"
I hear a soft voice call;
They are Peace, Good-will, Kindness,
And Love, greatest of all.

—N. J. P.

Spirituality the Basis of a Perfect Life

L. D. N. in "Bible Review"

MAN can do and be his best only by the exercise of his powers, or as he puts forth effort from the highest plane of being. To seek to centralize himself upon this plane should, therefore, be the first business of life; then the legitimate result or realization of every laudable ambition is within his reach. The development and perfection of all his powers, the complete mastery of self and attainment of personal supremacy in the kingdom of life, are his. "Seek first the kingdom of God," which means "spiritual power on earth," and all these things will be easily attained. Let no one for a moment indulge the thought that spirituality calls for the life of a "recluse," "asceticism," "mortification of the flesh," or any abnormal condition whatever.

Spirituality is the only real naturalism or true rationalism possible to man. Materialism and sensuality are as abnormal and distorting to true manhood as the opposite extremes of an austere fanaticism or a morbid sentimentalism, which too often pass for religion and true piety. God is Spirit, and the most natural Being in existence. All the joyous life of nature breaking forth in the beauty and fragrance of the flower, the song and charm of bird, and the spontaneous exuberance and delight of animal activity, are but the manifestations of his omnipotent cheer and perpetual inspiration in the life of his creation. When man comes into unity with God through unity with the spirit that is in himself, he, too, will be as spontaneously happy and exuberant as is the life of the flower or bird.

The self-denial which spirituality demands, is not the destruction of the flesh or its functions, but their subordination to and co-ordination with the spiritual nature. This insures temperance, chastity and the healthful and vigorous activity and hearty enjoyment of every function of soul and body, each in its own legitimate sphere, time, and place.

"To everything there is a season, and a time to every purpose under the heaven." "Render to Caesar the things that are Caesar's, and to God the things that are God's." As in physical healing we have to recognize the healing power of God in the life—which is always one with his life—and turning from all thought of disease, unite with that power in desire and faith to secure the immediate healing of the body, so in spiritual illumination and guidance, we have only to recognize the light of God in our spirit—which is always one with him—and withdrawing from the external unite with the Spirit through desire and faith, to secure its immediate illumination and teaching. The seeker after psychic development may rest assured that to the extent to which the thought, desire and attention are withdrawn from all else and focalized in concentration upon any specific object in full recognition of the inner light, to that extent will the object be revealed. When the whole attention becomes absorbed in the act, the result will be perfect. This is a law of mind in its relation to spirit—which embodies all intelligence—as surely as it is a law that in its contact with the outer world through the senses,

it should perceive the externals of things. This law of inward illumination was revealed in that luminous saying of the Christ, so often quoted, "If thine eye be single thy whole body shall be full of light."

When this art of inwardly concentrating and uniting the mind with the Spirit is mastered, the initiate has taken his first step in the true spirit. He has then the ability not only to focalize the inner light upon all matters of legitimate inquiry and knowledge, but in the sincere desire to bless another, he may become at once into unobstructed spiritual presence and contact with the object of his desire, and focalize upon him the quickening, illuminating, comforting and healing powers of the spirit, and pray him, so to speak, into the realization of the desired blessing. Let two or more unite truly in the spirit for such a work, and the power will become absolute. The most marvelous and undreamed of possibilities await this united action in the spirit. The all-important principle of united spiritual action should not be forgotten, either in carrying forward the true work of the spiritual or efforts after the attainment of adeptship, associative effort being much more effective and rapid in results. United effort in any direction succeeds where individual effort often fails.

There is not only an increase of power from the union of numbers, but there is a stimulus and inspiration from the association which quickens and enhances the specific effort and power of each. It is better, therefore, that two or more earnest souls should unite in the spirit of brotherhood and mutual helpfulness, in these efforts of psychic culture and attainment of spiritual gifts. Had the disciples on the day of Pentecost been each by himself in separate and isolated prayer, that

mighty awakening and influx of spiritual life and power might not have taken place. They had been specifically instructed by the Master in this united and associated effort, and implicitly followed that instruction by meeting "with one accord, in one place." "Again, I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

When two or more truly unite in seeking this attainment of "spiritual power on earth," they practically become one soul of communion, and are united in that spirit which constitutes the unity of the Godhead, the "Holy Spirit," which makes all "perfect in one." In this unity of Spirit among themselves, they come into unity with God, with Christ and with the whole Brotherhood of the Spirit in God; and the power of God as manifest in the Christ, becomes at once manifest to and in each according to the measure of his faith and concentration.

A STORY BY TELEGRAPH

O. C. Sabin,

1329 M St., N. W., Washington, D. C.

Treat James Maurice Carter, grippe: mother Dora Clarke Carter.

JAMES S. CARTER.

Roswell, N. M., Jan. 18, 1909.

O. C. Sabin,

1329 M St., N. W., Washington, D. C.

Stop treatment. All well.

JAMES S. CARTER.

Roswell, N. M., Jan. 20, 1909.

Love—Faith—Will

Wm. E. Towne in "Nautilus"

IF YOU will to do your work and withhold your love, you are doing yourself an injury.

Will without love creates tension and hardness, while life is fluid and pliant.

Will becomes the letter that killeth. Love is the spirit which giveth life.

Will and love should always work side by side. One balances the other. Together they make for harmony. When divorced, life becomes a barren, cold, severe, hard, unendurable thing, or else is buried in a fire so fierce that it soon destroys.

Let your will and your love find a point of agreement, and then drive them side by side.

If you have some stern work ahead that you feel like shrinking from, try letting a little love go out to it along with your will. Are you not strengthened by the obstacles you encounter? Is it not true that only by using all your faculties can you preserve their natural strength? Why then shrink from the ordeal. Rather meet it with love as well as will.

The strength, calmness, security of the Universal Life Principle is yours to draw upon. You are living in a sea of life and strength. You need not tense your nerves and harden your muscles so desperately by the action of your personal will. By doing so you choke the currents of life, even as they spring within you. But relax, love, trust the life that lives in you, and the work ahead becomes easier.

Will is sustained by faith. Don't allow your faith to become swamped and crowded in the fierce rush of life.

As a child you had faith—all children do. That is why they are happy, light-hearted, free from care. They have rested on their long journey through the ages, and they have thrown off their burden of care, and doubt and the many beliefs of age with which they were shackled in their former life, and are entering upon a new morning of life, filled with the faith and courage which comes at the beginning of a new birth into new environment.

If you would be healthy and happy, cultivate the child attitude of faith. Cherish it rather than doubt. Draw apart, occasionally, from the seething currents of objective life and breathe and relax and commune with the silence until your faith springs anew.

Faith is born in the silence. It is renewed by relaxation and rest, accompanied by the proper mental attitude.

Keep the worries from your mind and cultivate only such thoughts as you desire to see manifested. It is because the mind is allowed to become obsessed by fear, by doubt, by a thousand groundless apprehensions that the love goes out of life and is replaced by will and the child life departs and the years bind instead of freeing.

Life ought to be a delightful journey towards freedom.

Taken as a whole I believe it is; but we

have vast ups and downs; we have so much needless pain and friction and unhappiness along the journey. And we create it all ourselves.

If your love is open to the Universal Life Principle it will flow in unto you. You will not doubt life. You will have faith. You will show forth health and harmony. You will not shrink back with fear nor curl up and grow bitter with doubt so long as you love the Spirit of Life. It would be absurd to doubt in the presence of Life. You can come into the presence of Life through faith, love and will. Do not seek it primarily outside yourself.

You are the one who is to decide

whether you will love or whether you will have, whether you will entertain doubt or faith. And you must *act* on your decision. No one can do this for you.

Don't try to feel your progress towards the realization of life.

The change goes on in your subconsciousness regardless of feeling, and when you try to *feel* results you create tension, and this keeps away just the condition you want to induce.

Elbert Hubbard's advice to "quit feeling of your feelings" is exceptionally apt.

Try it. And *have faith*. Get faith, if you haven't got it. Go by yourself, keep silent and wait for faith to rise.

Growing Better

The world is growing better, no matter what they say,
 And the light is growing stronger of a radiant, new-born clay,
 And the world is growing kinder, each day more plain I see
 The great eternal purpose working out what is to be,
 And I know that sin and sorrow from our earth will disappear,
 And I know that joy and gladness will take the place of doubt and fear,
 And I know that ere Death lingers, when a conscious soul cries, "Stay!
 Even you, O Death, I fear not; I am Master, go your way."
 And I know, as we grow wiser, we shall learn the law of life
 That love brings all things to us. Nothing good can come through strife.
 We are slowly, surely learning what the Master came to tell,
 That the Kingdom is within us, in the heart where Love doth dwell,
 Yes, the world is growing better, kinder, wiser, day by day;
 And the weary, heavy laden, find more helpers on the way.
 Courage, then, O earnest workers, sow thy seed with lavish hand!
 Wait the harvest! Hear the anthem! Peace on earth, good will to man.

—*The Character Builder.*

"Be not afraid—as your days, so shall your strength be," for the love that laid the burden made the back.—*Bolton Hall.*

But one day all men will be lovers; and every calamity will be dissolved in universal sunshine.—*Emerson.*

Preparation

COMMENCE each day by giving thanks to Almighty God as soon as you awaken. Strive to be worthy of His care, and also of the blessings you have received. (To be worthy of a blessing is the proper way to ask for it.) Declare God's peace on all your household. Put everything into his care for the day, and *know* your prayer will be answered. Asking without faith is asking amiss when dealing with God. You must ask believing you have received. (Matt. 21:22 and Mark 11:24.) The prayer that is not free from doubt is unheard. Resolve to see or take cognizance of nothing but good in all persons you may meet during the day. Mentally ask God's blessing on all you meet. Think of all of God's creatures, both human and animal, as good, because he made them. If during the day you see discordant actions or hear angry words, declare God's peace at once in the words of the prophet Isaiah (eleventh chapter), who says, "And they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Realize that God's holy mountain is any place where his Truth is known and demonstrated. You can make any place holy by knowing God will answer your prayer in sending the peace you ask for. To ask, "believing we have received," changes our prayer from an entreaty into a declaration—confirming our faith and destroying our doubts. In the midst of any discordant conditions, declare God's power and presence, and peace will come at once. "In everything give thanks: for this is the will of God

concerning you." (I. Thess. 5:18.) When asking anything of God always let your fervent thanks accompany your desire; and you will learn that it strengthens your faith to thank him in advance.

There are few, if any, churches that teach the Truth with the signs following which Jesus says "shall follow them that believe." You will find it necessary to part with your church if any part of its teachings ignores or denies the risen, healing Christ. You can do this without strife. You will simply drop unprovable theology, and take up demonstrable Divine Truth—drop man's ideas to take up God's ideas—leave the uncertain councils of man, and entrench yourself behind the perfect wisdom of God. You will lose nothing, but gain indescribable joy and happiness. You may be censured and criticised by some of your neighbors, but you must forgive them and overcome all evil with good. Do not allow yourself to be drawn into useless arguments or "doubtful disputations," but pray for the true Light before you reply to any person who questions your understanding. Do not depend on man-made wisdom to explain your interpretation of Truth. Remember your wisdom will flee from you the instant you become angry. If you are in perfect harmony with God, you are in direct communication with his inexhaustible supply of wisdom, which you will be permitted to use as long as you "continue in his word," and are doing his work in the way that is acceptable to him. Never cast your pearls before swine by attempting to teach the Truth to those who deny it, and are not ready for it.

"Be ready always to give an answer to every man that asketh you a reason for the hope that is in you" (I. Peter 3:15). but first be sure your answer comes from God, and pray that it will be a light to him who questions you. When words are of no avail in answering those who refuse to believe, remain silent and let your actions prove you are living consistently

the desires of your prayers. Never censure or criticise any one. Do not listen to those who indulge in gossip, and turn away from scandal as you would a fierce fire, but remember you must continue to love, and pray for the deluded victims who believe there is pleasure in these errors. Love every creature that God creates.—H. D. Jenkins, in *The Shepherd*.

Prayer

PRAYER is the force, or power, that keeps the channel open between our Father, God, and us, his children. We ask amiss when we do not obey the injunction. "When ye pray, believe that ye have received, and ye shall have it;" when we do not positively *know* that we already have what we ask for. Christ's injunction is, to pray with thanksgiving, praising God for bestowing more bountifully than we had asked. Thus "believing" and "thanksgiving" bring the answer to our prayers; they are the "affirmations." "I *know* in whom I have believed;" and "The Lord is my shepherd," are strong affirmations. They are prayers already granted.

God is the one Source of supply. The asking should be followed by accepting and using what we have asked for, with thanks that we have it. To illustrate this: A woman seventy-eight years of age, thought, that by the physical law, she naturally was losing her memory. When the effacing hand of age was one day more marked than ever before, as her mind seemed a blank, she went to her room requesting that she should not be disturbed; a strong will-power took possession, and when the door was shut and she was firmly seated, she spoke thus: "My mind is not of the gray matter of my

brain. Mind is from God—from this moment my memory will improve. I *will* remember dates, recall addresses more readily than when I was sixteen." Then "believing" and giving thanks, she used what her prayer had brought her, and committed to memory whatever was in prose or poetry particularly beautiful or helpful. She had been rather deficient when young in remembering numbers, but by the seventy-ninth birthday she could keep in mind for days together the pages of a book she wanted to call to the attention of a friend. As her firm "belief in God as the only Source" increased, her mental powers developed, till now, in her eighty-sixth year, they grow from month to month, and her reasoning is clearer and more logical than ever. Her great desire now is to lead others to pray, believing they receive, and rejoicing and using God's answers to prayers.

Does not this experience prove that it is the *knowing*—the strong affirmation of the belief—that brings the answer to prayer? There is no weak expression in the affirmation, "I shall not want." It is the expression of a positive faith. But it is not we who are to decide just *how* our prayers are to be answered. It must be, "Not my will, but thy will, be done." —Lucy W. Smith.

A SHINING FACE

"His face did shine."

Did you look in the glass this morning? Surely you did. What sort of a face did you see there? Did you look long and deeply into the eyes that gazed into your own?

Perhaps you saw an old face in that wonderful room through the looking glass. It may have been crowned with white hair, or perhaps the hair was all gone. Perhaps the face was adorned with brown hair, but a few white streaks were noted gathering about the temples. Again the faces you looked into may have been young. But was it a shining face?

Thank God for the shining faces we see in our homes and on our streets. A light of wondrous beauty shines within the heart and the face beams with love and kindness, pity and patience. Some of these faces that have shined upon us have gone from earth, but the luster of their countenance is a glorious memory to those who gaze upon them. The poet sings of the time when God shall lead him on till the night is gone—

"And with the morn those angel faces smile

Which I have loved long since, and lost awhile!"

What wondrous beauty must have shined in the face of Moses! And, too, the first martyr Stephen had a shining face as he caught a glimpse of the glorified Christ. But, oh, what a revelation had the apostles on the mount, when Jesus their Lord permitted something of his essential glory to burst forth from his earthly body!

My reader, if you will permit the Spirit of God to dwell within your body and mind, you, too, may have a shining face, making glad all who look upon it.

Remember, that your face is an index of your character. Seek a mirror and discover if you have a face that is dark and forbidding or one that is bright and winning.—C. R. Botsford, in *Lutheran Observer*.

Is it—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.

My God, I thank Thee, who hast made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right!

I thank Thee, too, that Thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us around,
That in the darkest spot on earth
Some love is found.

I thank Thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain;
So that earth's bliss may be our guide.
And not our chain.

—Adelaide A. Proctor.

Opportunity knocks once at each man's door, but if you, yourself, happen to be knocking when she calls you'll never hear her.—*Fra Elbertus*.

THE NEW HEALING

Can we do the things that Christ did? And have we shut away within the leaves of a book the directions that would have told us how for, lo! these nineteen hundred years? We are dusting our Bibles today with these questions on our lips. A mighty movement is unfolding. Science and religion have been traveling apart around an orbit that meets at last, and the world thrills at the union. Groping blindly in the dark, they have touched hands across a closing chasm. Feeling for an unknown force, Science says, "Psychology;" Religion murmurs, "Prayer;" and both breathe God.

Together they have found what is announced as a law of health and healing. A long while ago it was tersely pronounced in Galilee, "Ask and ye shall receive," by One who is said to have healed all their diseases. Only His church seemed to forget the greatest command of all He gave it, "The works that I do shall ye do also." And the art was lost, for centuries spoken of only as a miracle, a "wonder." Today it is being revived. It is manifest in three distinct phases, as Christian Science, as New Thought and as the Emmanuel Movement. "Psycho-therapy" is the comprehensive term that covers them all. Contemporaneously there has developed the science of psychology, lifting aloft a torch of knowledge that serves as an illumination to reduce the chance effort of all mental healing to direct method. Its discoveries have confounded the wisdom of the doctors. For a while they scoffed at its findings. Now they are ceasing to laugh and coming to learn. It is a remarkable movement, with the church on its knees in prayer, finding again the function that made its Founder famous. It marks the

awakening to the truth that has lain buried at the heart of Christianity. Plainly stated, it means that, if men who followed Christ in Galilee could heal the sick, men who follow him in New York and Boston and Chicago may heal the sick also. And as priest and clergymen lift their eyes from their Bibles, they see advancing from the mists of time the shadowy figure of Evolution. She is bringing another science to be added to the already accepted departments of human knowledge. "Make room!" she commands the rest. "And you," tapping Medical Therapy on the shoulder, "move down. Psycho-therapy comes here!"—*Mabel Potter Daggett, in the December Delineator.*

As thou sowest, thou shalt reap. Smite, and thou shalt smart; serve, and thou shalt be served. If you live and serve men, you cannot by any hiding or stratagem escape the remuneration.—*Emerson.*

The wealth and luxuriant abundance of Nature is a continual rebuke to man's penuriousness, fear and poverty.—*Ruth Bryman Ridges.*

MY WISH FOR YOU

What could I wish you more, dear friend.
Upon this Christmas morn,
Than that within your heart each day
The Christ of Hope be born?
That you may walk with courage strong
Though clouds hide heaven's blue;
And reach a hand to those less strong
Their courage to renew.
That you may be a light to all,
One whom God's life shines through:
Then all Love's kingdom shall be thine—
This is my wish for you.

—*Henry Victor Morgan.*

MISSION

If you are sighing for a lofty work,
 If great ambitions dominate your mind,
 Just watch yourself and see you do not
 shirk
 The common, little ways of being kind.

If you are dreaming of a future goal,
 When, crowned with glory, men shall
 own your power,
 Be careful that you let no struggling
 soul
 Go by unaided in the present hour.

If you are moved to pity for the earth,
 And long to aid it, do not look so high
 You pass some poor, dumb creature faint
 with thirst,
 All life is equal in the Eternal eye.

If you would help to make the wrong
 things right,
 Begin at home; there lies a life-time's
 toil,
 Weed your own garden fair for all men's
 sight
 Before you plan to fill another's toil.

God chooses his own leaders in the world,
 And from the rest he asks but willing
 hands;
 As mighty mountains into place are
 hurled,
 While patient tides may only shape the
 sands.

A FEW THINGS TO REMEMBER

That one cannot give to another what
 he has not received himself shows why
 so few would-be reformers leave so few
 good results behind them.

First let each reform himself, then to
 reform the world would be easy.

A pure man is like a spring of pure

water—welcomed by every weary traveler.

One of the first things to learn on the
 road to Perfect Happiness is that the
 other fellow and his family have FEEL-
 INGS.

When is a man on the sure road to
 trouble? When he is grabbing every-
 thing that comes in his path.

Every one loves a pure, lovable child.
 The same would be true of a grown-up
 person.

The man who respects himself wor-
 ships a respectable god and is a desira-
 ble citizen.

W. E. MAXEY.

UNITY

"There is an eternal law of justice ever
 present, ever active. It always has and
 always will balance the scales on the im-
 mutable side of justice."

We pass for what we are. Character
 teaches above our wills. Men imagine
 that they communicate their virtue or
 vice only by overt actions, and do not see
 that virtue or vice emit a breath every
 moment.—*Emerson*.

THE BEGGAR

I gave a beggar from my little store
 Of well-earned gold. He spent the shin-
 ing store
 And came again, and yet again, still cold
 And hungry as before.

I gave a thought and through that
 thought of mine
 He found himself the man, supreme, di-
 vine,
 Fed, clothed and crowned with blessings
 manifold,
 And now he begs no more.

MENTAL HOUSECLEANING.

Throw out cracked ideas and old rags of superstition, that match nothing in the new thought. Cast behind old memories that never will fit you again. Scrub up new conceptions. Polish your latest recognition. Root out silliness and deceit. Cart out indecision, which is junk. Sweep the cobwebs out of your brain. Take down the unnatural pictures hanging over the walls of your mind. Have for frescoes no hieroglyphics of the past. Open the windows of your soul and let the sweet, fresh air of understanding sweep through your being.

Prayer does not consist in words, but in actions; and the gods help him who helps himself. But he who expects that the gods should do for him that which he ought to accomplish for himself, does not know how to pray, and will be disappointed. Prayer means the rising up in our thoughts and aspirations to the highest ideal; if we do not rise up to it, we do not pray. If we expect our highest ideal to come down to us, we expect an absurdity and impossibility.—Franz Hartmann.

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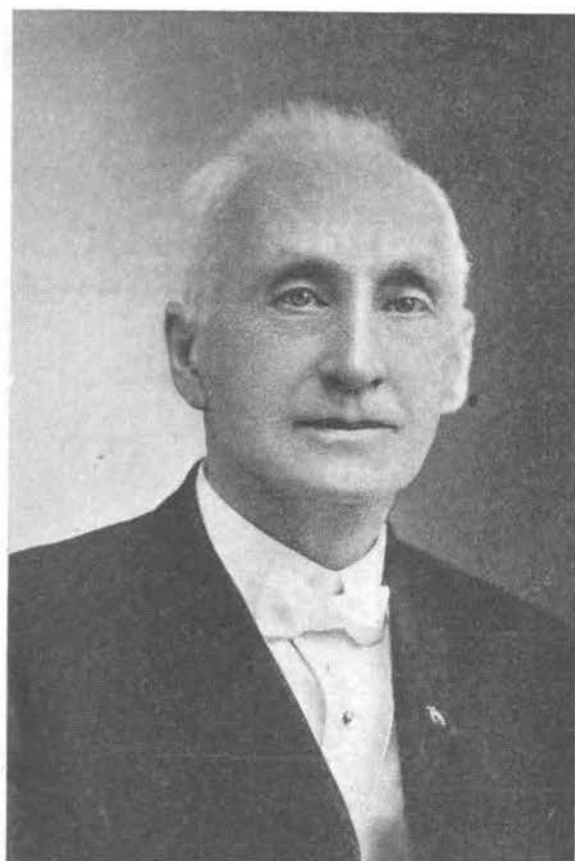
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There is many a sick woman in this country today with lips parched with fever, to whom the taste of fruit would be delicious, healing medicine, but she cannot have it because the money that should be hers has gone to the saloon; but no saloonkeeper's wife need go without such delicacies. Many a pitiful little voice in this country tonight will cry for milk that it cannot have because its father is a drunkard and impoverished in consequence; but no saloonkeeper's child need be without milk.—*Sacred Heart Review*.

TODAY

It's so easy to murmur, "I'll do it tomorrow"—it's so near, yet so far away; but postponement is often prophetic of sorrow—then why not do it today? "Tomorrow" is misty, is vague and uncertain, tho' the present is mirthful and gay; no human eye pierces the morrow's black curtain—so take hold and do it today. The future is made of our coming to-morrows—have faith in it, therefore, I say; but if you would make it secure against sorrows—then do your whole duty today.—G. W. Hatch.

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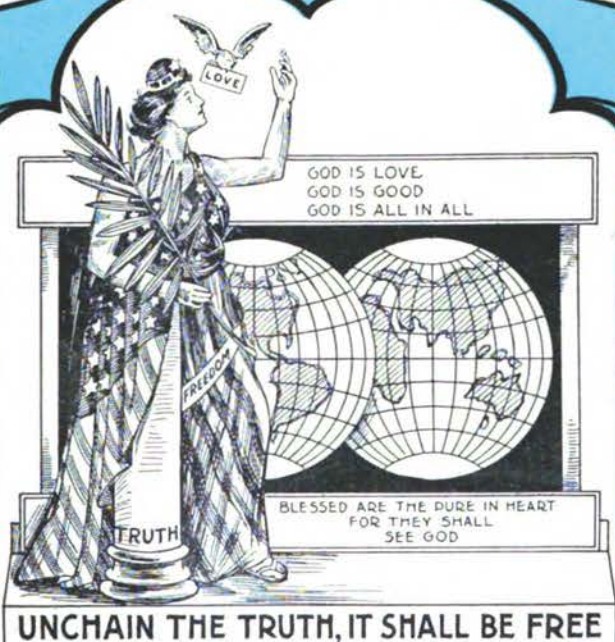
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Mar 3, 1909

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I Am
The
Vine

Jesus Christ

The
Way
The
Truth
and the
Life

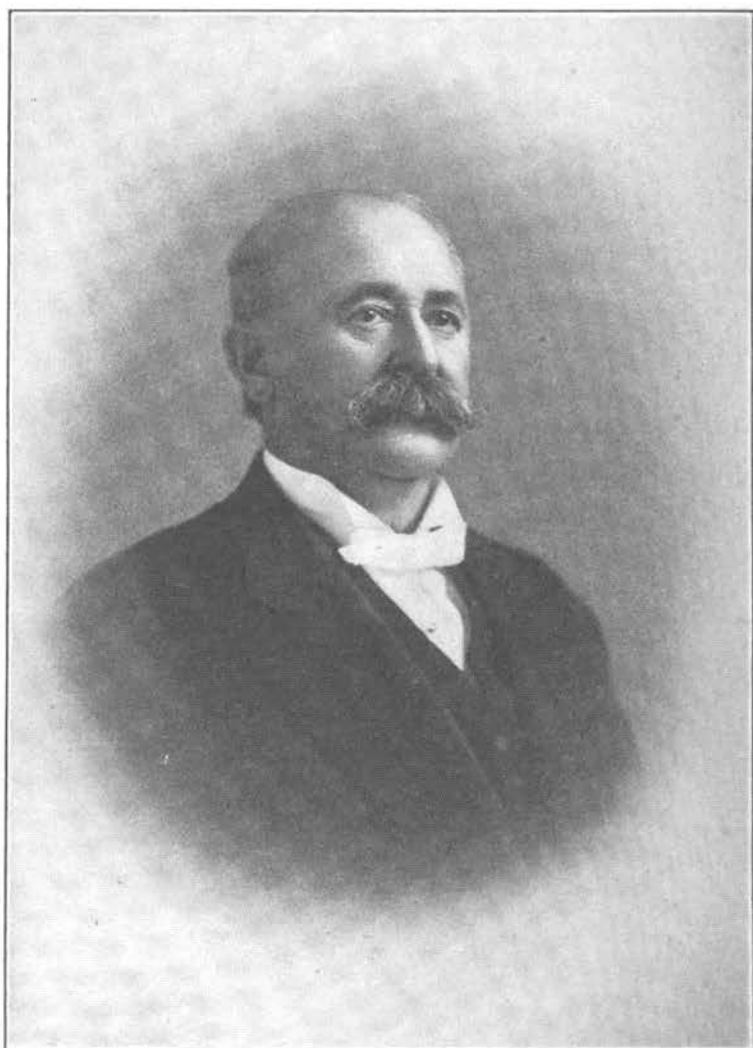
Our Savior

A MONTHLY MAGAZINE
OF
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Vol. XIV.

MARCH, 1909.

No. 6.



BISHOP OLIVER C. SABIN



VOLUME XIV.

WASHINGTON, D. C., MARCH 1909.

NUMBER 6.

The Truth Which Manumits

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

ONE would think that if it is true that here is a truth that manumits the world from all sorrow, trouble, sickness, want and, in fact, all of the so-called ills of life, the whole Christian world would be running after it with avidity, and would not be satisfied until they had obtained it. One would think that even the promise and even the show of fairness that we make, and of proof, would induce even the skeptical to study.

There is a society in this city, which has among its members some of our leading jurists, statesmen, ministers, the object purporting to be for the propagation of new religion, or something to that effect. Something over a year ago we issued a paper, in which several statements were made of healings that were quite startling in their appearance to the world; and they were located in

this city, most of them. I received a letter from the secretary of that society, calling attention to the cases, and wishing to call on me and make arrangements to verify the truthfulness of my statements. I immediately called him up by telephone as soon as I read his letter, telling him who I was and that I was very anxious to give him the testimony that he desired. Previous to that I had telephoned to the people in the city who had been healed, asking if they were willing he should call on them without my presence. They said they were not only willing, but very glad to give what information they possessed. I gave him the names of these persons and their addresses in the city and what they said, and told him that I hoped at an early date he could make it convenient to call on them and obtain their tes-

timony; and that while I had given only a few of the more than hundred of cases in the city of Washington and vicinity, I would be glad to supply him with any number of witnesses he desired to prove that God does through man heal the sick.

I heard nothing from him, and in the course of a few days I called to see him. I was met with anything but cordiality, dyspepsia being the offending guest that kept me out. But he promised that he would give the matter his earliest attention. I heard nothing from him thereafter until just a few days before my trip to the north this summer, when he called on me. He seemed to be feeling better. I gave him my books and I told him I had made arrangements with one of the Washington dailies to send a stenographer with us wherever he desired, and we would go and take the testimony of as many witnesses as he wanted to prove the proposition I alleged in the paper; that the paper had consented to take and publish the testimony, and we would take it up immediately after my return from the north.

I have never heard anything from the man since. I telephoned him and his wife answered the telephone, and I left a message for him, which message has been as yet unanswered.

Another eminent divine of this city told me that he would not believe that God heals the sick if he saw it with his own eyes. He is a member in high standing of the Methodist Episcopal church.

Now I say it is incomprehensible that people of good sense, people who are honest—because we cannot say that these people are not honest, it would be absurd—refuse to look into such mat-

ters. They are honest, and they are true to what they believe to be true; but they are so distorted with prejudice and with sheer ignorance in this thought that they will not study and find out.

We do not ask anybody to take our word for a solitary thing except that which we prove by indisputable facts. If a man were accused of crime and there was one-fiftieth part of the testimony given against him that I could furnish in favor of the proposition that God through man does heal the sick, he would be convinced without a dissenting vote by the jury upon the first ballot. And yet upon this they do not apparently consider human testimony worth anything. When I first came into this thought I did not believe a word of it. When I first commenced to study I was as pigheaded and as big a fool as anybody. Consequently, I have the greatest charity for everybody just like me as I then was. But after I found out it was true, and knew it to be true, my friends laughed at me, and called me a crank, if they did not call me a liar. But I would tell them, "You study a little while and you will be as big a crank and as big a fool and as great a liar as I, and they will call you a liar just as you are calling me."

I am talking plain this morning; and I want to say this, that nobody can sit down in his own consciousness and evolve from within this Truth that heals, or this Truth that makes him free. It comes through your education. You must be taught it, or you have to learn it for yourself. But you must learn it from books, from word of mouth, or from somebody who knows. The universal law of God Almighty has certain rules by which all the universe is governed. One is that we shall receive in

formation either through tradition or through history, or through the objective senses. There is no other way in the world to obtain it. You obtain wisdom; you obtain spiritual understanding through this answer in prayer, and we have to seek, ask and knock, in order to obtain it. You have to stand upon the one fact that one-half the world is ready to ask—we will call them beggars—one-half of the world is a set of beggars—and the other half are the ones that supply. In other words, all the universe, not only mankind, but the elements and everything connected with this phenomena of existence is an asking, and a giving, a want, and a supply; a seeking, and a finding.

You have to place yourself where you can obtain this. You have to seek to find it; you have to study; you have to learn. In all these propositions of course you have to be honest with yourself. You have to lay aside all prejudices; you have to be a seeker for the Truth. I tell my students, all of them, that any so-called Truth that is not susceptible of self-demonstration is not worth a snap. I do not care where you find it, whether it is in the Bible or in the Hagerstown almanac, if it purports to announce a Truth that is not susceptible of self-demonstration, I will have nothing to do with it.

You have to be broad in these matters. You have to have an idea and an understanding and a knowledge of the world and its laws; you have to know how the books were made and how the information came down to us. You have to have a general panoramic view of the whole creation, and since creation, with a full understanding of the philosophy and logic of these propositions.

Take the Bible as it comes down to us, you must believe every word of it. Every word of it is the plain word of God Almighty; and then on the other hand, people do not pretend to believe a word in it. Neither is right. The Bible is the greatest book in the world and enunciates the greatest truths, but there is a wonderful lot of error in the Bible. It was written by men, mark you. God Almighty does not write Bibles. He does not enunciate what shall go into a Bible. He leads and directs as you pray in answer to prayer, as you get yourself in line where the Truth will come to you. Then in answer to prayer you can enunciate the Truth, whether you be one of the translators of King James version, or whether you are a St. Augustine, or whether you simply are your own plain self; God Almighty has no favorites. We all receive that for which we ask in spirit and in Truth. Therefore do not be led by anything but the Truth, and take the system of finding out what that Truth is that Jesus Christ gave. His rule of interpretation is that by the fruit you shall know the tree—a good tree does not bring forth evil fruit, and vice versa. It is plain and simple. By the fruit you shall know. You reap in accordance with what you sow. There are wonderful axiomatic facts that lead you and guide you along the line that can't be disputed nor gain-said.

Now we have been teaching here for a number of weeks how to heal the sick. People who come and hear, and perhaps those who read, may take it as a pro forma performance. If you want fine rhetoric and beautiful sermons and artistic pulpit oratory, this is not the place to come to. We have nothing of that kind to give here because we have

something of vastly more importance. The churches are filled with finished speakers, and it is a great pleasure for me when I can go to hear them in their rhetorical flourishes; but I want to tell you, my friends, they are not giving out the truth that liberates the world. The Truth that liberates the world is the Truth that we are teaching. It is the Truth that makes you a master; and thank God they are coming to it to a certain degree. The Episcopal church, as I mentioned in one of my former lectures, are making great strides toward this fold, but they stop short in this vital point. They hold to the thought, so enunciated—I cannot believe that any of them believe it—that the doctor must be consulted, and that what he says is an incurable case they cannot treat. All such as that is balderdash. Nobody can believe that it is true. If God has anything to do with the healing of the sick, is there any shortening of his arm? How absurd it is!

But don't you see what a mighty force this doctor performance is? Look at this great international convention here, thousands of delegates from all over the world, the President of the United States addressed them, and that is only part and parcel of the machinery that runs throughout the nations, and then throughout the States, and then through the countries, in every part of the United States and Canada, and so far as I know throughout the civilized world. It is one

combined machine that is as close in its network as any wound ball of twine; and this business, or this Truth, means the destruction of that machine. There is no need to disguise the fact that when you get to that point where you understand this God-healing trust God Almighty and nothing else, and are properly enlightened upon this line that it obviates the necessity of any other outside help; but until that time comes the doctors and their medicines are doing a great deal of good. But the time will come when nothing but God Almighty Truth will be necessary.

I do not believe in the system that Mrs. Eddy approves with her healers by any means. I think often cases ought to have a physician for the good of their patients and the good of their church, and the good of the cause itself. But their views are different from mine. I am not criticizing them. I believe in following along the line of common sense as best you can. God Almighty will lead us as we go; and by and by when we get strong enough to stand alone we will stand alone, free from all outside aids and influences, and will trust divine power alone. That is the ultimate. That means the destruction of not only materia medica, but sickness, sorrow, death, poverty, and every kind of evil that is said to exist. It destroys all and makes us free. Now this is what we have here, that is what we have been teaching.

Happiest Moments

When we fully feel the happiness we have given another by some kind word or act.

Unhappiest Moments

When we fully feel the sorrow we have caused another by some unkind word or act.—W. E. Maxcy.

God Is

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I PROMISED tonight to teach you so that your prayers will be answered and how to heal the sick. In other words, I am to give you the germinal thought, the life thought, the vitalizing thought, of this so-called New Thought, or new Science. Obviously I will have to be very brief on these points; but every point upon which I touch is absolutely essential to your understanding in order that you may heal the sick, or make this prayer.

First, you must realize who God is. The reason that the orthodox churches and their prayers do not heal the sick, and cannot heal the sick, is that these churches have not the right conception of God. They are composed of honest, good people, but who have no idea of what God is. A person who believes in a personal God as I was raised to believe, a person sitting on a throne, making laws, forgiving this fellow that repented and that fellow that repented, and punishing this one and that one for the sins done in the body, cannot heal the sick, because these thoughts are not true. A basic thought of all healing is the knowledge and understanding of what we term God.

God is omnipresent. That means He is everywhere present, infinite. That means that He fills all space, the illimitable space in every direction, everywhere. God is center everywhere. There is no circumference, and there

can be none, because there is no end to infinite space. Now God is Life, and fills all this space and every article of life that we see manifested anywhere on the face of the earth or in the heavens or in the seas, or wherever it may be manifested is God manifest; and the life that is in you and propels the blood through your veins and enables you to move and act is God manifest. God is not a person, but God is a law, to speak plainly. He is a law of life. God has not life as you and I. We have life. God has not life. If God were dependent upon Life the same as you or I, then Life would be greater than He, because He would be dependent upon Life for his existence. Can't you see? But God is Life, the IT—Life.

Therefore God Life is omnipresent throughout all the universe; and we, His children, live, move and have our beings in Him, and we are filled with God Life. When we come to the understanding that this is true, then we know that God is good, that God is wisdom; that God is Mind; that God is power; all infinite; that God is All and in All, then we begin to come to the understanding of what God is.

That is the first thought we have to understand, this idea of what God is. They say, some people tell me, that this takes from them the sweetness known as God. It is because of their not understanding it. To me, God character, God

Good, God Law, God Love, is the sweetest thing in all the universe. There is nothing compared to it, and to me, this infinite Power, with the understanding that He is all and has all, and that it is all for me, fills my heart with love, and fills me with a desire not only to go to Him, but to do that which His law requires.

Jesus Christ came teaching the law of God. The law of God is Love. Christ came teaching what Love is. He is the first that ever gave us a Father God. He is the first that ever taught that God is Love. He is the first that ever taught that there is a future state for man, and that ultimately all would be saved. These Jewish ideas are great morals, good morals, beautiful thoughts, many of them; some of them are detestable, but the great majority of them are all right. So with many of the doctrines given out by the Brahmans thousands of years perhaps before the law of Moses was given out, teaching the same kind of theories almost word for word. Many of the laws of the book of Moses were in force in ancient countries; and the idea that God created a race, as He did Abraham, Isaac and Jacob, and raised them up so perfectly that His Son could come in amongst them and be received, is a perfect absurdity on its face, because if you had scraped the infernal regions with a horse rake, as Ben Tillman said one time, you could not have found a sorrier crowd. The Jews were no better than the ones around them, and oftentimes were a great deal worse; and yet Moses, Solomon and David and the prophets have handed down to us beautiful, beautiful truths that heal the sick by their repetition. There is no need to mince matters in this talk. If you want honeyed words that rake up your old

prejudices and pat you on the head and tell you you are right, and the ultimate is that you go off down into the grave, do not come here for them for I will not give them to you. I will give you the Truth. The Truth is plain and simple and you have to understand it.

Why are these churches filled with preachers, noble, intellectual giants, whose prayers have no more effect upon the healing of the sick than the song of the bird in the tree? It is because they do not understand the Truth. But I am here to give it to you, without varnish and without any covering.

The second thought you have to understand is: Who you are; or man. You are the image and likeness of infinite Life, infinite Love, infinite wisdom, infinite Mind, infinite power, and it fills you and you live in it and absorb it; and you have all because you are the heir of God Almighty. You have power and you have dominion. You have the power to command the elements; you have the power to speak the word and be obeyed. It is God within you that does the work.

Therefore, you cannot go before this tribunal that I am talking about and say, "I am a worm of the dust, hardly fit to make good timber for that infernal region," and kick yourself mentally all over this moral vineyard. That kind of praying is simply blackguarding, you may call it, the image and likeness of God. You have simply got to understand that you are God's child and that you are God's heir, and whatever God has belongs to you, and you have all of it that you can absorb.

Now just a word on the point of about how much you can have. We all stand in the sunshine; we all get the sunshine, free, all of it that we can absorb; every one that is in it has it; and

we have all that we can get; there is no diminution of the sunshine. And it is so with all of God's gifts. There is no diminution. Oftentimes prayers are made non-effective by our younger science people; their prayers are killed by their doubting. They will ask for something, and will say, "Now how is God going to give that to me?" Suppose the children of Israel, as they were wandering along in the desert, had held a meeting and declared by resolution that God could not send them down that manna and they were all going to starve to death if they did not go back to Egypt. Do you suppose any manna would have been sent? Do you suppose when Jesus told them to seat themselves by companies on the grass, and He took up the loaves and the fishes and made the prayer, that if those people had got up as one man and said, "You can't multiply them, it can't be done"—do you suppose it would have been done? It would have been unbelief and would have been destructive. If Jesus himself had had any doubts there would have been no possibility of success.

You are told that having put your hand to the plow you must not look back. When you come into this work you come into it with perfect faith and perfect trust in God Almighty.

The third fundamental that you have to understand is how to ask. You see these are the three points, and I hope I will get through in time to tell you how the asking is done. Now, being God's heir—you go right back to these fundamental principles—you have everything. Everything belongs to you; has been given to you, and you have it; and you have this power and this dominion. Suppose I ask for money, for health—it is the same all the way through—

suppose it is health. What do I do? I realize who I am; I realize to whom I pray; I realize what I already have. I live in infinite Life, I have perfect Love, I have perfect health through and through me; the perfect image and likeness of God Almighty cannot be sick; and this make-believe of sickness that comes before you is transitory and passes away, and it is not real and does not exist in reality except for an instant. When you apply the Truth to it the Truth destroys it and perfect health is manifest. I think of all these things, I understand them in my consciousness, and what do I say? I say "I have." I do not say, "God please give me." "I have perfect health; I have perfect strength; I have perfect vigor; I have perfect mind; I have perfect prosperity, all coming from God Almighty, the universal Father; and I thank Him and praise Him for all in the name of Jesus Christ, His Son."

Now go on and attend to your business and stop doubting. Stop asking whether God will give you this or that or whether He will not give it. Commit your ways unto God in that way and then trust. We are told by David and others that when we do this God will bring it to pass. All we have to do is to seek, ask and knock. That is pretty nearly the whole business except this: The prayer must come from a pure heart, and it must come from a person that is not filled with hatred. You can't come to God Almighty Good and ask for good unless you have a clean conscience and a clear bill of health on the subject of Love. It is as like the old principle of law, that if you get equity you must give equity. When you go to write a bill in chancery, one of the first things you do is to affirm the perfect white-

ness and perfection of your own part before you dare to ask anything from anybody else. It is so in this Truth. You come to God with a clean heart, filled with Love; you love all the world; there is not a person in it that you do not love. You do not dare to hate. Then you go to God and ask, and you will receive. Ask by affirming that you have.

In the old-fashioned prayers they ask God for everything from the book of Genesis to the book of Revelations, take in all the kingdoms of the earth, or part of them, and round it up with beautiful rhetoric. Those prayers, while they read nicely, and are beautiful to listen to, fall so flat that they never reach the roof of the house in which they are uttered.

You have to pray with the spirit and with the understanding. You have to pray with the understanding in the spirit of Love, in the spirit of Good, with the understanding of God, and of yourself and of how to pray. That looks simple. Do that from a pure heart and perfect faith, and God will answer you affirmatively every time unless that for which you ask is for some person that is not worthy to receive it. There is a time when the Spirit of God ceases to strive with man. You can heal some people a number of times, so I have seen in my experience; but by and by prayers have no effect over them; and I never think of ever attempting to offer a prayer for them after that. They have repulsed the spirit of God until the Spirit has ceased to strive with them. This spirit of God will go only to those who wish it.

That does not mean of course that everybody that is treated by us is even cognizant of such treatment, because we receive telegrams and cablegrams from all parts of the world to treat this or

that person, and oftentimes more that way than any other, the person for whom the treatment is asked has gone beyond the point where he is able to ask. Oftentimes he has lost consciousness. In this case there are certain persons who ask that have the right to ask, and the cup of cold water is extended and the healing of God Almighty Love takes effect.

Now, mark you, in this healing no personality counts; it is no great big man, so-called, in the world, a book writer, or a man or woman of large reputation and world-wide acquaintance. That has nothing to do with it. It is the God Almighty Truth that does the work. I oftentimes have seen the most beautiful healings done by the little babes in the Thought who had hardly sense enough to lisp forth the loving thought of universal perfection. But when they did that have what beautiful demonstrations you see!

I say to you, my friends, tonight, not to be discouraged. This beautiful thought comes to you most splendidly when you are a little one in the fold. I remember some of the most beautiful healings I ever did were before I had this perfect realization. It seems as though this Universal Good takes you by the hand and leads you up if your heart is right and you desire to climb, and your heart is a prayer and your thoughts are a constant prayer to go forward and onward. When this is true you will be led until the fruition of your thoughts will be accomplished.

You must always remember that thought is a creative power. Take the person who thinks he is going to be sick. The thought creates the sickness, and he will get it. I knew a woman who said she was going to die of cancer; she almost fixed the year of her

death; she said her folks never went over a certain age. She died of cancer. The thought had been held for years, but it brought the cancer and furnished the victim.

Take a person afraid of becoming poor. That thought dwells with him and is with him. It creates poverty; he gets that which he thinks. On the other hand, take the man or the boy or the woman, or the scholar, or the professional man or woman, whatever he may be, who has a towering ambition, whose desire is to excel; whose thoughts go in that direction; who believes in himself; who believes in his own success. In ninety-nine cases out of one hundred, if not more, these people do succeed; and I doubt if ever one would make a failure unless he doubted and failed. You must

not doubt. Even though the clouds be lowering, and it looks as though the thunder peals would crush you, stand up and speak the word; denounce them and command them to be still, in the name of Jesus Christ, and see how quickly they vanish and go away. I have seen it dozens of times. I have seen the storms upon the seas and upon the land dispelled by the spoken word of God Almighty through man. You have the power and you have the dominion; but you have to be brave; you have to know; and you have to act; and you have to practice what you know.

Remember, eternal vigilance is the only thing that gives you success in this work, as in every other avenue of human endeavor.

Dont's

MR. E. BENJAMIN ANDREWS, of the University of Nebraska, advanced a few don'ts in his recent lecture at the University of Chicago which, if heeded by parents raising children and by educators in general, would in time do away with "God-fearing" men and women. Here are some of them:

Don't teach your children to fear God.

Don't make your children memorize long passages of Scripture.

Don't teach them the doctrine of eternal damnation.

Don't muddle their brains with the theory of original sin.

Don't scare them with the devil.

Don't discuss with them whether they are to be justified by faith alone or by faith and works.

Don't worry them about baptism.

Don't puzzle them with the doctrine of predestination and free will.

Above all, don't teach them that they have any better chances of heaven than the little Baptist children or the little Methodist children or the little Presbyterian children—whichever the case may be—across the way.

Teach them ethics. Instil in them the principles of right and wrong. Let them read the beautiful and poetic parts of the Bible as long as they are interested in them. Tell them the simple facts as they are interested in them. Tell them the simple facts of the story of Christ. These things, said Dr. Andrews, constitute all that is essential in the training of the child.

The Beauty of the World.

Dr. M. L. Gates in the "Liberator"

THERE is beauty that is deeper than the skin, a beauty that reveals itself through the most irregular features, and that cannot be hidden by the roughest cuticle. It is the beauty that comes from the inner life—the beauty of the soul.

The beautiful soul sees only the good in every one and everything; it refuses to see or dwell upon the dark side of any subject, however it may be presented.

What does it avail a man though he has the form of an Apollo or the face of an Adonis, if jealousy or suspicion, hatred or malice cast their gloom upon the countenance? Though a woman have a complexion that vies with the rose, and a carriage that combines grace, vitality and exuberant life, what is the value of these possessions if a hideous blackness of soul shows through them, disclosing an ugliness that cannot be hid by all the natural graces, even with an added superficial veneering of culture.

Which would you be, a Mr. Hyde, repelling, discouraging and dampening the enthusiasm of every one about you, or Dr. Jekyll, awakening to renewed life the best there is in those with whom you come in contact? You must assume one of these two roles, to a greater or less degree. Although you may be unconscious of the part you are playing, but you must be either an optimist or a pessimist.

Two men were once traveling along a way that thousands had trod before

them. One constantly grumbled about the hardships of the journey. The heat fatigued him; the dust was unpleasant. Occasionally he stumbled over a block or a stone, each of which he collected and carried with him to show to other travelers who chanced to overtake him, and to whom he invariably recounted his sufferings. At length, staggering beneath his burdens he fell exhausted by the wayside. The other man rejoiced in the bright sunshine, the songs of the birds and the beautiful flowers that fringed the way. The journey was a constant source of enjoyment to him, and before he was aware of it he had reached the end, happy and contented to the last.

There is no place in society for disagreeable men or women. They may be tolerated because of their connections, but none seek them and they know nothing of the friendships that sweeten life.

The wife that greets her husband with a smile when he comes home in the evening, and leaves a smile to refresh his memory when he goes away in the morning, is filling her home with greater riches than gold can buy.

Do not search for the cause of unhappiness in the things about you, for all happiness lies within. Search for it, and you will find it.

To those who have found the good within, all things are good.

The world without is thrice beautiful to him who has discovered the beauty of the world within.

Money Getting

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE subject of our teaching this morning embraces what we term money-getting. Since the earliest history of man there has been some system of transfer of the ownership of property; a giving on the one side and a receiving on the other—transfer for what was termed a consideration. Before money was coined it was barter. It was barter among the wild tribes of the American Indians. It is barter among the uncivilized tribes of Africa. Whenever you find man in an uncivilized condition, barter instead of money is used.

Intrinsically money has the value given to it by common consent, established by law or universal custom. Gold, for instance, has a value, a uniform value throughout all the world because it is the universally recognized standard of so-called value. Silver used to have a value of that kind until they got the best of it and downed it, and it went down with Mr. Bryan and a lot of the rest of us that fought for silver.

The Bible tells us that it is harder for a rich man to get into the kingdom of heaven than it is for a camel to go through the eye of a needle. To properly understand that text of Scripture we are told that there was a place, I think it was in Egypt, where a camel had to get down on all-fours and crawl through a hole, and it took a great deal of labor to get through, and that place was called the eye of the needle. Whether that be so or not I am not thoroughly ad-

vised, but the Kingdom of Heaven is something that we can understand because our Savior has told us what it is. It is the kingdom of harmony; it is a kingdom of righteousness; it is a condition of perfection in the mind; and it is within us. When they asked our Savior where it was, he said, "You can't say here it is or there it is. You cannot look at it and say you see it. It is not a place; but the kingdom of heaven is within you"; meaning it is a condition of mind.

Take the rich man who has accumulated a great fortune—and many fortunes have been accumulated through very questionable means and methods—it would be pretty hard for that man to get his mind into a condition of harmony, harmony with perfect right. There is only one rule by which we can measure, and that is the rule by which we would measure ourselves, if we were in that condition. The Bible says that you must do unto others as you would have others do unto you. I think you should go a little farther. I think you should go just this much farther, and do unto others as you would do unto yourself under like circumstances. That is loving your brother as you do yourself. I might not permit myself to accept of my brother things that I would be very glad to give him, and that he would need, but I would not permit myself to accept them. The measure is, What I want, give to him.

Now it is not necessary for a Christian to be long-faced, to be mean and stingy. On the contrary, all of these things go against him. We have a religion. If it means anything, it means happiness; it means enjoyment; it means basking in the sunshine of God Almighty Good; it means the perfect realization of who we are, sons and daughters of God Almighty; that we are His heirs. That being true it means that all that is belongs to us, and each and every one of us is entitled to all that he can absorb, as we absorb the sunshine. All of us may stand in the sunshine and receive all of it that we can absorb, and the sunshine is not diminished. And so it is with God Almighty plenty. All of us can have everything we want, and yet the universal storehouse is not diminished by one iota. Now it is the realization of these things that gives us the power to command. In addition, as I have told you in previous lectures, we have to understand what God is. We are powerless so long as we believe that God is a person sitting upon a throne, a personal being, subject to measurement. I do not care how big a rope it would take to go around him, or how little; it would be the same if it took a hundred million miles to go around Him, as if it were two inches, because there is absolutely no such thing as limitation on either side. God Almighty is omnipresent, and He cannot be omnipresent in bodily form.

We are further told that God Almighty is Spirit, omnipresent Spirit, infinite Spirit. Infinite means without measurement, without boundary, infinity, forever and forever. No measurement can be placed upon it.

But God Almighty is Life, infinite Life; that is all Life. All the Life there is

is God Almighty manifest. Now, mark you, it is not that God has life as we have life. We have life and when that life is withdrawn it is what we call death. But God Almighty is Life. If He simply had Life He would be dependent upon Life, and when Life was withdrawn from Him He would be dead. But God Almighty Life is the power that we recognize as our Father; and when we come to God Almighty Life, realizing that it is infinite, omnipresent, everywhere, then we claim according to our vested rights, charter rights, you might term them, our own. "I have money; I have all the blessings that God Almighty has, and they belong to me; and they are mine, and they are mine now; and I thank God Almighty for it in the name of Jesus Christ." That is the prayer that brings your realization.

What I mean by realization is this: I mean this on-coming flood of prosperity that belongs to every one who believes. I do not mean for you to offer that prayer, and then sit down and begin to figure how God Almighty power can't give that to you. That is none of your business. You have nothing to do with the answering of the prayer. Now, mark you, the very moment that you settle yourself down in your consciousness and begin to figure how God can, or how God can't, you are then usurping the power of Infinity, your prayer is worthless and you will never receive any answer.

Ordinarily the prayer of petition is worthless, "Please, Father, give?" It belongs to you already and you have it, and all you have to do is to affirm what you have and your rights; and commit your ways unto the Lord and trust and he will bring it to pass.

When you pray, for instance, or I

pray, "God, please give me this watch," the prayer is a mockery, a prayer without the understanding. The proper prayer is, "I have that watch, and, O God Almighty, I thank thee for it." It does not make any difference whether the watch is manifest in sight or not. It belongs to me and I have it, and I thank God for it." And it is so with everything else you have. You have all the world and the fulness thereof, and it comes from the Father of Light, from whom comes every good and perfect gift. He is the one from whom we receive all; and the way for us to obtain that is to make this prayer of the understanding of what our rights are and of whom we ask; and then commit our ways unto the Lord and go on and attend to our business and see the good things come in to us.

You never saw a person in the world who has this science properly that is in want. Not at all. This thing of hoarding money, so far as I am concerned, is a farce. I do not care for it. Why? Because there is my bank. I have it, universal, and all I have to do is to draw on that bank; and in drawing I make my realization and my prayer and my checks are answered, honored and paid.

Our Savior said to not hoard where moth and rust corrupt and thieves break through and steal. Sufficient unto the day is the want, or the evil, or whatever it is. Every day provides for itself. Take the last ten verses of the 6th chapter of Matthew. He gives you therein a complete mode by which you can demonstrate this money question to a scientific fact. It goes on and tells you first that you cannot serve God and mammon. In other words, you cannot be delving for the Almighty dollar and working for it, and at the same time

obey, giving your heart and soul to God Almighty and His work; you will either hate the one, and love the other, or hold to the one and despise the other. You cannot serve God and mammon. He goes on and discusses it and argues it with his disciples, and compares them with the birds of the air. They sow not, neither do they gather into barns; yet God feeds them; and He says how much more important are you than the birds? And look at the lilies of the field, how beautiful they are, and even Solomon with all his magnificence was not arrayed like one of these.

Then why do you worry about what you are going to wear? God will supply you. You are of much more importance than the lilies of the field. After arguing the matter He gives them the rule, Seek ye first the kingdom of God, and His righteousness; seek ye first the kingdom of Good.

The word "God" is a Greek word that means good. The Deity is known by nearly, if not quite, a hundred names, and this word "God" was adopted by our translators to mean this universal Good. Seek ye the kingdom of Good and its rightness. In other words, seek to do right. Square yourself along the lines of brotherly love. Be brave enough to do right. Be brave enough to be honest. Be brave enough to love your brother as you love yourself. Be brave enough to be free and liberal in your heart, and then God Almighty will give you all.

There never was a person on the face of the earth who closed up his heart and was pinchback and stingy and mean that ever received this God Almighty blessing. Some of them get money, but they are always poor on their hearts. They are poor in their consciousness. They are fearful of the future. It is only the

liberal heart and the liberal hand that receive in accordance with that which he sows. You will reap as you sow.

The old hackneyed sermon that I used to hear so often in when I was in the orthodox churches from the text, "God loveth a cheerful giver," is true, because a cheerful giver sows cheerfully and he reaps cheerfully. He sows liberally and he reaps liberally.

I have often thought of the man, George Mueller, a German student, who went to England to be a minister to the Jews in Constantinople, and through some hitch did not take that place, and went to Bristol, England, and established himself in a little church there as its pastor for fifty-two pounds a year. After being there two years he concluded in his conscience that it was not right for him to receive money from people. He did not believe that it was right for him to preach to the people and agree that they should pay him so much. He concluded that he would from that time henceforth and forever trust God Almighty for his money, and would never ask a human being for money; and he went on and carried it out. The result was that his salary was increased more than threefold the first year, and he went on and established a number of night schools and a number of orphan asylums, and from all parts of the civilized world money rolled in to George Mueller, and he carried on his great educational work. That I believe is the only proper way—trust God Almighty and nobody else.

I would never go to anybody for a cent under any circumstance. I will never permit any congregation to pay me for any work I do for them. I am not making any laws for others, but I am simply giving you what I believe is the

God Almighty plan. If you want money go to the Reservoir and there claim your own, and trust, and there never will be any lack, and there never is any lack.

You do not have to dress like a beggar, nor eat offal in order to live and have people support you. I would simply quit this pulpit and quit this work instantly if I had to depend upon the good will of any human being on the face of the earth for any portion of my subsistence. I would quit it and go into some other line of business.

I tell you there is only one way to live, and that is to live in perfect trust in God. If you do that you never can fail. If you fail to do that you fail in the degree that you are a failure in the other.

This is the law of universal retribution. The whole world, the whole universe, not only of men, but of all the phenomena of Life is divided into two great divisions. On the one hand, I ask, I am continually asking. I want all of the necessities. On the other hand comes your supply. Here are your wants, and here is every thing you ask for, and the two combined makes universal harmony in the kingdom of Almighty Good: and if you will form yourself into that line or the other as we variously do, we know that harmony on the dead level covers all with which we have anything to do, and God Almighty Good reigns supreme.

This is a very simple lesson; it is a very practical lesson; and it is a lesson that will demonstrate itself if you try it.

How near a man has approached God may be seen from how close he reaches his fellows.—*E. E. Purinton.*

A Beautiful Thought and Treatment

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

AT the expense of holding you three or four or five minutes I want to speak just one moment in regard to the beautiful thought that Dr. Trimmer has so forcibly brought to the forefront, this universal law. As I remarked this morning the whole universe is divided into two great parts. One is an asking; the other is a receiving, or giving; asking, giving; want, supply. It is governed by these invisible laws that he has been describing to you; and no one knows or can answer why, except through the one general answer that Universal Good, universal Life, Aum, God, or Jehovah, knows all, does all, gives all and supplies all.

Now when I first came into this Thought, and after I became convinced that it was true, and after its demonstrations had been given to me through proper realizations, my constant cry in my heart to universal Life was for more wisdom, for more understanding, that I might be placed in such a position that I could give to the world this great Truth which manumits all mankind; and that was my constant prayer.

Educated as my brother was as a lawyer, I had retired from practice upon a competency in every way. I cared nothing for the favors of humanity; and yet there was this burning desire to go out and do good. The result was that my work was given to me from the universal Supply. I was as much commanded to go forth and write and preach

and teach as if it had been given to me by the word of voice; and as proof that my work was from this Higher, this invisible Power, such men as this throughout the civilized world, by the assistance of my writings have been led into this Truth, and are enabled to talk along the lines of these thoughts. It all came from study and from the prayer of the realization.

Dr. Trimmer was led to read my books by seeing a little pamphlet of mine. He came to see me and stated that he was a lawyer; and being one of his kind, I have a fellow feeling for my brothers of the profession, believing them to be in the majority a very high-toned class of people; high in their morals; high in their intellect; and high in their honesty. The result of his reading thereafter and of his going through a class was that he was convinced of the Truth. It took hold of him, and now he demonstrates these truths as well as anybody.

I say these things make me feel grateful to God Almighty that He has enabled me in a small degree to do that which needs so much to be done; and as our Savior told His disciples, as He looked over the world and saw its dying condition, want, ignorance, cruelty, poverty and everything that under the so-called laws of nature seemed to have possession of the whole world, and in His great heart He cried out, "The harvest truly is great, but the laborers are few." And it is so with us today. Here

is a world to be lifted up; here is a world to be taught; and you can no more learn this science without study than you can learn the science of mathematics. It is only by application along the lines of logical and philosophical research that you can understand these God-hidden truths. But when the gates are lifted and your eyes are opened, you have no more doubt of affirming the Truth that God Almighty Love exists throughout the entire universe than you do of bringing forth the simple demonstration that two and two makes four. One is just as plain as the other and one is just as susceptible of self-demonstration as the other. It is a truth that demonstrates itself, as all truth does.

In closing our services we always give what we call a treatment. Treatment simply means prayer; the prayer of the understanding; the prayer of the understanding of these hidden laws; and when we come to this great power and give that treatment, or make these requests, in accordance with scientific rules, we know we are going to receive an affirmative answer, just as well as we know that water seeks its level in the sea. There is and can be no failure. Where conditions are perfect results must be positive.

The realization of the allness of Spirit, the allness of Life, omnipresent, filling not only this room, this country, this world, but the infinity of worlds without end in all directions, Life, eternal, omnipresent, Life, center everywhere, circumference nowhere. And so with Love, and Good, and Wisdom, and Power.

Now we realize these things in our consciousness, and we come to God and we pray. Now let us realize for a

moment these truths and see if we can't all receive a blessing from this universal Reservoir of universal Good.

PRAYER.

God Almighty Life fills each of us here and now with wisdom and spiritual understanding and gives to each of us the blessings of life, and fills our hearts with perfect love for God and Good and our fellow as ourselves; destroys all fear in our consciousness of the so-called laws of life; drives out all fear and all thought of sickness; and we realize that we are the image and likeness of eternal Life, and must be the image and likeness of eternal Love; and we realize in our consciousness that there is no such thing as evil; that God is All and God is Good, and there can be no opposite. Therefore we have good; we have happiness; we have contentment; we have power; and we have strength; we have youth; we have beauty, and God Almighty's cornucopia of plenty is opened upon us; we have prosperity and success in every department of life; and we thank thee, our Father and our God, for these blessed gifts; we thank thee for these blessed truths; we thank thee that we are thy heirs; we thank thee that we know whence it comes, from thee, the Father of Good, "with whom is no variableness, neither shadow of turning;" and to whom we look for all, and we thank thee and praise thee for all in the name of Jesus Christ. Amen.

SONG.

Infinite Love goes with each of us to our places of abode, surrounds our homes and our places of abode with happiness; drives out all discord; drives

out all fear of so-called diseases; drives out all thought of sorrow; drives out all fear of want, and gives us harmony, not only in our consciousness but in our surroundings and in the families with

which we live. There can be nothing go with us but perfect good and perfect love; and we thank thee, our Father, and our God, for all in the name of Jesus Christ. Amen.

Rest

Lucia Noble

WHAT a beautiful word it is, so full of meaning, if we only would rightly interpret it. Men seem to understand it better than women. When a man goes for an outing, he usually leaves everything behind him, enjoys his rest and returns home or to his business refreshed. Women, generally speaking, I am sorry to say, ever find real or imaginary things to fuss and worry about. It is so needless, useless, and wearisome, while there is absolutely no rest to be had where such people are. They are too selfish, or too something to rest themselves, and will not allow anyone else to do so. The next time, my good female friend, you get ready to go anywhere, if it is only to a matinee, make up your mind to go, array yourselves and start out with the full intention of enjoying the whole thing. Cast off for the time all anxiety. Yes you can! And do not feel that you are stealing time, for that is also tiresome. The habit of hurry, scurry, worry will undermine the strongest constitution. What is gained by it? Nothing good at all. Careworn faces and tired, excited nerves result. That means eventually the cross and fretful woman. A woman with a family and house to look after has plenty to do, whether she has servants

or not, but no matter what is her station in life, she can rest if she will and not necessarily by lying down for an hour or two, there are other ways of doing it. For instance, suppose she has a lot of mending to do, well then she should first of all sit in the most comfortable chair in the house, throw back her head, close the eyes, relax every muscle, let the hands lie carelessly in the lap, and as far as possible forget for the moment everybody, and everything; just be passive and REST. Then the work is done easily. When persons try to rest they should be alone. There are times when silence is golden. A book or a little fancy work sometimes are a means of rest and diversion, anything that will bring a change of thought, and take a woman out of ruts and away from herself. If, my dear sisters, you will try this simple method, you will find what can be accomplished. Note the various expressions on the faces of the women you pass in the stores, cars, streets, and public places in general—tired, dragged and weary. Only occasionally a smiling, placid restful countenance we notice; and then how quickly we take a second look. Why? Because it is such a treat and gives us such a feeling of comfort, peace and cheer.—*Practical Ideals.*

For A Day

Take a little dash of water cold,
And a little leaven of prayer,
And a little bit of sunshine gold,
Dissolved in the morning air.

Add to your meal some merriment;
And a thought for kith and kin;
And then as your prime ingredient,
A plenty of work thrown in.

Now spice it all with essence of love,
And a little whiff of play;
Let a wise old book and a glance above,
Complete the well-made day.

Selfhood vs. Selfishness

The first step that causes man to expand and grow is the very reaching out to things beyond himself. The first lesson that the child learns from its mother is one of unselfishness and the first time that the child in its response shows that it appreciates that mother's care; that soothing unequalled effect of the solace that the mother's hand or voice can give, it is reaching beyond itself; it is manifesting inherent selfhood.

We speak of the great, broad principle of love as the adhesive power of the universe. It holds things together; which is the one great convincing point of the omnipresence of the Creator. God so loves the whole universe of created things that He in His very presence permeates and fills every part of it. He gives His very presence to it and fills it with all His presence, and this presence is holding things together. The greatest enjoyment life has, is giving of itself to something else, and there we have the great principle of love.—S. A. Weltmer, in *Weltmer's Magazine*.

A Wholesome Medicine is Cheer

And Hope a tonic strong;
He conquers all who conquers Fear,
And shall his days prolong.

A happy heart, a cheerful lip,
Contagious health bestow;
As honey bees their sweetness sip
From fragrant flowers that blow.

Who lives in Love's enchanted hall,
Where Fear nor Sorrow stalk,
The melodies of Peace o'er all
Shall hear though men may mock.

A thousand years are as a day
To him who trusts the Truth;
Who shuns the paths of Error's way,
Attains perennial youth.

Sing on, sing on, forever sing,
And hope, despite thy lot;
From heaven thy fervent heart shall wring
The fate thy prayer hath sought.

Let cheerful thoughts prevail among
The sons of men away,
And sighs shall change to Love's sweet song,
And night to golden day.

—H. F.

"Let this truth be present to thee in the excitement of anger—that to be moved by passion is not manly, but that mildness and gentleness, as they are more agreeable to human nature, so also are they more manly. * * * For in the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength."—*Ruskin*.

Avoid the Mistakes of the Past to Insure Future Success

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

AVOID the mistakes of the past if you would insure future success. We have the history of the world thrown before us as a panorama. It is there for a lesson if we will study it and apply it. The wonderful truth that our Savior announced when He said "You shall know the truth and the truth shall make you free" was broader and wider and deeper than anything other than divine Mind could comprehend. It has been the lack of the truth in all the ages that has held the people down.

Now it is useless for us to speculate on what was here before there was a written language. We do not know anything about the prior history of man. The Chinese, as I remember their history, have a dynasty by names of their monarchs that goes back farther than the written history of Moses, and during all that time there has been but one change in the dynasty of that wonderful country. They were, so far as we know, as much advanced in civilization a thousand years ago as they are today.

In many of the countries of India the wonderful architecture, the beautiful buildings, etc., were there when we first heard of them. Then there was Nebuchadnezzar, the founder of Babylon with its sixty miles of walls around it, hanging gardens and magnificent palaces. All of these advanced states of civilization indicate that the world has always been. But until the art—preservative, so-

called, or the art of printing, was established the people were denied access to the truth. This kept them in a condition of semi-servitude. It kept them bowed down to cliques; and religion, if we might so express the term, in all of its varied forms, has been the handmaiden by which ignorance, superstition and prejudice have bound the world in chains. So today, so thousands of years ago. But as the truth has been gradually developed the world becomes enlightened and the truth becomes more apparent.

It has been comparatively but a few years since the advocates of a flat earth were the whole thing, so to speak, because they had the authority of the Bible for it; and any person who dared to even suspect or announce the doctrine of revolution, found himself imprisoned as was Galilio and others. But superstition and ignorance kept the people in chains. It was so with Egypt; it is so in the doctrine of Moses in a great many ways. It was so with the doctrine of the Chaldean; it was so with the East Indian long before Brahmanism; it was so with China, and so with the great eastern hordes, from which we derive the term the mother of nations.

These prejudices and mistakes of the past should teach us to be governed by the truth; by the truth of science; by the truth of the natural sciences, astronomical and geological, and all the vari-

ous, fixed sciences, mathematical and others, that all have a tendency to uplift and free this prejudice suffering world up to a plane of universal freedom.

I suppose today that religion is doing more than any other one thing to hold the people in a continuous state of perfect bondage; and I say that in view of a broad reading. I say it without prejudice and without any hatred in my heart. I recognize that all nations that recognize the one invisible God Almighty, All, that those nations have vitality that makes them live. Even the Mahometan with his conquering sword as the converter brings them under the flag of the one God. It vitalizes his religion. The law of Moses came under the command of this one-God idea and vitalized his people. And this one-God idea has vitalized all the Christian nations; and in the degree that they have come to understand this one great idea in that degree has universal intelligence spread among the people; and they are becoming more free all the time.

But we are not free today. It is the most incomprehensible thing to me when I see men and women of strong minds, of superior knowledge and attainments in every other department of life, and ask them, "Does God, universal Love, universal life, heal the sick through any scientific processes?" and ninety-nine per cent. of them will not even look at it nor think of it. They are bowed down with this prejudice that that is all gone by, that the power of God Almighty which was manifested in what they are pleased to term the miracles of Jesus Christ and his disciples expired with them, and has not been exercised since that time and they will have nothing to do with it. They do not believe one word of it, and to prove their disbelief they will die right

before your face, although you are a personal intimate friend, before they will recognize or request that some person shall pray for them. I say it is incomprehensible.

They say a drowning man will catch at a straw, but they will not along these lines. They hug their prejudices; they hug their ignorance; this ignorance enslaves them and they go down to death with it; and when this straw, you may term it, of divine love, which heals the sick, is thrown out before them, they repudiate it. They have not nearly the faith that the Israelites had, who had the brazen serpent to look upon, because those that looked lived and many of them looked. But here hundreds of thousands of documents go out throughout the world, not only from one headquarters, but from numbers of them, and this is not confined to the United States alone. In England they are numerous, and in some of the other civilized countries—I say when you come to look at the vast propaganda of the Truth that is being sent out to the world and see the meager results, how often are we led to exclaim in the words of Jesus when looking over Jerusalem, "O Jerusalem. Jerusalem (* * *), how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not!"

Here is a world before us dying. We are crying to them and sending them out the truth, the Truth that will make them free; and yet they are scorning it, throwing it aside and going on down this broad road that leads to death, all because of the refusal to accept of the Truth that makes them free.

All we can do and all we can urge, not only upon you, but upon all who may read, is to continue to work, is throw

out the life line and remember the history of our Savior, who was given to us as an example. It went slowly, slowly, and slowly but like the little stone that was hewn from the mountains without hands it is rolling on and rolling on, and it will continue to roll until its beneficence shall cover the earth and fill the earth, and then we will know what it is to have Truth that makes us free.

The most pitiable condition of the world's history as we look back over it has been this bowing down to universal ignorance, this being controlled by universal ignorance. Why it is but a few years ago, comparatively speaking, in the world's history, if a man was caught reading the Bible they would burn him at the stake. In Fox's Book of Martyrs, I think, is related an instance where a man was teaching his little child to repeat the Lord's prayer. His wife and servant overheard it and became alarmed at his infidelity, and informed the priest. The man was taken and burnt at the stake. Comparatively a short time after that, it may be a century or more, people were burned at the stake because they would not read the Bible. They refused to read it. And then here come along another class of people, who are like the Irishman at the lawsuit about a horse. He was called to testify about a horse and they wanted to know how high the horse was. He said he was seventeen feet high, and when they got to cross-examining him, "How high did you say the horse was?" "I said he was seventeen hands high." "No, you did not, you said he was seventeen feet high;" and they read the reporter's notes to him. "Well," said he, "if I said he was seventeen feet high I will stick to it."

That is the way with these people.

Here is the Bible, according to rendition given us by the orthodox view, every word written by the inspiration of God. Now that is a perfect farce. The Bible, so-called, was no more written by the inspiration of God than any other good book. The men who wrote the Bible were no more inspired than many other good men, who seek, ask and knock for information. Some of the Bible is true, and some of it is false. Take it all and in all it is the greatest book we have. It has more philosophical and logical truths in it than all of the other books I know of, and I think more of it than I do of all the books that I know of. But the horse is not always seventeen feet high.

We have to learn to be governed by reason; we have to understand that certain fundamental laws are axiomatic and inflexible, one of which is that all truths must run in parallel lines. They are going to Rome, so to speak, as all roads lead to Rome. And so it is with all truths. Wherever you find a statement in the Bible, or in the almanac or dictionary, or any other book that is a contrary to the axiomatic principles of universal truth, you may know it is false. You cannot wring a streak of darkness out of a sunbeam. You cannot force the truth into a lie. You cannot make white black. You cannot make two and two five. There are certain truths that govern and will govern eternally.

Now you follow along these lines of interpretation. Our Savior gave us the best rule of interpretation there is—"By the fruit you shall know the tree." No good tree gives bad fruit. No bad fruit comes from a good tree. It is by the fruit that you know the tree. Therefore govern yourself accordingly. Measure it, and if the fruit is good know that the

tree is good, but if it is bad you know it comes from a bad source. You must be governed along the lines of common sense and common reason. We have to be governed along the lines of philosophy and logic; and when you attempt to override any of these great fundamental axiomatic principles, then you are going off into the realm of ignorance, and ignorance will lead you and you are in barbarism and in servitude again and are going down the road that leads to death. You shall know the truth and the truth shall make you free.

We are trying to give out this Truth and have been trying to give it out, which we call metaphysical fact, or metaphysical Science, Mind Science; the realization of the allness and perfection of the one great universal Principle, called Life, called Love, called Good, Infinite Mind. We are trying to make that fact stand out patent to all the world; and as we realize our oneness and our association with this universal Principle and claim the rights that belong to us, make those realizations, we see certain results. Those results, everything being equal, are as certain as any other fixed science; and if there is any error anywhere it is liable of course to make a jar and a jangle. But all error being eliminated, you make the perfect realization, and

you will have perfect results every time. It cannot fail. That is the Truth we have been trying to teach; the Truth we are sending out all the time; trying to scatter it broadcast, laying aside this little idea of the one personal God, but taking into the broad comprehension this universe as forever, universal Life was always as it is; all existence ever was.

There never was any less of the earth than there is today; it is as utterly impossible that there should be less as it is to pluck the sun from its orbit. There never could be any less; there never can be any more. It is a finished product of divine Love, divine Law, divine Principle, divine Good, divine Harmony, held in force by the laws of gravitation and attraction. There never could be any less; there never was any more, always one and the same, as the great God principle; no beginning and no ending, and never can be. All is infinite; and we, the children of the great God can be infinite if we so will. If we are broad enough and brave enough and strong enough we may be infinite; and if we fail it is our own fault. If I fail it will be mine, and if you fail it will be yours. Nobody on earth is responsible for our condition but our own selves; and we must walk up to the line or we must fail.

He that is broken—mend him;
 He that is falling—befriend him;
 He that is down—defend him;
 Near is the Giver when thou dost
 Lend,—
 When thou befriendest near is the
 Friend.

They that are sad—cheer them;
 Lonely and distant—be near them;
 Lost in the darkness—hear them;
 Answer and seek them—so shall the
 Light
 Draw near and shine for thee—into the
 Night. —*John Harrison Mill.*

The Truth

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I FEEL that I want to thank this beautiful audience. I rejoice to see so many of you out in this very bad storm.

In speaking of the Truth we do not mean a truth. But it is the Truth in the concrete, the great Truth, the predominant Truth, the Truth which the people in all ages have been seeking; and so far as we have any history of mankind it has been the same yearning desire as it is today to know what is the Truth, the science of Life; the Truth of existence. What is the Truth of the hereafter; what is man's destiny; and from whence came he, and whither does he go? These are the great questions that have ever been dominant in the minds of men so far as we have any knowledge of their history.

This question has been answered in as many different ways almost as the stars in the heavens. We will find the followers of the great Confucius lining up along the lines of a strict morality; that is along the lines of what they term morality only, that is loyalty to the state and king; loyalty to your father and mother, and honesty in the payment of your debts. Those are the great cardinal principles of that religion. So far as man's destiny is concerned he does not know; he does not say.

When we seek along the lines of what we are pleased to call Brahmanism we will find that the Brahmans had another idea of the Truth. In the first place this

great creation was made in the classes and cliques. The strict Brahman belonged to the favored of the great powers that be; and through a series of reincarnations the ultimate is this—after they have gone out of the seventh heaven as man, they go into one great family of the Universal All, and that Universal All constitutes what we would term God; the fountain of Truth; the creation of all; the concentration of all wisdom and all power.

So along down the line we follow and without going into detail too much we come to the land that is known as Judea. Abraham came out of a land of polytheism, and worshipped the one only and true God. Just where he got that we are not advised, because he came from a land where idols were worshipped, many gods. But he pitched his tents along in the land of Palestine and herded his flocks. Ultimately his children settled in Egypt and finally grew up to be a great and mighty people; and as we follow their history and see that as they followed along and carried out this idea of the one God and the supremacy of the one God, they were prosperous, prosperous beyond the history of any nation that ever has existed. You can take all the world's history and you will never find a parallel to the land of Judea in the palmy days of Solomon, in wealth, prosperity, happiness, peace, everything.

Take even the Mahometan religion,

which has for its basis the worship of the only one God, and Mahomet, the prophet, and whose system of conversion was by the sword. The vitality existing in that religion is something wonderful, if we take into consideration the manner of their propagation, the manner of their propaganda; but it is a fact that we might state here as a portion of the truth that wherever a nation has stood by the thought of the oneness of God Almighty, the supremacy of the great Divine Being, that people, that nation, that person has been universally greater, more prosperous and happy than have been those who took the other side, the other view.

Coming down along the ages we come to the doctrine taught by Jesus Christ. He enunciated what Truth is; that God is Truth; that He is not only the Truth, but He is the way and the life. The Truth that he taught was universal Love. Lay aside your weapons of offense and defense. When Peter took up his sword and smote off the ear of the priest's servant, Jesus put it back, healed it, and told Peter to put up his sword for they that take up the sword shall perish by the sword. In other words, there is no weapon but the weapon of Love. If a man strikes you upon the one cheek turn the other; bless them that curse you and do good unto him that would injure you; heap coals of fire upon his head, as he said. It is the universal panacea; it is the universal conqueror; it is the universal power.

Love is the power that compels obedience. Love is the power which compels brotherly love in return. If a man strike you on the one cheek, turn the other. Jesus said so, and there is not a man that ever did live that could strike the second blow; there never was. There

is not a man that ever did live who would attempt to strike the second blow. He would drop dead if he did.

You all remember perhaps reading in the newspapers some little time ago, in the Associated Press dispatches, of a man in Montana, who was going to whip another man. The would-be assailant was a boisterous drunken brute. The other man said, "I do not fight; God Almighty is my defense; I trust my defense to him; I have nothing to say." "I will show you," said the brute, "about your defense," and started at him, and he dropped dead before he got to him.

Look at the wars of the Jews where they depended upon God—Gideon and his little band, and various other instances. Wherever they trusted God they were universally successful, and all the hosts of Xerxes could not have overcome them had they been there.

The time is coming when this doctrine of Love will supplant the doctrine of hate; this question that we are pleased to term self-defense; this question of 26,000 horse-power fighting machines that float on the water, to kill folks. These things will all pass away. The swords will be turned into ploughshares and the nations will learn war no more, because universal love will supplant all this hate and discord; and the world at large will know the Truth, that the Truth is Love and the Truth is God.

When we come back and look at the history of the world since the days of our Savior, and see how religion has been distorted in the minds of mankind, in the interests of selfishness, it makes a history that is sorrowful to contemplate. The first great war among Christians, that is the first one of any great magnitude was upon the subject of the Eucharist, whether the bread and the

wine as shown forth in the Lord's supper as practiced in the churches was the Lord's body and the Lord's blood in reality, or only emblematic; one side taking one side of the question, and the other the other. They had a great convention at which Constantine, the Great, the emperor, was chairman, or moderator, and they decided that it was the real body and the real blood, and they started a persecution against those who refused to believe, and there was a large contingency of them there in Egypt, and several hundreds of thousands of them were destroyed, according to the modes of destruction in those days, which were cruel, unspeakably so. By and by, if my memory serves me right, it was a younger brother of Constantine who held the reverse thought, that came to the throne. At any rate it was a near relative, if not a brother; and he in turn put the hot irons to the fellows that believed as Constantine did, and killed about a million of them. And so it went on for centuries, persecution upon the one side when that party was in power, and persecution on the other when the other was in power.

The wickedness and ignorance of that kind of procedure was not confined to that far off age, but some of us older ones can remember the time when a good Episcopalian would almost burn a good Catholic, and the Quaker was particularly good medicine for them both, because he would not fight, and they liked to kill him. The Presbyterians and perhaps the Baptists were all inoculated with that kind of belief.

The founder of the Presbyterian church, John Calvin, stood by and saw his student, Servetus, burned at the stake, and some historians say he smiled while Servetus was suffering. Servetus

refused to believe that God Almighty had from all eternity ordained that certain persons should be born into the world, should come into the world and be condemned forever to burn in everlasting fire. He could not see how that harmonized with the doctrine of love. Calvin in his strict Presbyterianism believed in foreordination. That was the fruit that belief bore with him.

We look up at our flag of liberty, and we thank God we live in a free country. We are like the Pharisee when he went to pray. He took hold of the lapel of his coat, and looked up to God. "I thank thee, O God, that I am not like other men, even this publican. I am the whole thing; I give tithes, and I do everything on the square."

We have this same kind today. I was raised in a church that did things on the square entirely. We got baptized as soon as we were able to realize what water and air were; and then we were saved. I can remember when I was taken through a much colder day than this, a very much colder day, in a very much colder climate, in a two-horse wagon, four miles, and they broke the ice and baptized me in the river. Well, I came away saved. I was saved. The only impression it made upon my mind as I remember now was that I was glad that the devil could not get me any more, that I was clear of him. But I had just learned a new by-word a few days before, and I was sorry to lose that by-word. It did not take long, though. The by-word and the baptism wrestled, and the by-word got possession of me finally. I lost the by-word only for a short time. But I could look on with pity and sympathy on these poor Baptists and Presbyterians, and I pitied the Methodists especially because they had a

mourners' bench. I thought they were all going to hell, and how easy it would be to be saved if they would only come to our church and be baptized.

That is only an exaggeration in a certain degree of what we see today. It is the same thought here today. But the time has changed and man has advanced in civilization, and since this universal art preservative, the art of printing, known as the printing press, has been established, and books have become plenty, and the history of the world so far as we can is reduced to where all can know, we can see the faults of those that have gone before, and in seeing those faults we can avoid them. We are advancing along the lines of civilization. Our people of all nationalities are becoming more intelligent; arts and sciences are moving with rapid strides, and the world is becoming phenomenal because of its exceeding knowledge. Yet in this doctrine of the Truth, What is the Truth, or Truth, more rapid strides are being made than in any of the so-called physical sciences. The time has come when there are millions of people throughout the world that believe in this doctrine that God Almighty Love, Life, Good, is accessible to mankind, and can be approached in prayer and the prayer answered in an affirmative manner; in other words, that this far-away God of justice, so-called, is a myth, and that there is no such thing; but that all that is universal Love, universal Life, universal Mind, universal Power, and all of that is what we term the infinite Father; and when we bring ourselves

into tune with infinite Life and Love, then we can receive the blessings in store for us as the children of infinite Love. We have learned that God is Love, and that throughout all the universe Love is the predominant principle, the creative power, in the beginning creation it is going on all the time.

We have also learned that God is Life, and that wherever Life is, whether it be in the minutiae of so-called physical creation, or in the worlds in their orbits as they are drawn here and there by the laws of attraction and gravitation, that God Life is what moves all; that God is Life, not that God has life, but God is Life, and universal Life permeates all things, and the life that manifests through your veins and gives you vitality and protection is the same life, the same God, that is in me; and that we are all animated by the one universal Life, Love, Good. And this brings us down into one broad humanity; broad as the universal God Almighty; and we see in one another the lines of brothers and sisters.

We see then the principle of the great command to do unto your brother as you would have your brother do unto you. If you would be great, if you would be grand, if you would be good, learn this Truth, practice it, carry it into the minutiae of life, and wherein you do, as it has always blessed those who have done so before, it will bless you now and make you great and grand and good. May God Almighty's blessings be with us all.

Ask, Seek, and Knock

I. L. Harpster in "Bible Review"

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.—Matthew vii. 7.

THE Master in his notable sermon on the mount here calls attention to the three important steps necessary to enable the Christian man or woman to enter the "kingdom of heaven." This statement seems simple enough, described in simple language, yet the question may be asked: How many have found the way? A little further along in his wonderful sermon we find the following: "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat: Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

This seems an amazing statement when we come to look out upon the world with its millions of profest Christians, that there should be so few that find the "kingdom of heaven." There is evidently a misunderstanding, or, misapplication upon the part of the Christian world, that so few find the kingdom.

At first thought in comparing these statements of the Christ, we think we find a contradiction, a paradox, for the command is: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." This appears simple and easy to accomplish, but when we consider the Master's other statement, "Because strait is the gate and narrow is the way that leadeth unto life and few there be that find it," we

are forced to the conclusion that there is much in the Master's statement that has not been rightly understood.

It is wonderful the bearing that each of these statements has on the other. The second depending upon the successful carrying out of the first, and the first depending upon the second for the purpose to be attained, namely, "Which leadeth unto life." May not this latter, "Which leadeth unto life," contain the secret of the failure of so many Christians to find the "kingdom?" The "life" referred to by the Master, the majority of the Christian world look upon as that bestowed upon them after death of the body; but Jesus' mission was to bring immortality to light; to abolish death in the body. He came to quicken our mortal bodies that we might have everlasting life, immortality, while in the flesh. When the Christian people can grasp the thought that this was the purpose for which the Master came into the world, then they will begin to see the importance of his first statement, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

The neophyte's first step in his Christian experience is to "Ask." The reward of this asking is, "it shall be given you." But some will say, "I ask, but the things I ask for are not given me." The Apostle James has well said of this class, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Some may then say:

In what manner shall we ask? This same Apostle James answers this in the following: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he will receive anything of the Lord (James i. 5-8). There is but one thing promised us of the Lord, and that is, wisdom. What more is required, for wisdom is the key to success? King Solomon recognized this truth, for all he asked the Lord for was wisdom. He not only received wisdom, but the Lord bestowed upon him great riches, glory and honor. So that which we ask for is wisdom. Wisdom to know how to proceed that our desire may be finally attained.

The second step is to "Seek." The Lord's promise to this is, "and ye shall find." How seek? In the first step the Spiritual guidance is given to reflect knowledge and guidance to the mind, and in the second step we search for methods whereby our purpose may be attained; and we endeavor to find the way leading to the realization of our desire, to accomplish this we are admonished to search the Scriptures, "For in them ye think, [believe] ye have eternal life." In what manner shall we search? By this method: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isaiah xxviii. 10). Not only should we search the Scriptures, but truth will be found all about us if we are in an attitude of mind to search for it and to receive it. Herein again, this Scripture is pertinent: "Prove all things; hold fast that which is good."

Unless we search the Scriptures, and unless we seek for the truth in the various writings in the world, how are we to prove all things? The Word of God is not to be found in the Scriptures only, but every writer that gives truth to the world, is the Word of God. For Truth is of God. The Bible hints at great truths, but it remains for man to develop these truths and to give them to the world. King Solomon has well said, "It is the glory of God to conceal a thing: but the honor of a king is to search out a matter." As man develops, these truths become more clearly defined, until, finally, the divine word of God becomes fully comprehended by man. It has been the light thrown upon these vital truths by the different writers in the centuries past that now enables the race to arrive at a clear understanding of the truth.

Then by having made the Scriptures the foundation of our knowledge, that which enables us to compare spiritual things with spiritual things, a comparing of truths, we are fortified against deceit and the sleight of man's reasoning, being endowed with knowledge which enables us to "Prove all things; hold fast that which is good."

When Adam entered the life of generation, he entered that course of existence known as labor, sorrow and death. His life was given for his offspring, for, the Lord God warned him, "The day thou eatest thereof, dying thou shalt die." This, then, gives us a clew to the fall and its inevitable result, DEATH. DEATH, then, is the result of generation. To abolish death in the body, generation must cease. The opposite of generation is the regeneration. Regeneration means to recreate, re-new one's life by the retention of the life-fluid (water of life). Jesus explained this mystery to

Nicodemus in John iii. 3-10. It must be remembered that Jesus lived the life of "regeneration," and it also must be remembered that Jesus is our pattern, our example.

When certain of the Sadducees asked the Master concerning the woman having seven husbands whose wife she should be in the resurrection, he replied saying, "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, [age] and the resurrection from the dead, [thru the regeneration] neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection"—regeneration—(Luke xx. 34-36).

"Knock, and it shall be opened unto you." Having "asked," and received, "sought," and found, we now come to the third step which is, "Knock." The first two steps will benefit us but little unless we apply the third. This means to DO. Without the application of the third step nothing can be accomplished; it being the same as "Faith without works is dead." So in making the final attainment we must knock; apply the principles that will enable us to enter the "kingdom." Herein is where the struggle comes in, and here is where so many fail. "Knock, and it shall be opened unto you." This implies more than the average Christian is aware of; therefore the Master's words, "Because

strait is the gate, and narrow is the way, which leadeth unto life, and FEW THERE BE that find it."

The Master admonished his followers to "Strive to enter in at the strait gate." The Master recognized the fact that one had to struggle to enter the "kingdom." But he also encouraged his followers, "Be of good cheer, I have overcome the world." This signifies that as he overcame the world, so can we. The promise is only to those who have overcome their carnal natures. This means much, but it is the only way admitting us to the kingdom of God. Remember, it is only the pure in heart that shall see God.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin but yield yourselves unto God, as those that are ALIVE from the DEAD, and your members as instruments of righteousness unto God" (Rom. vi. 12, 13). In this it is evident that to overcome the world, is to overcome self. The struggle is not of an external nature, but it is within our own nature; and in this struggle all we have to do is, not to do. "Be still and know that I am God." A paradox. "Thou shalt not," is the command. The carnal nature being subjugated by the higher, the spiritual; thus making clear the full import of the Ten Commandments to the one living the "regeneration," the one striving to enter the "kingdom."

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SPECIAL NOTICE TO SUBSCRIBERS.

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Unchain the Truth

There seems to be quite a number of people writing for information to organize churches, and churches are being organized now more rapidly than for some time, and I thought it best to give full instructions of the requirements to organize churches.

First, there must be five or more members who are called charter members. These names can be written in the letter addressed to the Bishop, or to the uni-

versal Evangelical Christian Science Church, asking for a charter for a church. Perhaps the best way would be to write to me and direct all letters to me as other mail.

They should have at least ten copies of what we term the Church Manual. These, taken ten at a time, or more, cost thirty-five cents each. This book gives the manner of opening and closing and conducting church services, and gives also the ordinances of the church, baptism, burials, etc.

It is not necessary to have a church building before organizing a church. You can meet at one another's houses, as did the early Christians during the days of the apostles. Meet there until you grow large enough to require a little hall, and then get one.

I am asking God for directions relative to my taking the lecture field for the purpose of organizing churches. I am now firmly of the opinion that we have got to depend on our own organizations for the propagation of this Truth in its simplicity. Where the other churches so far have taken it up they have taken it in such a disfigured condition that I am not sure that they are doing very much good. Of course, it does good to go part of the way, but when you say God can't do, or this science can't do, a certain thing, it is a limitation on the power of God and it looks to me like placing it within human endeavors, rather than with the infinite Good. I think we have got to organize

our own churches. That we have the Truth we know, and that all must come to this Truth we know, because it is the doctrine taught by our Savior; and the Truth demonstrates itself.

While it is true that we are receiving a very large number of subscriptions to the News Letter, yet that paper is not sent out with the force that it should. We will make this proposition: To every one of our subscribers who will send us a new subscriber and ten cents extra on or before the first day of June we will send a copy of the book *Christian Science Instructor*, or the book *Christology*; but the book *Christology*, which will be sent, will be more or less damaged in printing, and of the older editions. The other book will be the regular book, which is sent out for a dollar everywhere.

Now remember when you are sending in this new subscriber to claim your

premium, give the name of the book which you wish sent you, and do not fail to send the ten cents extra. That will pay the postage on the return book.

The News Letter must not be sold for less than a dollar, unless eleven copies are ordered at once. In that case ten dollars is the price. We cannot curtail the subscription price of the News Letter, but we can pay a premium to those who work for us. This complies with the law. Let all try to send one new subscriber within the next sixty days.

The general advancement of this work throughout the world is brightening with every month. It is something wonderful the strides that are being made all over the country; and we know that it is going to continue, not only in that way, but it will get stronger as the time goes by; and all we can say is "God be thanked."

Lovingly yours,

Oliver E. Sabie

Bishop.

What a piece of work is man!
How noble in reason;
How infinite in faculty; in form and moving
How express and admirable; in action
How like an angel; in apprehension
How like God!—*Shakespeare.*

"Back of the loaf is the snowy flour,
And back of the flour the mill,
And back of the mill is the wheat, and the shower,
And the sun, and the Father's will."
—*Maltbie D. Babcock, D. D., in S. S. Times.*



The Sweetest Thing

"It's strange," said the baby, pensively,
Shaking her sunny curling head,
Where all the light of the summer
day,
Like a beautiful aureole was shed—

"And ever so many I know besides,
Loving me dearly every one."
And the baby clasped her dimpled hands,
And wondered why as she sat in the
sun.

"It's strange how many people there are
Who love me dearly, for, don't you
see,
Papa, mamma, and my brothers two,
And my darling sister, all love me.

Every one kissed her and called her
pet.
Oh, beautiful darling, I can tell.
If maybe you're sitting wondering yet.
It's because you love them all so well.

And the sweetest thing God ever sent
To the happy home that treasures
you,
The precious pearl of its life's content
Is the wee little lady with eyes of
blue.

Holy Days and Holidays

Margaret E. Sangster

Lying on my table beside the Bible is a dear little brown-covered book, entitled *Keble's Christian Year*. First published in 1827, this collection of sacred poems, written for the times and seasons of the Church year, has been read by thousands of people, and like the *Pilgrim's Progress* is found in the Queen's chamber and on the peasant's shelf. Probably the little reader has seen it among mamma's books, and wondered, perhaps, how the Christian year differed from any other. Do not all years have spring, summer, autumn, winter, twelve months, three hundred and sixty-five days? Why, then, should a man have written a book and called it *The Christian Year*?

We shall see presently. You have observed the letters B.C. and A.D. prefixed to dates in the histories you study at school? B.C. stands for Before Christ, and A.D. for Anno Domini, in the year of our Lord. All our history clusters about the coming of the Saviour to the world, that being the greatest event in the world's life. In the Roman, Greek, and Anglican communions more holy days are kept than in the Presbyterian, Methodist, and Baptist denominations; but all who believe in the Lord regard with affection certain periods which link Him with humanity, and the beautiful festivals of Christmas and Easter are celebrated the wide world round. It is pleasant, as we go about our daily work, to measure the year by mile-stones which constantly remind us of our Divine Redeemer.

The Christian year begins with the season of Advent, which includes the four weeks preceding Christmas. Advent is from the Latin, and means "coming;" the first Sunday in Advent is that one which falls nearest, whether before or after, St. Andrew's Day. During the Advent season we like to think of the brightest and merriest time in all the year, the blessed Christmas. Then you feel like singing, as the angels did when they came in the gray dawn, and told the shepherds where to find the Infant Jesus.

"Thank God on Christmas morning,
Thank God, O children dear,
The Christ who came to Bethlehem
Is living now, and here."

You remember the three kings from the East, Melchior, Nicanor, and Balthasar, as their names live in tradition, who were led to the manger by a wonderful star which guided them in their long journey, until it "stood over where the young child was." To celebrate this event the early Church instituted Epiphany, which means showing forth, or manifestation.

After Epiphany the first day of much note is Ash Wednesday, which begins the forty days' fast of Lent. During Lent members of the Roman Catholic and Episcopal churches attend daily services, and try in some way to "mortify the flesh," recalling the forty days' temptation of our Lord in the wilderness. It seems to me a very good thing, whatever faith we belong to, to deny ourselves for

others' sake, and the Lenten quiet is a very fitting preparation for the Easter gladness. On the last Sunday in Lent we recall Christ's triumphal entry into Jerusalem, when the children cried Hosanna, and the multitude spread their garments in the way for the King to ride upon. This is Palm Sunday.

In the same week comes Good-Friday, the solemn day on which we commemorate the Crucifixion. Then in the great cathedrals on the Continent and in every chapel the most mournful wailing music is chanted, the drapery is of black, the worshippers wear sad faces, and the very air is filled with gloom. Easter morning breaks, and all is changed. Flowers, jubilant songs, grand peals of the organ, and people going from door to door saluting each other with happy voices and crying, "The Lord is risen!" The readers of Harper's Young People in their Sunday School lessons have recently been studying the Resurrection, and they have not forgotten how the

Apostles loved to tell wherever they went about the wonderful rolling away of the stone, and the appearances of the Lord, eleven times in all, before He went away to heaven. Easter occurs always on the Sunday after the full moon which happens on or next after the 21st of March. If Christmas is the merriest and Good Friday the most solemn, Easter is the most glorious day of the Christian year; and coming in the spring, when nature is awakening from her wintry sleep, it seems as if trees and birds and the sky itself were trying to keep the feast.

Forty days after Easter falls Ascension Day, recalling the ascension of Christ; ten days later, Whitsuntide reminds of the outpouring of the Holy Spirit of Pentecost, after which the few converts to the faith of Jesus were multiplied by thousands. The Sunday next following Whit Sunday is called Trinity Sunday, in honor of the Father, the Son, and the Holy Ghost.—*Harper's Young People.*

Hans and Peter

Hans and Peter met one fine morning on the way to market. Hans was large and stout; the world always went easily with him; he troubled himself as little as possible about the cares of life, and seemed to grow plumper every day.

Peter, on the other hand, was thin and slim. He was continually worrying himself about some trifle, and his face grew more and more careworn every day.

"Good morrow, friend Peter," said plump Hans, in a hearty tone of cheer.

"Good-day, neighbor!" answered Peter, solemnly.

"Why are you so downcast?" asked Hans.

"Downcast! Have you no troubles," retorted Peter, "that you cannot understand why people look downcast?"

"I?" said jovial Hans. "I've only one trouble in the world, and that does not trouble me. My wife complains because I have become so stout."

"Happy man!" exclaimed Peter. "My friends complain because I am so thin."

"My friends say it makes me move too slowly," said Hans.

"My wife upbraids me," returned Peter, "because I move so very quickly."

"Suppose we change bodies!" said they both in a breath. And they changed.

Again, in a few months, Hans and Peter met one fine morning; and Hans was again large and stout, while Peter had become thin and slim.

"What have you done to my body?" asked Peter.

"I was puzzled at first," said Hans, "to know whether I was Hans or Peter; but it soon came right."

"At first," returned Peter, "I knew not whether I was Peter or Hans, but as you say, it soon came right."

"Then the difference," remarked Hans, "is not my body."

"Nor my body," put in Peter.

"But," said they both, "ourselves!"—
Arlo Bates, in St. Nicholas.

The Way to Shadowtown

Sway to and fro in the twilight gray,
This is the ferry for Shadowtown.
It sails away at the end of the day,
Just as the darkness closes round.

Rest, little hand, on my shoulder—so;
A sleepy kiss is the only fare,
Drifting away from the world we go,
Baby and I in the rocking chair.

See, where the firelogs glow and spark,
Glitter the lights of Shadowland,
The raining drops on the window—
hark—
Are ripples lapping upon its strand.

There where a mirror is glancing dim,
A lake lies shimmering, cool and still;
Blossoms are wavering o'er its brim—
Those over there on the windowsill.

Rock slow, more slow, in the dusky light
Silently lower the anchor down,
Dear little passenger say "Good night"—
We've reached the harbor of Shadow-
town. —*Eugene Field.*

Assert Thyself

Lift thine head aloft, O man,
Thy destiny's above.
Trail not thine eyes upon the earth
In vain contemplation of its sordid trea-
sures,
That vanish with the touch.
They are thine heritage, thy
Servants and will observe
Thy sway with lowly reverence.
If thou but assert thy manhood.
If thou bend'st to wrangling,
And seek to worship where
Thou should'st dominate—
Thou fall'st to depths more
Menial than thy menials,
That live but in Time's thrall.
Eternity o'erwhelms both
Them and thee.

—Joseph Speke.

"Send your noblest thoughts abroad;
Nor idly wait some higher call;
Give to humanity and God,
Your best—Nor deem the gift too
small."

Quiz Meeting

Before the Evangelical Christian Science Church

October 21, 1908

QUESTION: *If, as you say, there is no devil, because God never created anything that was not good, where did this evil and carnal mind come from? From what did it originate? With, and from whom, came this error, as you call it, in the beginning?*

BISHOP SABIN: That is a question that is very important, and quite difficult to answer. You have to understand the philosophy of mind in order to understand the origin of evil. God never created the devil, because all that He created was good, and unless a person can find out where a devil, the opposite of God, is good, then of course we must admit that God never created the devil.

In the second place, there is no such thing as the devil and never was. We are not told anywhere in the Bible where the devil was created, or that such a being existed. In the New Testament he is called the Evil One, Belial, and a few such things as that. The Old Testament is entirely silent on the subject.

What we mean by the word devil, philosophically, is this evil that is in the mind. This evil is not confined to the mind of man. There seems to be a dual character in this so-called mind. One is real, the other is unreal. Evil manifestations are always unreal, but the good is always real and is always permanent. Take the lower animals. You will find the disposition of reprisal existing among them. They will fight one an-

other; there is a disposition to want to overpower in a great many of them. So with mankind. Take the baby as it tumbles about on the floor, playing. If any body comes around and interferes with him, especially any child, he gets mad and wants to fight. That is evil, so-called; carnal mind, so-called. It is a disposition that runs throughout all minds. It is the opposite of the real, which is good. It is unreal because it is not good.

Take the history of the world long before Moses. So far as we have any recorded history there was this thought of evil that they were trying to avoid.

In the religion of Buddha, the dread of evil that would come on them was what controlled the adherents. If they committed this or that kind of sin they would be reincarnated into this or that kind of animal. There was no thought of a devil at that time, because it was older than that creation. But there was an evil that was held over them as a punishment unless they obeyed.

I do not know how long Milton, the great poet, lived before this kind of a devil was so thoroughly understood, as he made it out, but he immortalized the devil. It was Milton that had a rebellion in heaven and it was he that had the devil cast out; it was he that created much, very much, of the orthodox idea of the devil which has been in vogue since the publication of the poem, "Paradise Lost."

Now, we are broader than that. We recognize the allness and perfection of Good; we recognize only God, for God is All and all is God and God manifest. That is the basis of the religion that Jesus Christ taught—that God is all, in all and through all; that God created all, and all that was created was created by Him, and nothing was created except through Him.

You can philosophize upon this question as long as you wish but you can't place yourself upon any rational idea anywhere that confirms the thought that there is a devil anywhere. Some fellow may have written about it and called himself inspired; may have got it into the Bible and got good people, through his ignorant teaching, to fall down and worship what he said, but that does not make it true. Either God is all, or God is nothing. Either all that is was created by God, or else the whole fabric is a falsehood. We know it is not false because we heal the sick, believing in the allness and perfection of Good. A man who has a well authenticated idea of as good, big, strong devil in his mind cannot heal the sick through divine Mind. The signs do not follow him because he does not believe.

The idea of a devil is very strong. There was a colored minister who came to this church quite a while, and he used to talk very profoundly upon the subject of love. But he quit coming. He finally wrote to me, "Brother Sabin, I can't go with you any longer, you do not believe in a devil," and he has never been in the church since. Some of them have to have a devil in order to keep their members in the church. One of them said to me once, "I do not know how you can fill your church without the idea of a devil." It is fear that holds them, and that is

why this thought of a devil has been pampered up so long.

QUESTION: *Why do people die?*

WINFIELD S. WHITMAN: People die because they think it is necessary to die. That answers the whole question. I have come across a great many old people that have the old age disease and have all the symptoms down pat. They will say, "You can't expect to do much with an old man like me, there is nothing to work on. I can't expect much. All I look for is a little relief," and then he dies, not because it is necessary, but he believes it is necessary. What the Bishop said about the devil holds good about death. If God created all that was created He created every condition and everything called condition, and death would be a condition. Then death would be a good, desirable and necessary end; and if this is so, when Jesus Christ raised the dead. He went against God's wishes. If it was not so, then death is an enemy. As Paul said: "The last enemy that shall be destroyed is death;" and if death is an enemy it was not created by God, because God never created enemies. Death is a man-made thing.

I read an article recently that came near answering the whole question. It was written by a Spaniard in the sixteenth century. He told of a man who lived in Spain to be three or four hundred years old, and then people began to marvel at his great age. Suddenly he died. There was no apparent cause for his death; he just simply died. I suppose they were placarding around how he had been intruding on the three score and ten years.

QUESTION: *If I have a headache and deny it by saying I have no headache is*

that not a direct lie, when I know that my head does ache?

MRS. MARGARET COWSILL: When we understand and know that we are the perfect children of God, spiritual children of God, we know that we can't have headache. I know it because I have demonstrated it time and again. When we know and understand what we are and our relationship to God, we know we cannot have headache, or any other kind of disease.

MRS. SUSAN MORRIS: The spiritual child of God knows that he is Spirit, knows that he can't have headache, and can't have any other disease. God is Spirit. Spirit is all. They are filled with God Life; there is nothing but health and there can't be found any death in God Life. We understand that, and we know that there is no sickness, there is no headache. That is mortal mind. I have demonstrated that over and over again. It is the most simple thing in the world to understand.

BISHOP SABIN: These answers are both good and to the point. We prove that this thing called pain or headache or sickness is an unreality by what we term the realization of the perfection of God and the Allness of God. For instance, a person with a headache comes to me, or I have the manifestation myself. I go into myself at once, and I look beyond this so-called body and so-called surroundings into the spiritual realization and understanding, and I see there that I am the spiritual child of God Almighty, and of course I can't have any pains or aches; and all belief that I have such is a lie, unreal and untrue; and by the time I have made that realization for a minute or two, the so-called headache, or whatever it is has passed away. We

prove it by the results. Anybody can prove this that wants to.

QUESTION: *Paul said that God is All, in All and through All. Does that mean that God is in All, or does it mean that His influence and power are seen in everything?*

BISHOP SABIN: God is Infinite. Do you know what that means? Infinity means without end. He is infinite presence. He is omnipresence, infinite, and therefore there can be no place where God is not. God is all power. If God was not infinite Life, He would have to have Life, and God would have Life. If God had Life and was dependent upon Life, as we are dependent upon Life, then of course Life would be greater than God. But God is Life. It is not that He has, but He is Life. He is God; He is Love; He is Wisdom; He is power. He is it. He is in Himself infinite, without end, everywhere.

QUESTION: *Would an honest prayer for protection have the same effect as the Vibrating Treatment as set forth in Christology?*

BISHOP SABIN: Yes, of course it would. An honest prayer is a perfect prayer. The Vibrating Treatment gives it out in a different way, but an honest prayer in my judgment is a very difficult thing to make. If it was a dishonest prayer I think it would not be any good.

QUESTION: *If thoughts and thinking are the cause of sickness why do babies get sick?*

BISHOP SABIN: The thought of the parents is not the whole cause of sickness, because some children have no parents. It is this universal thought of others that creates disease. It is almost

always the parents, but the universal thought supplies this belief of disease and it attacks the baby. Let a baby be exposed, say, to smallpox or measles, and it will catch the disease. This universal thought gives the baby that disease; whereas if the people about the child understood thoroughly well that it could not catch it, it could not catch the disease. This universal thought is the cause of death and the cause of all sickness, either the universal or specific cause.

A gentleman here in the city who has a little boy telephoned me along in the night that two doctors said that the child was dying and wanted us to commence treatment immediately. For some reason I could not get any of our healers that night, and my wife and myself took the case up. We did not treat the child at all; we simply treated the father and the mother and the doctors against fear, declaring of course that the child was not sick and could not be sick, and along fears could not make him sick, and along that line, that he was the perfect child of God, living in God, and fear could not down him. But we treated them specifically, and at the end of an hour, as he agreed, he called me up. We had kept treating all the time. He said the child had a responsive feeling for the better and had gone to sleep. The child was well the next morning he said.

We never treated him against the specific matters, but just treated against the fears of those surrounding. These fears are the cause of children being sick. The cause is fear, either of the parents, or this universal fear; and the way to treat a child I will incidentally mention is to treat it through those in charge of it, and let the good go through

them to it; the thought you might term it.

QUESTION: *Jesus said to beware of false prophets that would rise up. How do I know that Christian Science is not one of the false prophets spoken of?*

BISHOP SABIN: Jesus Christ gave you a rule that will answer that question if you will have a little common sense. Jesus Christ gave you a perfect rule whereby you can judge everything. It is to judge by the fruit of the tree. A bad tree does not bring forth good fruit. A good tree does not bring forth bad fruit. Now is it good? I have a case in my mind, where a man was suffering with cancer. A healer put his hands upon the man and in ten minutes' treatment the cancer was killed. Is that good fruit, or is it bad fruit? If that is bad fruit it may be a false prophet.

I could stand here before you and give you thousands of cases, some of them very wonderful in their character, and it is always good fruit. You can't show in all the history of the science one place where it ever did anybody any harm. Now you can apply it. I think it is good fruit because it does good.

QUESTION: *Do Christian Scientists approve of accumulating wealth, such as property, etc.?*

W. S. WHITMAN: I do not. I do not see any use or any necessity of accumulating wealth. I have never made any attempt to do it. If I had a lot of it I would spend it right away; I would not lay it by. If I kept it until it got to be a great accumulation I think it would be a detriment. Infinite supply is our source, and I think it is better to go right straight along and depend on that source.

BISHOP SABIN: I am going to spend a moment answering that. I really do not believe in it. Jesus said not to put your treasures where moth and rust doth corrupt and thieves break through and steal. He tells you furthermore that where your treasure is there will your heart be also. I never had enough money to say that my heart was laid up with it. In one thing I was like Mr. Whitman. I always tried to get rid of it, and I always succeeded. I will tell you what I think is a square deal. It is not in harmony with every day politics. I understand that. I believe that when a child is born into this world he has his rights to what air he can breathe, and what water he wants to drink, and I think he has as much right to these as had the first man that ever was created. Those are a few of the God-given rights. Earth, air and water belong to each one of the children of God Almighty. Under existing circumstances, however, when the youngster is born he is entitled to all the air he can breathe. They have not succeeded in forming a trust on air. But for his water he has to pay a yearly tax, and

as for the earth he can't get enough of it to bury himself in, except it is in a potter's field, unless he pays a good big price for it. That is wrong. I believe we are all on a dead level, all entitled to the same rights. I do not think there is anything too good for you. You are entitled also not to be a pinchbeck or a squeezer. Pinchbeck business does not pay. If you sow along a certain line you are bound to reap along that line. If you are hoarding your heart is centered where you hoard.

I do not believe in the business of hoarding at all; I do not believe it is necessary. God Almighty is your supply. There is never a time that God Almighty's bank is not wide open. It is there for you, and all you have to do is to ask, seek and knock, and you will get what you ask for. If you carry it along that way you are all right. I have never known a Scientist who followed that rule strictly that ever came to want. I would rather give mine to some fellow that needed it than to lay it up as a hoard. Personally I do not believe in this hoarding.

Love Is King

Mind rules. Be it for good or ill,
It builds thy path. In pastures green,
by waters still;
If thou hast proven Love is King.

And if not love but hate abound,
Mind rules and hurls thee to the ground,
ground.
'Twere better far that Love be King.

If from the heights thou dost proclaim
Thy triumph in Truth's mighty name.
Then thou hast proven Love is King.

Mind rules; and ever man shall find
Mind is the ruler of mankind;
Still Love shall prove itself as King.
M. EVALYN DAVIS.

Quiz Meeting

Before the Evangelical Christian Science Church

November 18, 1908.

QUESTION.—*Can Christian Science help me to learn music, or any other study?*

MRS. MARGARET COWSILL.—I think Christian Science helps in everything; that is, when we get the understanding. I know I treated along that line a little girl. She wanted me to treat her that she could learn her lessons perfectly, and she did learn them well. All can do it after they get the understanding of their relationship to God. They can do anything they want then.

BISHOP SABIN.—In our experience we have had a great many cases on this line in the different kinds of study. People have taken treatment for music, who could not sing a note and have come out fairly good singers in a month. I know of a case of that kind reported from Boston. Sometimes it takes longer; sometimes shorter. No time is fixed that I could give. We have treated a number of students and teachers at colleges, and of course it helps. It brings them in touch with divine power and wisdom; that is the reason it helps them.

QUESTION.—*Should a Scientist mix with the world, or should he be in the company of people of like thought all the time?*

WINFIELD S. WHITMAN.—She would have to know more people than I do that are Scientists if she were in company with people of like thought all the time. I am with them most of the time, but

not all the time. A cry which beginners in science make is that "There is no one in my family who believes this but me, and I have an awfully hard time." I never could appreciate exactly how hard it would be, but I suppose it is hard. I do not think anybody can be a first class Scientist and healer, if he associates exclusively with people of the world. By people of the world I mean those opposed to this thought. If he does he has a much stronger mind, or will, or whatever you may call it, than is usual. I think a Scientist, especially the beginner, should associate as much as possible with people of like thought, ask questions and be respectful to their thought; get away from the world as much as they can, until they get strong; then they can go back without any thought that the world will budge them.

DR. TRIMMER.—I believe at this time that I have some personal experience. I regard this as a very important question. When I first came in contact with our good Bishop here and his people about a year ago, I very speedily found that I received great comfort and benefit from being in the company of such people: I have spent a great many evenings at his house and wherever I had opportunities of other meetings with Christian Scientists, and I could feel growing within me a very considerable benefit that was unmistakable. About spring time matters took me away entirely from

my associations with Christian Scientists, I am always on the lookout to learn something. I went into New Thought circles; I do not know how many different kinds of different congregations where things were discussed; and I very speedily found a very contrary effect to that experience with Christian Scientists.

So, reiterating and confirming the remarks made by Brother Whitman, I should say, by all means as much as possible associate with people who are of like mind. I remember a very good healer made the remark on one occasion that to be thinking the major part of the day of the truths of healing, keeping those thoughts from ten to fifteen or more hours a day, could not help but have a most beneficial effect upon the spiritual system, or whatever we may call it.

There is a vibration that is produced and carried along by people, and you vibrate more or less in accord with your surroundings, no matter how strong you are, or how hard you try to resist it.

BISHOP SABIN.—The old saying that birds of a feather will flock together I suppose applies to this, and would be a pretty fair answer to this question. Take a person who believes in brimstone, hell and devil control, and all of those old ideas that are dragging the world down instead of lifting it up; their society is anything but pleasant to you if they are talking upon this subject. If you want happiness of course you are going to go with people who think as you do and are in harmony with your thought.

Now, fortunately, in this Truth we know we are right, because it demonstrates itself. We know we have the

Truth because the Truth demonstrates itself. We know this science, so-called, heals the sick, because they are being healed all the time. We know it overcomes poverty because you see Scientists everywhere in prosperous condition. You can see the good effects of it. Sorrow is driven away, the blues are all gone, and they are nice, respectable, good-feeling, loving people. But while this is true, it is true strictly from a selfish standpoint. Mark you, we have something else to do. We have to go into the world. Our Savior said take this gospel and preach it to all the world. We have to take it, we have to go into the world; we have to scatter the Truth, whether we like it or not. We have got to do this. It is our duty.

I think the way our two brothers have mentioned it would be well enough to wait until you are gifted, as the apostles did. Jesus Christ told them to go to Jerusalem and wait there until the Comforter came. They went and waited and when they received the Comforter they went out into the world.

We can't live for ourselves. Jesus Christ did not live for himself. He lived that He might give the world the Truth. He is our example. We have to do that. So we must not hide ourselves too soon and quit. That would be selfish. Of course that is not the pleasantest way to do, if you look it from the point of homogeneity, as you might term it. But it is not quite the thing to do.

QUESTION.—*Do you treat broken bones? If so, how?*

BISHOP SABIN.—When I was with the Eddy people if you got hold of an unbeliever or anybody that wanted to crush you right down on the spot, if every other argument failed, he would

ask, "Do you treat broken bones?" Well, the Eddyites, so far as I know at that time, were at their wits' end on that question. Very few of them had the temerity even to suggest that broken bones could be treated. Now I say: "Yes, broken bones are treated, and they are healed." Bones are made to grow. A boy in Georgetown was shot through the hand, the bones in the center of the hand were shot away. We treated the hand and after a while the physician called attention to the fact that the bones were growing. He said, "They say bones do not grow, but they do grow; they are growing there." I could give a great many instances of the treating of broken bones. Broken bones can be treated and cured the same as any other kind of ailments.

But suppose, for instance, that my arm was broken here, simply a fractured arm, what would I do, and what I advise you to do, if it were yours? I would advise you to get the best surgeon that you could to set the bones and then treat that the arm would get well.

But what would I do if your hand was mashed, or any other part of your anatomy was mashed, as my right hand was mashed, where the surgeon's power was of no avail? He could not set it at all because the bones were mashed. I would treat it that that hand was perfect as the other. I can prove by perhaps fifty living witnesses that that hand was crushed, and it is as perfect as the other.

A little boy in Oregon had his arm mashed by a great big mountain wagon. All the doctors could do was to advise to cut off the arm, because surgery could not set mashed bones. The mother tele-

graphed to me. I telegraphed not to cut the arm, but to put the bones in position and bind up the arm. The boy was well in about three weeks, as I remember. I could give you a long list of these. The God-Truth heals broken bones as well as anything else.

QUESTION.—*What is the most important thing that a beginner in Christian Science should understand?*

MRS. SUSAN MORRIS.—The most important thing for me to learn was what God is. I had never been taught just what God is. I had been taught that He was a personal God, like any other person; and I learned what God is; that God is omnipotent, ever present help. I think that is the most important thing for us to learn.

WINFIELD S. WHITMAN.—The first thing, it seems to me, in connection with what has been said is to impress upon the mind of the beginner that he can do whatsoever he believes he can do; that there is nothing impossible for him to do if he believes he can do it; to demonstrate absolutely that God is real and not some name on paper.

BISHOP SABIN.—To know what God is; know what man is, and the language between the two, and how to approach God. Get the understanding of the perfection and the Allness of Good and the absolute nothingness of evil; and with that understanding you make these affirmations along the line of that knowledge, and I do not see why you are not a perfect Scientist. These are the most important things. That would be my idea.

Looking For A Cause

They who feel that they are sick believe they have something that they ought not to have and that does not belong to them, but are not always willing, in the face of that feeling, to declare that they do not believe they have, or can possibly have, anything that they ought not to have.

Instead of making such declaration, they begin to look for a cause for the feeling in some event, circumstance, act or thought, in order to intelligently, as they suppose, work to get rid of the feeling, thereby admitting the reality of both the cause and the feeling. One of the basic principles of action, for either the restoration or retention of health, is that of uprooting the belief in disease or in a cause for it; with the erasure of the belief the disease disappears, and it is seen that its only foundation has been destroyed.

Never allow your feelings to govern you in affirming truth, affirm the truth because it is true; even if your feelings of apparent sickness seem to deny your statements, feeling does not change the truth, but truth does change the feelings: then affirm it under all circumstances, it is just as effective at one time as at another. If we affirm truth when feeling well and contradict it when feeling the reverse, we deny the truth of either statement and at the same time affirm the truth of both, which is a state of ceaseless strife and disease; in affirming and denying, we have been governed entirely by feeling, and rather than follow this course we had better cease our affirmations altogether.
C. L. C.—From Harmony.

Little Kindnesses

You gave on the way a pleasant smile
And thought no more about it;
It cheered a life that was sad the while,
That might have been wrecked without it.
And so for the smile and fruitage fair
You'll reap a joy some time—somewhere.

Good Strikes

Strikes are quite proper; only strike right;
Strike to some purpose, but not for a fight;
Strike for your manhood, for honor and fame;
Strike right and left till you win a good name;
Strike for your freedom from all that is vile;
Strike off companions who often beguile,
Strike with the hammer, the sledge, and the ax;
Strike off bad habits with troublesome tax;
Strike out unaided, depend on no other;
Strike without gloves, and your foolishness smother;
Strike off the fetters of fashion and pride;
Strike when 'tis best, but let wisdom decide;
Strike a good blow while the iron is hot;
Strike and keep striking, till you hit the right spot. —Selected.

Quiz Meeting

Before the Evangelical Christian Science Church

December 2, 1908.

QUESTION.—*What is God?*

BISHOP SABIN.—I think perhaps that the lack of knowledge of what God is is the source of more misery than any other one thought. It is absolutely the fatal stumbling block that prevents the Christian world from healing through divine thought. Our idea, as we were taught in our childhood; that God is a person, who personally judges the world, judges them according to the deeds done in the flesh, sitting upon a throne as an austere judge, is so foreign from the idea of God Love that it destroys all of the beauties of His Character.

You go to a really good strong religionist and he will tell you that he can see the justice in God's putting man into a hell and letting him burn forever for what sins he commits here on the earth; but I submit in all candor that the punishment is too great for the crime. When you find an over-judgment given and an over-punishment given for any kind of crime, and you appeal to a higher court the appellate court will almost always reduce the punishment, if it has it in its power. The idea that a man in seventy years, even though he never drew a breath in which he did not commit a capital sin, could do enough devilry, we might call it, to justify his being punished forever; that is absurd. It is a travesty upon justice, and it is utterly destructive of the thought that God is Love.

Now we are taught that God is infinite. He is infinite Mind. Infinite means without limitation. He is infinite power. He is infinite Good. He is infinite Life. He is infinite Love. Furthermore, he is omnipresence, presence everywhere. That is the idea of God which is true.

It is not for you or me to destroy all possibility of our future advancement in working over a problem that we cannot solve, if we try. You cannot solve anything further about God than what we have been told in Holy Writ. That is that He is omnipresent Life, Good, Love, Wisdom, Power, etc. That is enough. When we go to heal a patient all we have to do is to realize this great Source from whence comes all good, and that we of course live in it. We are told in the Bible that we live, move and have our beings in God, as Paul told the Athenians, though they did not understand it and the Christian world does not understand it. But this is the real truth. Being omnipresent, how could we live any place else? We live in infinite Life.

You can take a microscope and look at a drop of water, and you will see sometimes a whole colony of life in that drop of water. Take a prune, for instance, that is a little bit old and has lain out in the air until a white mold commences to cover it, and you will see whole flocks of little animals that look like buffaloes,

and various other kinds of life going over this prune; and I presume there are animals so small that they live upon those animals. I just mention these things to show you that life is everywhere. There is not a breath of air that we can breathe but that it is filled with life. There is nothing anywhere that is not filled with life which is in its normal condition. I think it is possible to kill all life by certain chemicals, but in its normal condition Life is everywhere. This Life is God because we are told that God is Life. In the very minutiae up to the worlds whirling in their orbits God Life controls. We want to understand that. We must know what God is, that God is infinite Life, and that Life is through us, and all the Life manifested in us is God; all Life is God manifest, and that Life in us is God.

That does not mean that we are God by any means. You will find some people foolish enough to write books and claim that man is God. That is not true. God is this Universal Life. We have life, but we are not Life. We simply have life and if that life should be taken away from us this so-called physical body would cease to exist. Now God, if He were like us, and you took that life away from Him, would cease to exist, and the universe would be without control. But He is Life. He does not have Life. He is Good; He is Love; and when we come to realize that, and that we live in His Love and that it saturates us, and we are its image and likeness, then you can see how easy it is to affirm logically and philosophically that there can be nothing but Good that is real in existence; that there is no such thing as death, and all beliefs in death is error, because we are the image and likeness of eternal Life; and this Life within us never dies, and never can, and never will. That is

the thought of God that we must understand in order to become perfect and proficient healers.

If the world at large understood this, then they would cease to paint God as a monster, as some of the churches used to do especially stating that He fore-ordained from all eternity that certain persons should be born into the world to die and go into hell and there forever suffer. Of course such thoughts as that are error, but the world is fast getting out of them, although the Presbyterian church has not yet denounced it in their creed as far as I know. A few years ago they were discussing it, but you will not find one Presbyterian in ten thousand to-day that has a liberal education that will believe one word of it. The Truth in the world is advancing; thought is advancing; and as thought advances the more we see what this thought of God Love is.

To me, the character of God, viewed in this way, is most perfectly beautiful, the most beautiful character in all the universe; and when we come to ask, seek and knock, and we bring ourselves in contact with these universal laws, we receive that for which we ask, and our wishes are made manifest.

The whole world upon the one side is an asking, and the whole world upon the other is a giving. In other words, there are but two conditions of existence, either human or otherwise. That is a seeking and a finding; an asking and a giving. The harmonious thought pervades all nature; and in order to get good we become perfect unity in this thought of the universality of Love, Good; and when we come into this perfect realization, then we can look up and see God in all His glory, and know and understand why He is infinite in all the appointments.

Testimonial Meeting

Before the Evangelical Christian Science Church

December 9, 1908

MR. REED, OF LANSING, MICH.—An examination of the definition that Paul gives of the gospel of Christ has been to me a sort of inspiration. You will recall in the first chapter of Romans he said, "For I am not ashamed of the gospel of Christ; for it is the power of God unto Salvation to every one that believeth." I have heard a great many sermons preached on the first part of that text, but very few on the last. You will observe that he said that the gospel of Christ is the power of God unto salvation to every one that believeth.

Now when we examine that we find that there is just one condition necessary, and that is simply belief. And how nicely that coincides with the teachings of Jesus Christ, what He said at the time He performed all his healings, Only believe; trust in God; according to thy faith be it unto you. Those things were all the way through, and I think sometimes that Paul must have been thoroughly alive to the gospel and its power, and the language necessary, in order to form that definition.

So I have been unable to find its equal anywhere in the Bible; and you will observe it is the power of God into salvation. I understand salvation to mean an unlimited salvation in everything, from everything and over everything; and that coincides with the thought that Jesus tells us, You shall know the Truth and the Truth shall make you free; not free

from scarlet fever, diphtheria or poverty, or want; but you shall be free; have freedom, perfect freedom; and the Truth is what does it.

Then we read that it is the power of God. We read in other parts of the Bible that God is omnipotent, all-powerful. All those things have been so thoroughly emphasized in Bishop Sabin's sermons that I feel that it is simply repeating what he has said. But the contemplation and the thoughtfulness upon that definition that Paul gives us of the gospel of Christ has been to me a great source of strength.

BISHOP SABIN.—I have been particularly gratified at some occurrences that have taken place in Washington. All of you who have been reading the daily papers will understand thoroughly what I mean when I mention the names; but our great body of readers throughout the world, you may say, does not understand, and I am going to relate a little history.

Dr. Worcester, of Boston, came to Washington and delivered a lecture upon the subject of mental therapeutics. I think they have since named it the Emmanuel movement; perhaps they had before that time. In his lecture, and in their practice, they make the dividing line that healing is done through mental impressions, rather than through the power of the Truth. In other words, it is mind over mind, with human function

working upon human function; and that is what affects their cures. But before wasting any time on such treatments they require their patients to go to a physician and ascertain from the physician what the disease is, and if it belongs to the catalogue of so-called incurable diseases, the healers are prohibited from giving them any thought. That is time wasted and they do not take their cases. That was so far from the real Truth that I delivered a lecture in reply to Dr. Worcester, which has been published and republished. A great many thousand copies have gone out to all the world. A few days after the publication of this lecture of mine a gentleman called at my house. I went down into the parlor, and there was a very bright, intelligent, well kept, elegantly dressed man. He showed in his every act, speech and look that he was a man of very superior intelligence. He did not see proper to give me his name at first. I did not ask him, and he did not volunteer. I have a great many such men call on me, and sometimes they do not want to give their names; and I always let them give their names if they want their names to be known. We discussed this subject of mental healing. He had read my lecture, which was published here in one of the Sunday daily papers, and he said he liked it very much, and he knew it was true. Well after talking with him a while he said, "I am going to introduce myself to you. I am Dr. Charles F. Winbigler, pastor of the First Baptist church of this city." Said he, "I am not ashamed to acknowledge that I believe thoroughly in this doctrine that God does through man in answer to prayer heal the sick."

I took great delight in giving Dr. Winbigler some of my books, and as a conse-

quence of his study and of the leaven that has been thrown into the vibrations that are now filling this world full, Dr. Winbigler on last Sunday morning at the close of his service, tendered his resignation as the pastor of the First Baptist church, giving as his reason that he intended to devote his life to the propagation of the thought that God Almighty does heal the sick, and that man through God can heal in accordance with the Scripture.

I think the First Baptist church is the largest, or one of the largest, Baptist churches in the city, and the salary that the doctor has laid down must be a very handsome salary from the thought of the world's preachers' standpoint.

There is another incident that gives me a great deal of pleasure, and that is that the pastor of one of the leading Methodist churches in this city came out in a statement against this doctrine of hell fire, and against this doctrine that there is a heaven or a hell condition anywhere that we are going to go to or be saved from, speaking from the orthodox standpoint. He takes the position that I have always taken in all of my books, and a great many other philosophers have taken the same position, not only now, but in centuries past—and Jesus Christ, notably, was one of the leading authorities on the subject—that the kingdom of heaven does not come by observation; that you cannot say, Lo, here it is; or, Lo, there it is; but the logic of what He said is that the kingdom of heaven is a condition of mind. It is within you. And so with the kingdom of hell. It is a condition of mind.

This preacher takes the stand that we can be in heaven or we can be in hell here. It all depends upon our own con-

duct, not using his exact words, but his ideas.

He makes the statement that man is the architect of his own condition, of his own affairs, of his own life, either for success or failure.

Now when we find these leading divines of the different churches com-

ing out so rapidly as they are along these lines of Truth we see the crumbling of these party partitions, we may term them, of church lines, and we can look ahead but a short time and see that all will stand upon the harmonious thought of universal Love, the brotherhood of man and the fatherhood of God.

Strength

Charles Filmore In "Unity"

B EING is Spirit, the absolute, unlimited Mind, which is made manifest by recognizing and affirming its presence. To bring forth Strength out of Omnipresent Being, man should affirm, "The Lord will give strength unto his people." "I am strong in the Lord and the power of his might."

The spoken word is a powerful manifestor of invisible spiritual forces, and when man voices the truth about the All-Potential Being, it is quickly made apparent.

"If we speak of the strength of the mighty, lo, he is there." "Lift up thy voice with strength."

Life is closely associated with strength in man's body. Strength has its manifesting ganglion in the back, and Life in the generative center. Thoughts of fear and weakness relax the tendons and muscles, and the generative organs are prolapsed. The remedy is a union of Strength and Life, with this thought, "The Lord is the strength of my life; of whom shall I be afraid?"

A thought of timidity or fear will be reflected from the strength center to

other centers. We may not be afraid for ourselves, but for those we love. This would throw the weak thought to the affectional center, the heart. When the heart is weak we should affirm, "God is the strength of my heart."

Joy and gladness are strength-giving especially if the mind is fixed on the things of the Spirit, "Sing aloud unto God our strength."

Blessing a thing increases it. The reason is that blessing is always associated with spiritual things, and these are under the dominion of the mind of man. God created man after all other creatures, and gave him dominion over "every living thing." "Blessed is the man whose strength is in thee. Strength and beauty are in his sanctuary." Man's strength should not come and go, and it would never do this if he would affirm, "The Lord Jehovah is everlasting strength." "Wisdom shall be thy stability and strength."

Power and strength are closely united in soul and body, through the sympathetic nerve extending from throat (power) to back (strength). When one centers the attention at

Power, then at Strength, and through repeated concentrations acquires the ability to set up a conscious current of life between these two points, there is a realization of great spiritual energy and might.

"Hast thou not known? Hast thou not heard? The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary. He giveth power to the faint; and to them that hath no might he increaseth strength."

Strength adds power to love. We must be strong in our Love for God and man.

"What commandment is the first of all? Jesus answered, The first is, Hear O Israel; The Lord our God, the Lord

is One, and thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and with all thy strength. Thou shalt love thy neighbor as thyself."

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till. The power which resides in him is new in Nature and none but he knows what that is which he can do, nor does he know it until he has tried.—*Emerson*.

The evils caused by intemperance in the use of alcohol are conspicuously degrading and disgusting. But there are other evils which lack the immoral element, at least in any conspicuous degree, but which causewidespread misery and physical ruin. Tea and coffee come halfway between alcohol and cocaine. To a large proportion of the community tea and coffee bring sufferings commonly not understood, but serious and health-destroying. But far beyond these as agents of evil are drinks so commonly taken even at soda fountains. Thousands of young people, to say nothing of some invalids, are getting in the habit of taking bracers, pick-me-ups, headache cures, catarrh remedies, mostly cocaine, and the like, which fix upon the users the habit of taking cocaine, morphine, coca cola, and other powerful but dangerous drinks and drugs.—*The Christian Register*.

An Affirmation

With reverent recognition of my birthright, I claim my sonship with the Almighty.

I am free from disease and disorder.

I am in harmony with my source.

The Infinite health is made manifest in me.

The Infinite substance is my constant supply.

The Infinite Life fills and strengthens me.

The Infinite Intelligence illumines and directs me.

I am out of bondage.

I have the freedom of the Sons of God.

With all that is in me I rejoice and give thanks.

God and man are all in all, now and forever.

What To Give

—LOVE.

—The greatest thing in the world.

—The most important thing in life.

—Love is the soul of things—the soul from which the body form doth take.

—Love is the magnetism to which all good things answer.

—Would you be healthier? Cultivate Love.

—Would you be wiser, happier? Cultivate Love.

—Would you be wealthy? Then be loving. Wealth follows love.

—Love what? Love all things and people and all your own work. It is all-embracing love to which all good things answer.—*Nautilus*.

Probably our great ancestor, Adam, little thought of the trouble he would cause posterity by eating an apple. But now the question as to how many apples he really did eat is a new difficulty.

How many apples did Adam and Eve eat? Was it one or was it millions? When the subject was first mooted the editor very naturally replied, "Why, one, of course."

"No," said the assistant editor, "Eve ate one, and Adam ate one, too; that's two."

Then the subeditor passed along a slip of paper on which was written, "Eve 81 and Adam 81, making 162."

But the poet, who is a man of imagination, capped this with, "Eve 81 and Adam 812—893."

Then the publisher tried his hand, and his contribution was, "Eve 8,142 see how it tasted, and Adam 812, equals 8,954."

The poet, who dislikes being surpassed as much as he hates barbers, came up to the scratch again with "Eve 8,142

see how it tasted, and Adam 81,242 keep her company—89,384."

Then the humorist, who had been listening, quietly handed in his contribution, "Eve 8,142 see how it tasted, and Adam 8,124,210—der a husband was he to see her eat alone. This equals 8,132,352."

"But he had another object," said the poet. "Eve 8,142 satisfy her curiosity, and Adam 8,124,240—fy Eve in her position. That makes 8,132,382."—*Philadelphia Record*.

The Eternal Goodness

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

O brothers! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And then O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee.

John Greenleaf Whittier.

The Sin of Grieving

It is wicked to grieve. It is a sin against the mind, a sin against the body, and a sin against the minds and bodies of all with whom the mourner comes in contact.

To grieve about what cannot be helped is foolish, and to grieve about what can be helped means that we are indolent, too indolent to get up and stamp out the forces that makes us miserable. When we are tempted to grieve let us ask ourselves how much it is a matter of selfishness and perhaps it will make us pause.

The Heart's Home

THE following lines came to me at a period of great mental distress, when my heart was troubled beyond expression, sick and heavy with doubt, discouragement and apprehension, and utter weariness from the apparently futile struggle to earn a living while a stranger in a strange land.

A great white light hovered over me, from which emanated the thoughts spoken to my aching heart, (which was seemingly It's heart), and I wrote the words down as they were apparently pressed into my consciousness. It was a blessed experience, and for days my heart knew no trouble or fear. The lines have often since been a comfort to me, and a remainder of the Source of all strength and peace, and I thought possibly they might be a help to others.—
E. P. B.

O heart! my heart; why faint and weep
Because of doubt and strife?
Know thou that soul thy Champion is;
He'll lead thee into Life.

Turn thy sad face to Him in faith
And rest in His embrace;
He'll lead thee through all pathways dim,
And thou shalt win the race.

He knows all roads and vales and seas,
So fraught with dangers rife;
Then falter not; go forth with Soul
To victory and to Life.

Then weary, bruised and famished heart,
From strife and turmoil weak;
Cease thy vain fight with things that be,
And Soul's sweet refuge seek.

When shadows thickly gather, Heart,
Obscuring vision's ray,
Look up, though night enshroud thee
dark,
And let Soul point the way.

When Babel sounds of earth and man
Engulf thee with their din;
Then listen for the voice of Soul,
Who whispers, "Enter in."

He'll burst thy fetters, still thy pain,
 And banish all thy woe;
 And thou and He in union strong,
 Shall vanquish every foe.

Seek Him in all thy doubts and fears
 And questionings, alone;
 And in the Silence, hand in hand,
 He'll gently lead thee home.

Then loosed from all thy vague alarms,
 And strivings for surcease
 Of anguished battle with thyself
 He'll breathe upon thee—Peace.

—Unity.

Get Up and Try Again.

E. Louise Liddell, in *Nautilus*.

Are you real downright discouraged?
 Are you wearing glasses blue?
 Do you mean to give up trying? Well, what then?
 Do you think if you sit idle,
 Someone else will pull you through?
 You had better just get up and try again.

Do you call yourself a failure?
 Say there's nothing any good?
 Think yourself the most unfortunate of men?
 Are you sure you've worked your hardest—
 Done the very best you could?
 Now why don't you get right up and try again?

Do you shun your fellow-creatures?
 Make the most of every ill?
 Like a bear that stays a-grumbling in his den?
 Seems to me you are forgetting
 There's a way when there's a will;
 For pity's sake get up and try again.

Now, suppose you look for someone
 Who's in harder luck than you?
 You are pretty sure to find one, now and then;
 If you help to bear his burden,
 Your own will lighten, too;
 You had better just get up and try again.

"We are beginning to see that we can renew our bodies by renewing our thoughts; change our bodies by changing our thoughts; that by holding the thought of what we wish to become, we can become what we desire. Instead of becoming the victims of fate we can order our fate, we can largely determine what it shall be. Our destiny changes with our thought. We shall become what we wish to become when our habitual thought corresponds with the desire. * * * * He is a fortunate man who early learns the secret of scientific brainbuilding, and who acquires the inestimable art of holding the right suggestion in his mind so that he can triumph over the dominant note in his environment when it is unfriendly to his highest good. * * * The whole body is really a projected mind, objectified, made tangible. It is an out-picturing of the mind in material form. When we look at a person we actually see the mind, or what his thinking has made him. * * * * The life follows the thought. There is no law clearer than that. There is no getting away from it."—Dr. O. S. Marden.—*Success*.

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—From *The New Way*.

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"The thing that goes the farthest
Toward making life worth while,
That's worth the most that costs the
least,

Is just a pleasant smile,
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With many kindness blent,
'Tis worth a million dollars,
And it doesn't cost a cent."

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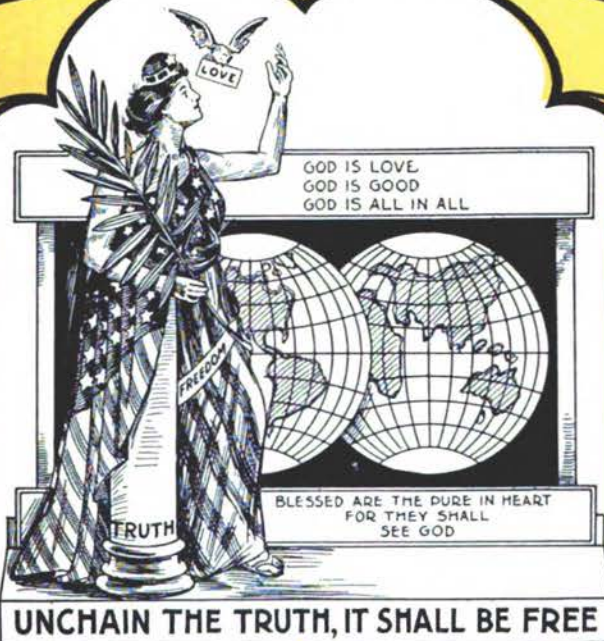
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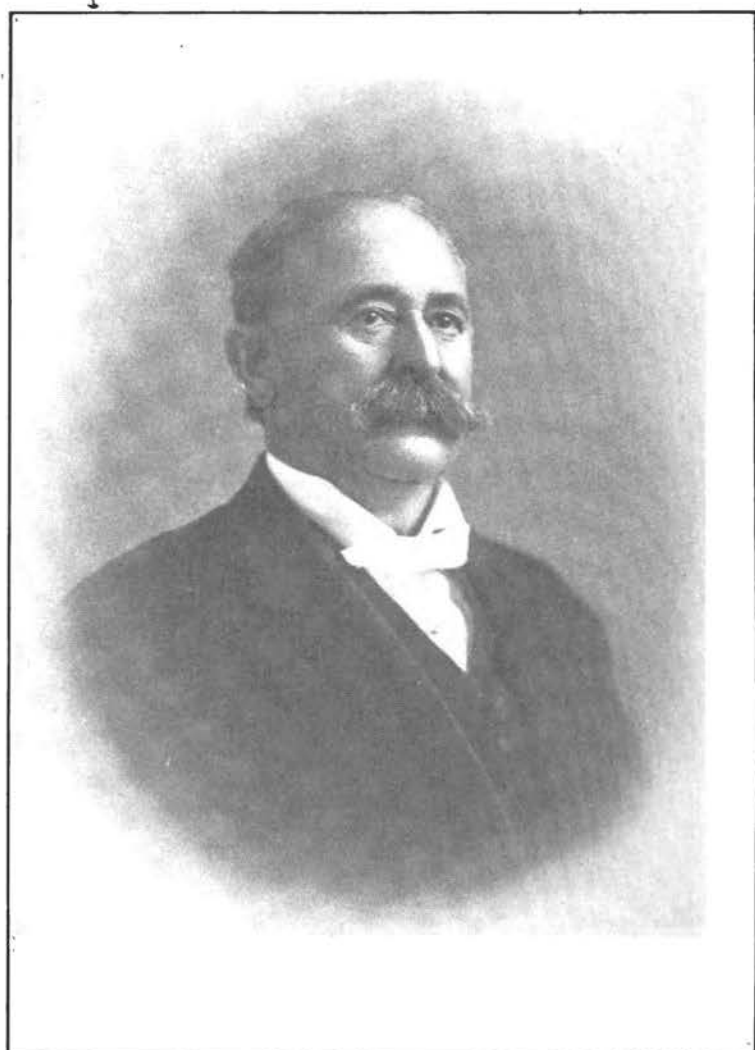
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BISHOP OLIVER C. SABIN



VOLUME XIV.

WASHINGTON, D. C., APRIL 1909.

NUMBER 7.

How to Live

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

HOW to Live. There is only one rule; that covers all; that is simply to trust God for everything. Now that does not mean nothing, but it means something. It is not a mouthing trust God and that is the end of it, a sort of platitude; but it means in reality to trust God for everything.

Take the history of the Jews and read Moses' last address to them, how he prophesied to them, telling them that along down the ages, if they would trust God, how they would prosper, and if they went astray how they would suffer; and read the history in detail, and see how those prophesies were fulfilled to the very letter.

There is no possible failure in any department of life if you trust God. For instance, if you want health, which is a

very desirable thing, you simply trust God. You realize that you live, move and have your being in this Omnipotent Being, Spirit, Love, Life; and that realization, carried out to its fruition, means harmony and health.

Simply trust God for all health. That destroys all fear of sickness. I remember going down through central Texas in 1869, when the word had come to us that the yellow fever had broken out in Galveston. I never was so scared in my life. I had to go on home and I had to go through Galveston. If I could have had yellow fever in that stage coach I would have had it right then and there.

I received a telegram in 1866 to go to St. Louis on some business. I went into the Southern Hotel, the rotunda of which extended from street to street through

the entire block. There was nobody in the rotunda. I was quite well acquainted with the clerks, and I said to the clerk on duty: "Where are your folks?" Ordinarily there would have been hundreds of people there. He said everybody was at funerals; that over four hundred had died that day from cholera. Had I not taken something to deaden my fear of the cholera I would have taken the cholera that night. People in epidemics, not only in our own country but in all countries where epidemics exist, drop dead through sheer fear, owing wholly to lack of trust in God Almighty.

Now I can go through a smallpox pest house, which I have done; I can go through the great cholera wards, or any other kind of so-called contagious diseases, and they can have no power or effect on me, because I know I can't take those diseases. I am a spiritual being living in Spirit; eternal Life is mine; I am covered with eternal Life, and nothing can touch me. I simply make this personal.

What is true of me is true of all. If we trust God absolutely for all things we will never be sick. One of the worst things in the world is for a person to sit down to eat and say, "That is something I do not dare to eat; I wish I could eat it; I am going to eat a little bit of it, anyway, but I know it is going to hurt me." If that person eats even a little bit of it it will hurt him, as he said it would.

A foolish thought came into my head one time that green cucumbers were my "death in the pot," so to speak. My wife had some nice cucumbers one day on the dinner table, and I made up my mind that I would eat some of them. I commenced to talk to my wife and to the cucumbers. I took several large spoonfuls, and I told my wife I always liked green cucumbers

because they agreed with me so well, that nothing was more refreshing or so absolutely and perfectly harmonious to my digestion. I ate the green cucumbers and I have been eating them ever since, and they never have hurt me since. If I had eaten the cucumbers and said they would give me indigestion, or whatever disease I had chosen to adopt, I would have had it.

You must trust the omnipotent Love that covers you to bring you out perfect. The world is full of persons who are prognosticating diseases that are going to come on them. They say, "I am going to have the grip, or I am going to have this or that." They set their houses in order, sweep and clean out and prepare for this unwelcome guest. It comes and settles upon them, and they do not get rid of it until they pay the uttermost farthing. But you must know and must understand that you have to trust God for all health; absolutely trust Him, and deny the power of all evil, of all sickness, of all inharmony. The result will be that you will be harmonious.

There is another thought that perhaps as much trouble arises from as any other. This is the fear of poverty, the fear of want. I wish I could make everybody believe just as I talk, and as I hope I believe, that all that is necessary is for you simply to trust God. You have heard me say time and again that if I was starving, I never would call on a human being for one cent, and never trust in any human help or any assistance, or words to that effect. I will tell you you have to burn your bridges behind you, come down on the broad platform that God Almighty is my supply. Now, do that, and do not fear; it is fear that destroys. Do not fear, but just simply trust God Almighty, and all will be yours.

People bring on themselves financial troubles by their own thoughts, absolutely, absolutely. If we trusted God and knew that God was our supply, we never could know any want. But when we come to talk to people they say, "How can I? I have no means of making a living, or I am on a salary. How is God going to increase my salary?" They will make these objections all along; they say it can't be done.

Look at this same principle with the fishes and the loaves of bread. It would have been very hard to argue from any human standpoint, or reason that those fishes and loaves of bread would have multiplied; but they did. They were there inexhaustible.

Remember the prophet and the widow and her son with the cruse of oil and the measure of meal. They were fed for many days right out of that dish, and the oil never got any less or any more. The universal supply of universal Love filled the cruse and furnished the meal. So it will furnish you.

A friend of mine went to Salt Lake City, and there spent all his money trying to exploit a mine that was probably no account, as hundreds and thousands of people do. He got down to the last five-cent piece. His family was living there with him in Salt Lake. He walked to the office that morning because he had but five-cents in the world and he thought he could carry home a loaf of bread with him that night. He went into his office and commenced to treat and trust, affirming that God Almighty was his help and that God Almighty supply would come. His office was locked; he was out in the room and there were no people in the corridors that morning at all. He heard a rustling at his door; he looked and saw something white being stuck un-

der the door. He jumped up, opened the door as soon as he could and looked down. He did not see anybody go away, he did not see anybody there at all; he opened the little white envelope which was stuck under the door, and in it was a ten-dollar gold piece. Was that more wonderful than when Jesus told His disciple to go to the sea and cast in a hook, and open the mouth of the first fish that came up, and he would find in it a piece of money to pay their taxes?

You must understand that this is all in accordance with universal law. If there ever was a time when fishes and bread could be multiplied, or money could be picked from the mouths of fishes, or the cruse of oil and the measure of meal could be replenished the laws under which these things were done exists today, and is the same today as it was then, and will always be the same because it is in accordance with universal law. It comes under the law of seek, ask and knock, and you shall receive.

David tells us to trust God; to commit our ways unto the Lord and trust and He will bring it to pass. What is the use of worrying about our finances? What is the use of worrying about this world's affairs? Jesus told them in His Sermon on the Mount, "Sufficient unto the day is the evil thereof. Take no thought what you shall eat or what you shall drink; take no thought of the morrow, but seek ye the kingdom of God and its righteousness; the kingdom of Good and its rightness." Trust God and do right, and all is yours. It makes no difference whether you have a cent or a million dollars, the same principle must hold and the same principle will hold. Trust God Almighty for everything and then you have no fear, and you cannot have any want.

You must always remember that fear

is the worst enemy that we have to encounter. I find myself unconsciously fearing, and I sit down and I pray and I declare that there is no such thing as fear; that God Almighty Love is omnipotent and covers all, fills all and supplies all; gives me health and strength and harmony and happiness, and I have no fear, and I can have none; there is no such thing as fear, and God destroys all fear; all fear within me; all thought of fear within me; annihilates every consciousness of fear. Keep up treatment for five or ten minutes along those lines, and you will go through the rest of the day as happy as a big sunflower, and you will never know what fear is, and all will be happiness that comes to you.

Now I say unto you, and I say unto those who read, follow this instruction absolutely, and your last day of fear and want is gone. But if, on the contrary, you hug this devil of fear, hug all the hobgoblins that can come up in your mind; if you go on the other side and try to answer why God can't do it, then you are in the toils and you will not get relief until you come back to the line where the sunshine can strike you.

This human world, so to speak, is filled with what we call unhappiness; sorrow coming from all departments of life; disappointments, loss of friends, fear of want, and all the ills that so-called humanity is said to be heir to. I am so surprised at them. They come to me in such various ways. Sometimes people come and want to fly from these fears. They time you are going and when you get away off somewhere, they do not know where, they will be happier. That is not the way to get it, because the devil will go with you; he will get on the car and ride by your side, and fill you chock full of inharmony and unhappiness all the

time you are going; and when you get to the end of your journey you will wish you were back. That is not the way to get happiness. Happiness comes from trusting God. Simply commit your ways unto the Lord and trust. If you have lost friends they are not gone. The veil has been cast between you and them for a short time; but they are not dead. There is no such thing as death. The eternal child of God lives forever, and our work has to be done, either here or elsewhere. Every tongue shall confess and every knee shall bow and acknowledge that Jesus Christ is the Son of the living God. That is the promise and that will be brought about. Whether it is done here or whether it is done beyond; whether it is done today, or a million years or hundreds of millions of years hence, the time will come when every tongue shall confess and every knee shall bow, and all shall come under the sheltering wings of universal and perfect love. The time must come. Our work is not here only, but it is on forever. In all of God's creation there is nothing still but death. Nothing is still but oblivion. Jesus told the man, "Follow Me." He said, "I will, but suffer me first go and bury my father." Jesus said, "Let the dead bury the dead. 'Follow Me.' That is the thought and that is the command. Follow the Truth, and the dead are not in it until such time as the quickening spirit of universal Love shall awaken them and bring them to the sense in which they must come sooner or later, and bring them back into the fold.

We look around and see a world that is dying and passing through this vortex called death. They are bowed down with sorrow, suffering, sickness, anguish, poverty, want, and all of the accompaniments of lack surrounding them; and yet they

are following on this road blindly, not trusting God, but trusting luck or whatever else, following the rule of "Every man for himself and the devil take the hindmost." That class of people are sowing the seeds of destruction, and they will reap the crop. But in all of God's creation it is onward and upward, a perpetual moving forward. There is no stagnation. There is no stopping in anything anywhere; from the lowest to the worlds in their circles all is moving, going on, carrying out the rule of universal life, universal motion, without beginning and without end. That is the kingdom to which we belong. There is where we are.

Now let us trust God Almighty. Let us commit our ways unto the Lord; don't commit them to Tom, Dick or Harry, but go to God Almighty. Commit your ways unto the Lord and trust, and see what a beautiful crop the reaping will be. We must do it with wholeheartedness and whole soul. Now if we follow out this principle of trusting God for everything what a world of happiness is before us! We see only the sunshine, the flowers of beauty are before us, the radiance of health belongs to us; the prosperity of the world is at our hand, and all we have to do is to reach out and grasp; all belongs to us and to us forever.

This, my friends, is what it means to trust God. It does not mean to say trust God and then not to trust Him; not at all. That is the trouble. We are not sincere. We try to trust God and our fears overcome us. Now let us kill that out. Destroy fear. You can treat fear out if you cannot overcome it any other way. Treat it out as I have told you. Annihilate it. Place yourself upon the broad platform of trust God for everything,

commit your ways unto the Lord and be satisfied, and see what the result will be.

TREATMENT.

In giving a treatment along the line of the lecture I want to see if we cannot—all of us—receive a blessing this morning, whether we are hearers or readers.

We thank Thee, our God and our Father, that Thou hast given us the realization of this Truth. We thank Thee that we recognize the universal law of universal Love. We thank Thee that we realize that Life is one, that we live in it, that it manifests itself through us, God manifest; that we are filled with it; that we are endowed with all power and all dominion; that all these things belong to us as Thy children; and our Father and our God we realize that we have perfect health; that nothing can come to us, around us or about us but harmony; that we live, move and have our beings in universal Love. Therefore, we have eternal harmony, eternal love, and eternal perfection; and all beliefs of so-called diseases are false, unreal and untrue, and the application of the Truth destroys them; annihilates them and blots them out and throws them into the darkness and blackness of oblivion.

We thank Thee, our Father and our God, that we recognize that Thou art the source of all good; that from Thee we receive every good and perfect gift; that all that is is ours, because we are Thy children, and we are in possession of all now, and that there is no such thing as lack.

Oh God, our Father, Thou dost go with us through this pathway of life, strew our pathway with flowers of wisdom, happiness, plenty, making us a bene-

diction to those with whom we associate ; making our lives lives of usefulness and of happiness not only to those who associate with us, but ourselves as well ; and we do enjoy all the good and all the sunshine, and all happiness ; all these from God, our Father and we ask all in the name of Jesus Christ, our Lord. Amen.

SOLO.

Infinite Love goes with us to our places of abode, surrounds our hearthstones with harmony, with plenty, with happiness, with health, with perfection ; and we thank Thee, our Father and our God, for these in the name of Jesus Christ. Amen.

Principal

WHEN a man and woman marry, the affections they bear each other represents the real capital with which they start life. It is their "principal."

Immediately after marriage one of two things happens: Either the principal is increased by the interest it draws, or it is diminished by the daily drafts made on it.

Accumulation is the order of the day. Why not take advantage of the prevailing instinct to insure yourself against marital bankruptcy?

"As to the means?" Simplicity itself is an involved process compared with them. You take the original love you bore your husband—or wife—on the day of the wedding. Then you begin to pile up interest.

Every cheerful "good morning," every repressed inclination to grumble ; every time you hum ; every little gift you buy, and last, but oh, by no means least, all the words of praise you speak—all of these are available assets.

If from a material standpoint it is "a disgrace to die rich," is it not equally true that, from an ethical standpoint, it is a deeper disgrace to die poor in those qualities which would have made

for the human happiness of one's chosen mate?

It has been shown how one may increase his stock in trade of joy. Of the other side of the question, how best to deplete it, nothing need be said.

There are those who, with the ripened judgment of mature years, are standing aghast at the ruinous drafts presented over their signatures. They are Love's bankrupts—and they know it.

Such will lay down this paper with the thought that, if read ten or twenty years ago, this article might have been effective. Now it is too late.

Long ago the account was overdrawn. They have no balance.

To those it should be said (with all reverence) in His name create one.

Take pleasant memories as a nucleus for the new account you are to open with happiness. If your wife or husband evinces surprise at your altered course, why, place a marked copy of this paper with artful artfulness where he or she will be sure to read it. Ninety-nine times out of a hundred you will be co-operated with. At any rate, the experiment's worth trying, and let's balance our books today.—*New York American and Journal*.

Evangelical Christian Science, What It Is

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

EVANGELICAL Christian Science is a philosophy which teaches us how to pray and to receive an affirmative answer. It seems presumptuous, and it is to a certain degree, for us to say that the good people of the churches do not know how to pray, but that is the reason why they have no responses.

Take the great Catholic Church, with its millions of devotees, who give their lives solely and wholly to God Almighty's work. It would be presumptuous, it would be cruel, it would be wicked, it would be absolutely false to intimate that that class of people were not sincere. And so with the other churches. Their pulpits are filled with Godly men. I know some of them are almost saints in their purity of thought, and yet they do not know how to pray. They have been in the service all their lives, though they are old men. You can take it throughout all the churches, and you will find this same general truth existent. I do not mean to say that they do not receive responsive answers to their prayers, in any case, because they do. Wherever faith amounts to a conviction that is realization, an absolute certainty, an absolute knowledge, they are going to get a response to that prayer favorably. They will get it.

But their great stumbling block and the thing that destroys all of the effectiveness so much is that they do not know what God is. They have surrounded themselves with this idea of a personal God, a

great big man, we might term Him, in the form of a human being, sitting upon a throne, who weighs everything according to the scales of justice, and in proportion as the crime is light or heavy, so is the punishment. All such thoughts as that are wrong. That is not God at all.

God is not a personal being. If God were a personal being He would not be infinite. He could not be infinite, because you could measure him. It does not make any difference how big he might be, if you were to get a hundred million miles of rope to go around Him, there would be just as much on the other side of Him to commence on—infinity, where He would not be. God is infinite, omnipresent; as was said by a divine in the second century as I remember, center everywhere, circumference nowhere. God centers in your heart; He centers in mine; He centers in all the hearts in all the world; everywhere center, omnipresent. He is with us in this room, and He fills every heart, and everybody in this audience.

This philosophy teaches us that universal law, unchangeable, fixed law, is that which does; and if we would get within the province of receiving an affirmative answer to prayer, we have to understand the law; we have to come within the purview of the law; and when we get there, discordant elements are dissolved, and all is plain and all is fair, and all is in the presence of infinite Love.

You must always remember that God is unchangeable. He does not change to answer the prayer of anybody. These prayers that we hear so often, almost always, almost universally, ask God to change and to fix this fellow's heart or that fellow's heart; to look down on him with compassion; and all such is nonsense. There is nothing in it. God does not change. He does not look down upon this one or that one. In order to affect redemption we have to change ourselves. We have to bring ourselves within the purview of the sunshine in order to obtain its beneficent rays. There is no such thing as change in infinite Love, infinite Good, infinite Life, for it is omnipresent, the same today and forever, and will always be the same.

And this Science teaches us that if we are to receive the benefit of this infinite Law, infinite Love, infinite Life, we have to get where the provisions cover us. We cannot expect it to change.

Now that is the reason why so many prayers go to God and are unanswered. We do not know what God is, any more than has been told to us in the Holy Scriptures, and only what we have proven by the signs that follow. As Jesus Christ told his hearers in substance, if you do not believe me or my religion, believe me for the very works' sake. We say if you do not believe this Science from what we say about it, believe it because of the works that follow. That is the proof, and any Science, or any philosophy, that is not susceptible of self-demonstration is a falsehood. And any kind of theology that purposes to lead you into the better world, and has not the signs that follow, has not what Jesus Christ promised it should have, and it is a false coin, in this that it has failed to come up to the mark.

His last words were, "Take this gospel

that I have been preaching to you all over the world, preach it everywhere, teach them that the kingdom of God has come unto them; preach the gospel and heal the sick; and these signs shall follow those who believe you." It is not the signs that you alone will have, but the signs will follow those who believe you. They will be endowed with power. They can drink poison; they can handle serpents; they can lay hands on the sick and they shall recover; they can talk in other tongues, unknown, as we can do to the world at large in a language, and they would not understand one word of what we said. I think I could give a lecture of two hours on this Science to an audience that had never heard of it, and I would talk intelligently all the way through, and they would not understand a word.

It is a new tongue; it is a tongue that comes with the understanding, with the realization of your oneness with infinite Spirit, that you are a spiritual being living in Spirit; and that all is Spirit and spiritual manifestation; that all is Infinite Life, and infinite Life manifest—in other words, that all is God and God manifest.

This life that runs throughout the universe is God. The life that was breathed into your nostrils, when you became a living soul is God Almighty Life; and that same Life animates nature in all of its various ramifications. Whether it belongs to this earth, or through the worlds; this great universe all and in all is God and God Life manifest; and God is everywhere and Life is everywhere.

It is Love; it teaches us how to love. It teaches us that God is Love, and that Love is the power that creates, and that everything that is created was created through the power of Love and the Law

of Love. This is what this Science teaches us. It teaches us to bury the idols that we have been bowing down to and worshipping all our lives; the idols that have strewn our pathway with sickness, with death, with want, with sorrow, with misery. It teaches us to forsake these idols and lift up our heads and walk in the sunlight of universal love and rejoice in perfect harmony and perfect health, and all good belonging to us as the children of God Almighty.

It teaches us the road whereby we can become free. It gives the Truth that Jesus Christ told His disciples they should know, and the Truth should make them free. And this Truth makes us free; drives out all fear; destroys all discordant thoughts, and brings us face to face with God Almighty Law, God Almighty Truth. It changes us; it drives out the tiger and the brute that are inherent in the human man; fills him with the angelic principles of Love so that he can reach out his hand and take the hand of his brother, rejoicing in his good the same as in his own.

Now, these are some few of the things which this Science does.

Another great thing, as I have said before in another way, it destroys all superstition. I can remember, when I was a youngster, hearing my father and his confreres in the church, getting together and reading the book of Revelations, and predicting that the Pope of Rome was coming over to settle in this country, and the Spanish inquisition was going to be re-established and that we fellows that did not succumb were going to be roasted. I think the Pope was going to stay here a thousand years.

Those things of course were superstition, ignorance, ignorance of the age, belonging to the age in which they lived,

sixty odd years ago. They were getting old then. But you want to understand this, that people should have some sense or reason. The reason why the poor Catholic was held up, he happened to be on the other side. But the Catholic could hold up John Calvin and his crowd, and the Baptists and the Presbyterians; and the English church were particularly fond of roasting people. It is not those churches that were to blame. It was not the religion that did it. It was the age; it was the civilization of that age that permitted those things. They used to break criminals on wheels in their execution by the civil authorities. They used to burn them at the stake; they used to throw them into dens of wild beasts and have them torn to pieces; and in every conceivable form that wicked humanity, that the tiger in man could conceive of, they would punish their enemies. It was not the fault of those states. England used to do that, and England is a very fair country now. Next to this I think it is the best country around here. But it was the civilization of the age.

We have to be broad; we have to come up out of this ignorance of past ages; come up into the sunlight of liberty. All these churches are doing a great deal of good; and every one of them that has a tendency to lift the little fellow from the gutter and put clothes on his back and food in his mouth is doing a God-given service. It is a service of love to your brother as you do this; and any church that does that, it makes no difference what it is, is doing God work. It is humanity's best gift; it is reaching out the hand of love; and the more the churches use this love doctrine the better churches they are; and I will tell you some of them have but very little of it. Some of them would go back very easily

and build a bonfire of fagots, if they had the power, and burn such fellows as I, and lots of us, and think they would be doing right. And they are not the Catholics either, as much as they are to be talked about. They are real good church people. I think I was raised in a church that would be glad to roast people that did not believe as they did. But I tell you it is ignorance, superstition; and this Truth destroys it; lifts you up out of it, and makes you broader and wider; fills your heart with love, and nothing but love. It makes you honest, drives out dishonesty and thievery from your own heart; fills you with strict honesty and integrity; fills you with perfect Love and perfect good.

That is what this Science is and What it does. It is the finishing of the whole religious superstructure. How thankful I am to God Almighty to see them coming not only by ones, but coming in by platoons. Here and there you hear of a pastor resigning; here and there you hear of great lectures being made before communities of ministers in the Protestant churches; and they will soon be vieing with one another to see which can heal the sick the best and the most and fill their churches.

I want to say to you that I believe this system of theological training as a profession is wrong. I would not take a cent for all the ministry that anybody could ever give me. I do not believe in it. My father was a preacher for nearly fifty years, and he never took a cent. He believed it was wrong. So do I. I do not believe in making a profession out of charity, we might term it. The world is open, and let us make a living. Paul used

to make tents and weave nets. We do not know how the other apostles lived, but they lived the best they could. They worked for their living. I work for mine; and whenever the time comes that it becomes necessary for me to have any of your money to live on, that time says to me: "God Almighty has got through with you," and this pulpit is vacant.

I believe in a whole-souled religion that goes out free as water. I think it is right, if you feel like it, to help pay the expenses of a church, hall rent, fuel, etc. Those things are all right, but to pay me, the minister that comes and talks to you I will not have it, and I would not have it. This is no very popular doctrine. I doubt if there are many ministers in Washington that would agree with me, but I do not care whether they do or not, I am giving my own opinions.

Now, my friends, this new Evangelical Christian Science, as we are pleased to term it, is nothing new. It is the same philosophy Jesus Christ taught, identically the same Truth we practice. He sent His disciples out to preach the gospel and heal the sick, and it was, Preach the gospel and heal the sick. Wherever He went and wherever they went, their pathway behind them, the aftermath so to speak, was strewn with healthy, happy people. Wherever He went He was a benediction to those with whom he associated. Now let us live as he lived. This seems to be an age in which people are trying to live as Christ lived. Let us help them along, and let them practice the doctrine of love, absolute, perfect love. Let that be the means of bringing love, and they will live as Christ lived, and as Christ taught us to live.

God's Image

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I THINK perhaps the greatest stumbling block known in all the world, and that prevents people from having what we term this understanding of the Truth which heals, is in the lack of comprehension of what God is. The idea that we were raised in and taught to believe in, of a personal God is false and holds up a false God, of course. It is a relic of paganism. There is no such thing as a God personal that can be measured by metes and bounds. In other words, God is spirit, omnipresent, pervades all the universe; and that Spirit is centered everywhere, and there is no circumference. There is no surrounding it; it centers in your heart and in mine, centers in this planet and in the millions and billions of other planets. Everywhere, God Almighty Life, Spirit, is there.

When we talk about God's image we are not talking about the physical formation of any being; but we are talking of universal Spirit, this universal Life, this universal Good; and in the creation, which is today; the day of creation is now. In the beginning is today. There never was a beginning in anything, and there will never be an ending in God's creation except the universal, omnipresent Now. God creates the rivers today; He creates the oceans today; He creates the clouds; He creates the currents of the air and He creates all—everything, not only on the earth,

but in the whole universe. This universal Creation is forever going on.

When we talk about in the beginning of creation we mean today, and that God created in the beginning all that He did create, He created in His image and after His likeness.

We are told in the first chapter of Genesis that God made man; created him in His image and after His likeness. He not only did that, but He created all else that ever was created in the same image and after the same likeness.

When we talk about this universal creation we must understand the universal law of universal harmony. There can be nothing inharmonious in all of God's creation, because God created all this harmony. Creative power creates all, and creates everything in universal harmony. Therefore, if it is all in harmony it is all in the image and after the likeness of the creative Power. And when we talk about man being created in the image and after the likeness of God we mean that he is created in the image of universal Spirit, and that all that exists throughout the entire universe is nothing but Spirit and spiritual manifestation.

Perhaps the obstacle that comes against us more frequently than anything else is, "You claim that there is no such thing as matter." They do not understand. Even the earlier writers on this subject did not understand it as well

as we do now. Now if I say "There is a hand," it would be absurd for me to say that there is no hand there, would it not? Everybody that has eyes knows and can see that there is a hand. When I come to treat, for instance, that hand, as this one was mashed, do I treat that there is no hand there? Not by any means whatever; but I treat that I am the image and likeness of Universal Life, universal Harmony, universal Good, universal Health, and therefore this manifestation of evil which makes itself manifest in a mashed hand, or whatever else the ailment might be, is a false manifestation; that is to say, it is temporary; it is not eternal; it is not in the image and likeness, but it is a temporary manifestation.

If I put wood in a grate and set fire to it the fire is real for the instant, and the wood is real. I can take a fagot from that fire and I can burn up a whole city. Or I could pick one of those blocks of wood out and knock a horse down with it. It is very real in its appearance, but it is unreal in the sense that it is not permanent. It is not in the image. Look at that fire in the course of an hour or so. There is no wood there, there is no fire there; it has followed the universal law, "Dust thou art, and to dust thou shalt return."

That law pervades all nature. The vibrations in that walnut desk, sooner or later, crumble and bring the desk under the universal law, "Dust thou art, and to dust thou shalt return." So in the diamond, or anywhere else, everywhere else. In the heart of the granite rocks, the vibrations in time make them succumb to this universal law, "Dust thou art." It is a passing on; it is an unreal manifestation; and when we say that there is no such thing as matter, we mean that matter never was created because matter is

a misnomer. If you call that hand matter of course it was created, but it is not matter. All that is and all that ever was created was created in the image and likeness of universal Spirit; and all that is is Spirit and spiritual manifestation. God created all, and this Universal Law created all; all was created in accordance with universal law, fulfilling its mission. If temporary, it passes out; if forever, it goes on and lives forever. But all is created in the image and after the likeness of universal law. And when we say that man is in the image and after the likeness of God we mean that he is Spirit and spiritual manifestation; and we do not mean that there is no matter at all in existence. There is no such thing as matter per se. The word matter is a misnomer. Matter would be the opposite of Spirit. Spirit is God, and God could not create His opposite. God is Truth. God could not create a lie. God is universal Life. God could not create death. He could not create that which was not after His image, because it would be falsifying the universal law of universal harmony; and if you destroy that you have destroyed the whole system of so-called Truth, which is impossible.

When we talk about creation, talk about this earth being blotted out, why if you have the least particle of knowledge or understanding of the laws of attraction and gravitation, you know that the blotting of this earth out of this universal system of universal harmony would set the whole universe into a jangle, and in the language of the celebrated statesman from Georgia, we would want to know where we were at. In other words, there would be no harmony anywhere, and we would not know anything.

And when we come to talk about this earth ever having been created it is ab-

surd, except that it is created here in its own orbit, in its own atmosphere. It may change its form, daily. It is supposed that the ocean is absorbed into the atmosphere and returns in the form of water once in ten thousand years. The river here that flows by our beautiful city is created daily. The river that we see today flowing on toward the ocean tomorrow is gone and a new river and a new creation are there, and the river going on all the time. It is so with the currents of the sea and the currents of the air. Everything in creation is going on. But in the sense that one scruple of the *avoids* of this world could be destroyed it is a libel upon the truth of science and science cannot mistake itself. It is sure and certain.

When we talk about this image and likeness we mean that we live in universal Love, universal Good, universal Life, and that God, who is omnipresent, is in and through all, and all lives, moves and has its being in this universal Life, Good; not only is here but is everywhere. When we realize this we begin to under-

stand what this image and likeness means.

If it were said that man was created after the physical image and likeness of God, and we should compare one of our Caucasian beauties with one of the natives of the jungles of Africa we would see a very different creation; the images and likenesses would not resemble one another any more than the Kentucky racer would resemble the cocklebur pony that roams in the West. There would be no image and no resemblance.

This universal Good and universal Harmony covers all, and the same God breath that breathes through you is the same breath that breathes through me. It comes to us and brings us to the perfect understanding of the universality of God and the brotherhood and universality of man. It tears down all distinctions of caste and brings us all at once upon a dead level with God Almighty Love; and then we can look up and learn how to practice it; do unto our brother as we would do unto ourself was. That is the law—the law of universal love; the law of the image and likeness.

Be Still—A Treatment.

Let all the mortal of you be still, and know that you are the child of Love, the eternal God. God, Spirit, is your Substance, your Cause, your Creator, your Source, in whom you live and have your being. Since your Cause is changeless and eternal, you must be like that which you image; then you are changelessly perfect in your being. Your health, your strength are eternal and indestructible, because you are God-derived and God-sustained. The

flesh profiteth nothing, the Spirit quickeneth. You are now filled with the vitality, energy and life of the Spirit. Every part of your being is permeated with the life and activity of God. You have no fear, for perfect love has cast out all your fear; you know that the Absolute Good is the only Power and Presence. You rest in the peace of God, for the light of truth is your guide. In this divine consciousness you realize your perfect freedom and dominion.—*Unity*.

PREMIUM OFFER

Good Until June 1, 1909

While it is true that we are receiving a very large number of subscriptions to THE NEWS LETTER, yet the paper is not sent out with the force that it should. We will make this proposition: To every one of our subscribers who will send us a new subscriber and ten cents extra on or before the first day of June we will send a copy of the book Christian Science Instructor, or the book Christology; but the book Christology, which will be sent, will be more or less shopworn, and of the older editions. The Instructor is the regular edition, which is sent out for a dollar everywhere.

Now remember when you are sending in this new subscriber to claim your premium, give the name of the book which you wish sent you, and do not fail to send the ten cents extra. That will pay the postage on the return book.

THE NEWS LETTER must not be sold for less than one dollar per year, unless eleven copies are ordered at once. In that case ten dollars is the price. We cannot curtail the subscription price of THE NEWS LETTER, but we can pay a premium to those who work for us. This complies with the law.

Let all try to send one new subscriber within the next sixty days, or better yet, form a club of eleven members and receive the reduction in price and the premiums.

MENTAL ATTITUDE

Elbert Hubbard

Whenever you get out of doors, draw the chin in, carry the crown of the head high, and fill the lungs to the utmost; greet your friends with a smile, and put soul into every hand clasp. Do not fear being misunderstood; and never waste a minute thinking about your enemies. Try to fix firmly in your mind what you would like to do, and then without violence or direction you will move straight to the goal. Keep your mind on the great and splendid things you would like to do; and then, as the days go gliding by, you will find yourself unconsciously seizing the opportunities that are required for the fulfilment of your desire, just as the coral insect takes from the running tide the elements it needs. Picture in your mind the able, earnest, useful person you desire to be, and the thought you hold hourly is transforming you into that particular individual.

Thought is supreme. Preserve a right mental attitude—the attitude of courage, frankness and good cheer. To think rightly is to create. All things come through desire, and every sincere prayer is answered. We become like that on which our hearts are fixed. Carry your chin in and the crown of your head high. We are gods in the chrysalis.

Act well at the moment, and you have performed a good action for all eternity.
—Lavater.

Why do we so often prefer to believe in the necessity of suffering and weakness rather than in the possibility of strength and gladness?—C. B. Newcomb.

Methods of Healing

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

"All things whatsoever ye shall ask in prayer, believing, ye shall receive." That is the promise our Savior made to His disciples.

The subject of the lecture this morning is "Methods of Healing," and the discourse will be a sort of compendium, or rather index of the lectures that have gone before.

All healing, whatever may be the method, is the result of prayer. There are various kinds of prayer. Perhaps the word prayer is less understood by the world at large than almost any other word. The whole world, the whole universe, so far as we have any knowledge of it, is divided into two classes—those who pray, and those who answer prayer. Not only in nature but in man and in the animal kingdom, there is a constant desire on the one side, which is prayer, for something and there is a constant giving on the other to supply that desire.

Our Savior has told us that it is more blessed to give than to receive, and I have sometimes felt as though that was very true.

In this Science of ours we work by absolute, fixed law, and the principles are as firm and unvariable as are those of any other fixed Science. In order to demonstrate any proposition in any science you have to have a proper basis to figure from, and you have to go through your demonstration without error. If it is in chemistry and you are desiring to

bring forth a certain result you have to make the proper mixtures. If it is in mathematics you have to make your calculations without error. So in all of the sciences, including this.

Here is a perfect Science, not only for the healing of the sick, but as our Savior said, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "Whatsoever" means whatsoever is good. All that is for us and is good, and we are entitled to all. Therefore we are entitled to all good. But this prayer, if it is for the demonstration of some proposition in this Science, has to be made with the understanding and the belief that the result will come. There must be an absolute knowledge on the part of him who prays that his prayer will be answered, cannot fail to be answered. Go to the blackboard and put down two and two, and draw a line and add them. You know what the result is when you get through, and you know it is correct. You knew what the result would be before you reached it; and it is so with this Science. You make certain realizations in your consciousness, and then make your affirmations and your demonstration becomes complete. There are no if's or and's about it.

The other night we had a tremendous wind; it woke me up and I denounced the wind and declared that it should be still, and instantly almost it quit rattling the windows. "Whatsoever ye ask in my

name ye shall receive." Time and again on the ocean in storms have I seen the water restrained and the storms controlled. One time our ocean vessel went all the night across the Chesapeake Bay in smooth and comfortable waters, while those upon both sides of us coming from Baltimore down this same way went in terrible storms all night. It was because of the demonstration, the answer to prayer.

When our Savior went on the boat and slept, there came up a storm. They awakened him and said "Save us or we perish." He arose and rebuked the wind and there was a great calm. "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." That is the promise, and unless you believe that these promises are true you never can demonstrate; you never can have any power. You must understand that the promises that Jesus Christ made are true, and then make your demonstrations along the lines of Science. Do this and you are sure of results.

These various modes of healing I am going to give to you as I have noted them down in this paper, in the order in which I have taught them during this lecture course.

First, the treatment of a patient in your own presence. We call this present treatment or present prayer. Now there are a great many people who are apparently smarter than everybody else in 'this day and age. They say present treatment is the only kind that is any good. I know a minister who has been praying for the whole creation all his life in the pulpit. He has now gotten it into his head that he can't say that he believes that absent treatment has any power or effect. In other words, if I

were going to pray for the president of the United States, that God would bless him and give him wisdom to carry on his duties properly, he must be where I could put my hands on his head and say "Teddy, this man, I mean, right under my right hand." Do you not see the absurdity of such a proposition? If you could not have any prayer effective unless you put your hand on the patient how many of our prayers would be answered? You would have to have your hand on your baby when you prayed for it. I pray for my children, my grandchildren, and my friends and those that are with me in our work, and others, and do not have my hands on their heads, because their heads are not where my hands can touch them. But I know God blesses them and I know God hears my prayers. I know that we received a cablegram from South Africa to treat a woman who was so bad with a cancer that the doctors would not operate on her because they said she would be dead the next morning, and when they went there the next morning that terrible, horrible cancer was gone and the woman was well. That was more than fifteen thousand miles away.

I know by testimony that we could furnish as to thousands of cases located in all parts of the world that treatments do not have to be present to be effective.

The next is absent treatment, or absent prayer.

The third is by the spoken word. I have so urged upon my students everywhere to pray to God for the power to speak the word. Let that be one of your sheet anchor prayers. Never fail in making that prayer to make this affirmation: "God does give me the power to speak the word and heal the sick instantaneously." Speak the word as to all other demonstrations the same way.

It seems to me that this power to speak the word comes to one differently from the power in any other branch of this so-called prayer. I have never been able to say in my mind, "There is a person; I will speak the word and heal him." I have never been able to do that when I have thought it over and made my calculations beforehand: Yet I have spoken the word hundreds of times, always having an instantaneous healing when it was an emergency case that came right before me.

A party of ladies and a gentleman from San Francisco were stopping at one of our leading hotels, who had read some of my books, and they sent for me to come and talk with them. It seemed as though they had studied this Science from others. They were all very highly educated and well-read people. During the conversation a lady came into the room in her furs and wraps. It was winter and there was snow on the ground. She said she had been suffering with headache all the day and the night before and was going out to take a ride. One of them said, "Why do you not get this Scientist to heal you?" She said: "I wish he would. I spoke and said: "Your headache is well." She threw her hand to her head and the other woman said, "How do you feel?" She said she felt all right; that her head had stopped aching. She thought I had hypnotized her. The headache was gone, but it was the spoken word that did it.

There was a man with sunstroke down here at Marshall Hall, lying almost dead apparently. He was cured instantaneously by the spoken word.

So you will have these circumstances and accidents to come up in your practical life all the time. Wherever you see a person thrown from a vehicle, get the

thought under him before he alights on the ground and he will not be hurt. If you do not do it so quickly as that give him the thought and speak the word, and he will be well.

A little boy was being run away with by a horse hitched to a milk wagon. Albert Dulin, Eddy Scientist, and I were riding on a street car, and saw the boy thrown out. We saw the wheel run over him; we jumped out of the car and ran to him; one of the little boy's legs was very badly swollen with a great blue puff. I spoke the word, but I do not know what Albert did, to that boy. In less than thirty seconds the swelling had gone and the boy got up and ran after his horse. It was a wonderful result, an instantaneous healing. An instantaneous healing is always done by the spoken word, except as I will teach you later when it is done by the laying on of hands.

The next is laying on of hands. Here is a principle that is somewhat mysterious, that I yet am not able to fathom, but I could give you quite a lecture upon it if I had the time. Again, in a general way the whole world is divided into the positive and negative. I have found in my experience that I have greater results with certain classes of people than I have with others. As a rule if you ever heal by the laying on of hands you will heal instantly. I could give you a list of cases which, had they been put into the Bible, would have been considered wonderful healings. I am not going to detail them here today because I have not time. But there is a very striking illustration in the two words, magnetism and electricity. One is the hot, the other is the cold element. Some people, according to a test that I try oftentimes, are filled with the one and others with the other. One day a lady physician of this

city came to me for treatment, suffering with a very hot fever. I made the test and saw that I had to treat her differently from the usual, and not touch her. I treated her in the aura that surrounds the body, not touching her at all, and it was not ten minutes until the fever was all gone and she had to go and stand by the fire in the open grate because she was cold. Had I touched that woman I fear that I would have intensified the fever. You have to know something of this general law governing this positive and negative condition of the universe in order to be an effective healer by the laying on of hands.

I have tried people upon whom the laying on of hands had no effect whatever. Then you have to resort to other methods. As I remember I have found in my life but one headache that was not cured within about five minutes. You can cure a headache by the spoken word and giving a pass or two, always using the hands as claws. Never use the broad of the hand when you are rubbing; never. Remember that all the power that is in you goes off at the ends of the fingers. If you are magnetic it is magnetism; if you are electrical, it is electricity.

A certain minister in this city, who has been for some time before the people as a great reformer in this line, came to see me. I was testing to see what his condition was and when I put my hand on his forehead a blaze of fire went off my fingers. Sometimes you do not see any. It is caused by the power within.

Now, mark you, in giving you my experience I am not telling you this because this power is given to me alone. Do not think that. I have emphasized this thought often to my students and to my readers everywhere, that this power be-

longs to all the children of God. In giving you my experience I am only giving you what you ought to have to possess proper knowledge and understanding. If you wish to know whether you have any power with a person who has headache or are liable to have any effect upon him test him. Rub your hands together and tell him to hold out his right hand, for instance. Then hold your hand a couple of inches or an inch from the center of the palm of his hand. If he is magnetic he will feel a cool breeze from your hand; if he is electrical the breeze will be hot. I am magnetic. If you are electrical I presume the opposite would be the result. But you can always tell whether you can have any power by the laying on of hands. You can have power in almost all cases, but there are certain classes of disease that I would not advise anybody to touch unless he knows this law of the positive and the negative.

Let me give a caution before leaving this subject. After I have touched anybody in the healing of disease I always put my hands in water; generally wash them. If you use your hands a great deal the ends of your fingers will become burnt out and you will have to use cream on them, or something of the kind.

A lady came to see me from New York who was suffering with ticdouloureux. Every time she had a paroxysm she would come for me to treat her with my hands. We were treating her otherwise. Every time she would come to my door if I could have given her a ten-dollar bill and said, "Sister, go away," and it would have had the good effect, I would much rather have given the money and the fee than to have put my hands on her because she exhausted me very much. When she left I invariably had

to lie down, notwithstanding treatments to the contrary by others and myself for strength.

When the woman touched the hem of our Savior's garment the Savior turned and said, "Who hath touched me?" The disciples told him that he was in a crowd and asked, "Why sayest thou, who touched me?" The Savior said some one had touched him, for He felt virtue go from Him. Remember that our Savior healed as we heal, except that He was a better demonstrator than any one that has ever lived since. But the virtue went from Him.

Now, this woman from New York was healed, but every time I touched her I became almost entirely exhausted. Exhaustion is evidenced more or less in almost every case that you treat of that character, and I advise my students never to treat a great many cases close together in that way. Four or five a day is a great sufficiency, and if that is kept up for a week or a month at a time is very exhausting. Treat but a few cases that way. I never treat anybody in that way that I can treat any other way successfully.

The next is the blessing of handkerchiefs. I have told you so often how that first came to me that I think it is scarcely worth while to repeat it at length. The first handkerchief that I ever blessed made an instantaneous cure of a deep-seated bronchial, deep-breathing case in this city. The sufferer who was a woman could not sleep without being propped up at an angle of about forty-five degrees. At the time for going to bed she was given this handkerchief and she was told to go to sleep. The pillows were taken from under her and she was given the ordinary pillows. She soon went to sleep and slept till the morning. We get a

great many handkerchiefs for blessing. There was one gentleman who sent one for each of the members of his family. From some of them we get wonderful results, not always healings, and I am pleased with the results reported from this work.

All these different systems of healing are different systems of prayer.

The next and the last that I will have time to mention today is what we term the Vibrating Treatment and I can't go into that with you properly today because it would take too long. It is too complex. But you can get it in the books published by our concern. These give the details of it. I would be glad at any time to have a private class and give the treatment to as many as would want it. I could not properly do it probably in less than an hour. It is wonderful; it is something that draws the vital force of Creative Energy right down into your body, and gives you healing fast. Many people have written to me telling me they had tried everything else in vain, but when they got that book and read it and applied it, they had perfect healings.

The closing thought that I will give you in this lecture is that whatever is the method used in the application it is the God Almighty Truth that does the healing. It is the God Almighty Truth that demonstrates along every line of human endeavor. It is the Truth that our Savior said that we should know and the Truth that he said should make us free. But the Truth must be applied through some system of prayer, and the vital energy of that prayer is the perfect understanding. Believing, as I stated in the text, must be yours if you are to secure perfect results. If you will do that there can be no question as to the results.

EXPLANATORY REMARKS.

We always close our services by giving what we term a treatment. As I told you in the lecture all treatments are prayers. Why they ever called a prayer treatment I do not know. We give the prayer of the realization. That means the prayer of the understanding—the understanding of first who God is; and second, who man is, his rights and privileges.

We are told that God is Life, omnipresent; infinite, which means without end. Now, that does not mean simply that God has Life as you or I. But God is Life. If God only *had* Life He would be dependent upon Life and Life would be greater than God, and when Life would be withdrawn from Him He would be dead. But God is the Esse, Life, IT.

And so God is Love. This universal Love fills all creation, infinite, without end everywhere. God Almighty Love pervades all space, fills every heart and we dwell in it and it covers us; and if we rely on it it is a perfect shield. God Almighty Love covers us as the waters cover the fishes of the sea; and if we rely upon and trust this perfect Love we are beyond the danger line and no harm can come to us, it matters not in whatever form it may be manifested. A thousand may fall at our side and ten thousand at our right hand, but no harm shall befall because we trust in God Love for our protection.

A young lady in this town got off the car after dark in the central part of this city, and she was about to be attacked by one of these colored thugs that at that time were robbing women on the streets two or three a night. She held the thought that God Almighty Love fol-

lowed her and the big burly robber was whipped by the thought of universal Love, and when she went out of the house in which she first went to get rid of him he let her pass; he stood and looked at her but he could not touch her.

If a man had his arm raised to strike you he could not put it down if you called on Infinite Love as your Protector. It is a perfect shield.

Now, we must realize this thought of God, infinite Wisdom, infinite Power, infinite Life, infinite Love and we, its image and likeness, are the heirs of God Almighty Good, and that all belongs to us and we are in full possession. When we do this all we have to do is to declare; in other words, to reach out our hands and pluck the fruit.

PRAYER.

We thank thee, our Father and our God, for this realization of the Truth. We thank thee that we live in Infinite Life, and that it fills us, and that Infinite Love fills us and protects us, that Infinite Wisdom guides us and Infinite Power sustains us in all the vicissitudes of life; and that thou God, All and in All, dost direct our every act, control our every act, fill our pathway with the sunshine of Love, happiness, contentment; and that you dost destroy all sorrows, bind up every bleeding heart, and give every one the perfect realization of the infinity of perfect good; that all that is is God Almighty Good and God Almighty Love; that no evil can come near us, the hungry wolf is driven from the door, and the universal cornucopia of plenty is showered down upon our heads, and that each one of us is in the enjoyment of all that is good.

All fear of sickness, of sorrow, of want, or death, and all of the so-called inharmonies of life are blotted out, for in the knowledge of this blessed Truth we are free; we are the free children of God Almighty Love. God sustains us and takes care of us, and we have vigor, we have youth; we have beauty; we have prosperity; we have everything that is good; it all belongs to us as the children of the Infinite All in All; and we thank thee, our Father and our God for all these things in the name of Jesus Christ. Amen.

SONG.

Infinite Love goes with each of the members of this congregation to their homes and places of abode, making our surroundings perfect, driving out all discords. The sunshine of love, happiness and goodness manifest everywhere in all of our homes, and in all of our surroundings. God Almighty Love blesses each of us and fills our minds with perfect happiness, perfect contentment, perfect joy, perfect good; and we thank thee, our Father and our God, for all, in the name of Jesus Christ. Amen.

The Super Self

J. W. Winkley, M. D.—In "Practical Ideals"

THE Poet's injunction, coupled with the more ancient one, given with the force of a challenge to his fellow man, 'Know thyself, the proper study of mankind is man,' is at last having the attention which is its due. Never before has there been such earnest research into the nature of man; and certainly much progress has been made in this important study. So large is the advance step that maybe it has given us, as is claimed, a New—or at any rate the newest—Psychology. If the modern Mental Healing, or cure of disease by spiritual means, has effected no other result than this added interest in human nature, this would entitle it to great credit.

In the old time metaphysics attention circled simply about the man as expressed in and by his sensuous consciousness, conscious life, thought and

action. These made up the entire mental or soul entity. In these recent years another region of man's nature has been discovered, the subconscious or subjective mind so-called. The fact is that Mental Therapeutics could not get along, could not explain its workings or results, without postulating the existence of this interior mentality. Its reality, wondrous nature and wondrous action were necessary to explain in any satisfactory degree the healing.

Today the existence of the subjective mind, the subconscious self, is pretty well accepted as a fact by the eminent men engaged in Psychical Research, and indeed by psychologists and scientific men generally who have given attention to the subject. Even the medical profession, so long satisfied to account for the wondrous action of the vital organs and functions on the the-

ory of "automatism," is ready to refer those marvelous vital processes to the workings, the guidance of certainly an equally marvelous intelligence.

So far so good, but there was more sure to follow; a further discovery, an additional explanation of the more interior human continent. Man has a still deeper nature than is disclosed in his usual consciousness or objective mind, also deeper or higher than his subconscious mind. May it not be called fitly his Super Self or Superior Conscious Self?

We cannot take the space here to enlarge upon the theme. The conclusions, however, from our premise, if true, are all important. The intellect has its special seat, as the psychical nature has its special seat, in man, and as well also his moral character and even his sensuous self their realm. But there is the higher, the highest region, that of his spiritual nature. Here is the seat of his purely spiritual attributes, of goodness, love, wisdom. Here his intuitions arise. Here his inspiration, his power of aspiration, of spiritual idealization have their origin.

This is the real man, the spirit, perfect and eternal. Some New Thought teachers, Evans, for example, have claimed perfection for the true self. They are right. What they mean is the divine self, the God man, "made in God's image," never sick, never in error. All else, intellect, soul, sense, body even, are his instrumentalities,

and these, like all other tools, are imperfect, need to be made better. This is what human evolution means, the unfolding of the instrumental nature of man so to speak. For through these its media only can the real man, the spirit, the super self, find expression. The manifestation can rise no higher, disclose no greater perfection, than the medium through which it is expressed.

Here is where this truth has its great significance practically in the healing. It is made plain why it should be spiritual, not merely psychical or even moral cure, but it must go back of and deeper than these and more fundamental. The appeal is to be made to the spiritual man, to draw him forth, to cause or make way for his life, health, wholeness, perfection, to pervade, to permeate, to waken into unfoldment, to lift into life, to heal, to harmonize, yea, to spiritualize all the mental, moral, sensuous, physical nature of man. To heal truly is to bring the real self, the true being, the spiritual man into complete and perfect expression. Only by the realization of the patient as this super self, this spiritual, divine, perfect man can the true healings be done. The kingdom of heaven, the spiritual man, is within. Bring him out and forth into all the world of man, his mind, heart, soul, body, and the healing of them, the making whole of them would be accomplished. The kingdom of heaven, of health, of harmony, of happiness, is to come upon all the earth.

The Advancement of Religious Thought

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

HAD I a lease of a thousand years and could dictate ten hours every day during that entire period, I doubt if the time would be long enough to cover this subject, so you will see that, in the course of a thirty minutes' lecture, all that I can hope to do will be to give a sort of a lightning view of the past in order that we may understand the present and the possible future.

We find this principle dominant in the human family, that they want something to worship. There is a principle inherent in man that he must have something to bow down to. As far back as we have any history of the human family we find them devotees, abject slaves almost, to the religion which dominated their country. Stanley, in his travels in Africa among the wildest tribes of that continent, found a religion, everywhere, dominant in each tribe in accordance with their ideas. And so with the travelers in all other savage countries. Men in the primitive conditions of life we find have always had some form of so-called Deity which they worship.

This idea has been advancing. This idea of the one God so far as we have any history of it was first given to us in history through Abraham. Before that the Chinese Empire and the Indian Empire, and all of those vast hordes of the human family, from whence came, you might say, the nations that afterward

civilized the world had polytheism throughout — a god for everything. Perhaps the Greeks were the most pronounced in the matter of polytheism. They had gods for everything, and when they had not a god for every particular thing, as St. Paul found among them, they erected an altar to the unknown god.

Abraham was the first to come out of what is termed the Chaldean empire, which was under the domain of what we term Zoroasterism, or the worship of fire and Black Magic and that class of ideas. He came out and settled upon the plains of Palestine and declared for the one and only true God.

There seems to be a vitality in that one thought, which, if a people hold to it, causes them to dominate all others; for, wherever we find that one God idea prevalent today among the nations of the earth, they are the leaders in all that goes to make a people grand and great, and powerful. There is a vitality in it. Even where the people do not have this modern, what we term advancement of civilization,—even among the Mahommetans, conquering as they did, and in accordance with their principles they would do the same today, by the sword—there is a power in the thought of the one God that has made them wonderful in numbers and vitality. Coming into history a few centuries after Christ, the followers of

Mahomet are almost as numerous, if not quite so, as the followers of the Christian religion.

Advancing along after the days of Abraham, we follow his children into the land of Egypt, then supposed to be the seat of learning, a great religious center, and find that they were blessed in the possession of many of the most wonderful arts and sciences that the world has known, and many of which the world has not been able to discover since.

When Moses gave them the plagues to make them let the children of Israel go forth, the magicians and the wise men were able to do most of the things that Moses did. Moses of course had learned much from them, but he did some things that they could not do, and they said, "This is the hand of God Almighty and you had better let the people go."

The very religion which Moses established, which was handed down to us amid the thunders of Sinai, had already been enunciated hundreds, if not thousands, of years before in modified forms; and the great common law of England, the pandects of Justinian, and the Code Napoleon, in view of which we look up and pat ourselves upon the shoulders and say, "How wise we are,"—the underlying principles of those great laws were in force and effect thousands of years before the days of Moses.

The world is not new. The people of the earth are not new. The idea that the world was created six thousand years ago, and that all we have of the creation of man and his history is what is given in the five books of Moses is an absurdity. History shows to the contrary. And since the days of printing, of the art preservative, we are enabled to lay before ourselves, and have laid before us the history of the world since that time; and

what had been preserved for so many centuries through such great difficulties, was concentrated in the great library at Alexandria, and Mahomet, through his ignorance and pigheadedness, ordered it to be burned. He said that the Koran was enough for the world to read, and so he burned all the rest. I have never known in history of any one who took such a position, except Mrs. Eddy, of Boston. She has decided that her books are all that are necessary to be read.

That act of the Mahometans set the world back in the knowledge of the past irredeemably. There is no place from which to restore it, and we have nothing but a few volumes here and there, and what is taken from rocks exhumed from the ruins of those different cities that have gone. But we know that the world of old was a great world, filled with civilization and filled with refinement.

Babylon was one of the wonders of the world, as Ninevah had been before it. You will find the dynasties of China extending through a line of emperors and rulers for nearly four thousand consecutive years, and the history of the earliest centuries of that period was not that of a primitive people. The world had lived before.

This idea of creation is so absurd, when you look at it from a philosophical standpoint, that it is strange to me that any person with any kind of sense could think for a second that it could be true, that this world ever was created. The world never was created. There never was a time that there was one scruple less in existence of this world than there is now; there never could have been less, because by the universal law of the attraction of gravitation things must be as they are, or one heterogeneous mass of inharmony and jangling would come into

existence throughout the entire universe of universes. Infinite Mind, infinite Good, infinite Life, without beginning and without ending, forever, has held the balance by universal, unchangeable laws forever, Law.

Advancing along the line of our subject we find that Jesus Christ came teaching a new doctrine by making it practical. This Truth was not entirely new, because there were schools of philosophers that lived before, and taught this universal principle of Love. But the application was not made to it; the Golden Rule had been given before, but not so plainly as Jesus made it; the doctrine of the resurrection and the immortality of the soul had been given to the world through Socrates, but not so plainly and so thoroughly and so absolutely correctly as it was given through Jesus Christ. He was one of the great steps in the evolution of this great religious thought. Coming to the world through this universal principle that there is a supply for every demand, Jesus Christ came teaching man to go back to infinite Love from whence he came and bring us back to what we term God Almighty, Jehovah, Aum or whatever of the thousand and one names you wish to call Him. But Christ's mission was to bring man back to his lost estate, to save Him from his sins and lift him from his own laches. Man had become a slave, a slave to his passions, a slave to his fears, a slave to his wants, a slave to his necessities, a slave to his luxuries, until gradually he was losing his life. The tenure of it was becoming shorter and shorter, until the cry, "Save me or I perish," went involuntarily up from the entire race. Christ came filling that want, showing them the way and the Truth which made them free. This is the doctrine which we of this day and

age are trying to teach; it is the Truth which heals the sick. It is the truth that gives perfect harmony. It is the Truth that destroys want. It is the Truth that destroys sorrow; it is the Truth that manifests harmony in all of the conditions of life; fills our hearts and minds with pleasure; annihilates all human sorrow, all human anxiety and all human discord. This is the Truth which Jesus taught—the Truth which makes us free.

The world is divided into two great divisions, as described by Blackstone in his commentaries, the wants on the one hand and the fears on the other. I place it a little differently when I say it is our wants and our supply. That is a little broader. Here is one-half of the world crying, "I want; I want money, I want health, I want happiness, I want ambition, I want this and I want that," and here comes your supply. Here is your money, here is your wealth, here is your health, here is what you want; and we receive for our asking, we receive for our seeking. We receive through this universal, unchangeable law. God does not do it. The person who falls upon his knees and asks God to come down and forgive his sins, is simply spending his breath in mockery. God forgives nothing. You bring yourself into the condition where the law frees you. God is unchangeable. When you repent and come to God repentant, quit your sins, turn and go the other way, and claim redemption through the promises of Jesus Christ, you are forgiven by the universal, unchangeable law; and God does not forgive. God knows no sin.

There is no such thing as God in the sense of a personal God. God is universal Life, universal Good and universal Love; and the Life that propels the blood through your veins is the same life that

goes through me, the same Life that goes throughout all animate nature. It is the same life that returns the rivers into the seas and moves the currents around the world. The same Life moves the worlds upon their orbits and whirls them around forever on their axes; and that Life wherever manifested is God Almighty. From this we understand why it is that we live, move and have our beings in God. God is through us, and without God we would be nothing. He gives us every breath, and every breath we draw is God manifest. Every pulsation is that life manifesting God. This is the thought that lifts us up and gives us freedom, freedom from all the fears and crises of human life. It makes us free and we stand upon our birthright, upon our power and upon our dominion, claiming under this universal, unchangeable law our rights and privileges; and we have them without anxiety and without fear.

Now this is the doctrine which you hear called New Thought, Christian Science and this and that. It is simply the Truth. It is that Truth which leads you up; it is that Truth which builds you up.

In the advancement of this thought since the days of the Reformation we find a wonderful change. When Luther, when Wickliffe, and other later ones came out from what was termed the Catholic Church they were not permitted to read the Bible. Later on men were burned at the stake for reading the Bible. In Fox's book of Martyrs, I think it is, is related an instance of a man who was heard by his wife and servant girl teaching his little child the Lord's Prayer. They in their pious bigotry had to tell it to the priest, and the man was taken out, tried and burned at the stake. In less than one hundred years from that time, in this same country of England men were

burned at the stake if they did not read the Bible, or if they did not believe just so.

John Calvin, the founder of one of the Evangelical churches of today, stood by and saw one of his students, Servetus, burned at the stake because he refused to believe that God from all eternity had created certain persons to be born to come into this world to be condemned to go to hell and to be burned forever.

Now, mind you, in making these illustrations along these lines, I have no reference to people; I have no reference to churches. It was the advancement of the civilization of the day. The persecutions that have been carried on in the name of religion are told on the blackest pages in history; and to religious bigotry can be traced, I doubt not, nine-tenths of all of the vindictive, cruel and murderous wars that have been waged. Millions of people have been destroyed by every conceivable form of cruelty that the human imagination in its bigoted form could conceive of in the name of religion. But it was not religion per se. It was not the churches per se. It was the state of the advancement of the civilization. The idea of this doctrine of love that was taught by Jesus Christ or its lack.

The prophet long ago foresaw that war should cease, that the swords should be beaten into ploughshares, and the spears into pruning hooks, and the nations should learn war no more. When that time comes the building of thirty-thousand horse-power fighting machines with which people may kill one another will cease, and universal harmony and universal happiness will bloom along the pathways of the children of men, and we will acknowledge one another in universal Love, carrying into practice the doctrine not only of Love God, but do unto

our brother as we would do unto ourselves under like conditions. It is easy to do unto your brother as you would have your brother do unto you. "Would I have my brother give me anything?"—I am asking myself the question. "No! He has nothing but his love that I want." "Is there anything else that I would like for myself? Yes; there are a great many things I want." "Then just give them as you would give yourself."

That is the rule. The same law covers us; the same Life animates us, and the same Power protects us all. Then let us be brothers in reality and in Truth, and carry this out in practice in every day business affairs, and when such time comes then will be the Millennium; then we will need no more battleships and great armies, but all will be happiness and all will be peace; and that time must come and it must come soon.

Letters from the People

SELF HEALING.

Alonzo B. Eaton, Dean of the International Metaphysical University, 1329 M street N. W., Washington, D. C.

Dear Sir: Please tell Bishop Oliver C. Sabin that his lectures on Divine Healing, teaching how to heal the sick, which sells for 50 cents, has been carefully read by me and proved an aid in Healing the Sick.

There is need of a church here similar to yours in Washington, D. C. Your University has already proven a great blessing to numerous students.

The Washington News Letter is a good paper. When I commence my journey I shall recommend it to persons I shall meet.

The Bishop's other works, known as Christology, Sacred Science, are so well known that they sell themselves.

I have cured myself of blindness and deafness by Divine Healing Power, as taught in your Bishop's writings.

Very respectfully yours,

ALBERT A. RENWEE,

Feb. 3, 1909. Newark, N. J.

SENDS A BENEDICTION.

East Pepperell, Mass., Feb. 8.

Bishop Oliver C. Sabin.

Dear Brother: I wish to tell you that I enjoy the "News Letter" immensely. It is food and guidance to me in my isolation from all that love this Science, besides being a "shut in."

I always look to the table of contents the first after the magazine comes to see how many article are from Bishop Sabin. The more the greater my enjoyment. I am acting my best on the prayer in the last part of the article "Afraid." Will close with these lines from Ben Hur: "To thee and thine, peace and the blessing of the One God—God the true and loving."

Most sincerely,

ELIZA M. HOBART.

BELIEVES AND DEMONSTRATES.

Holland, Mich., Feb. 7.

Oliver C. Sabin, Washington, D. C.

Dear Brother: I received your letter in the past week. Also the book, "C. S. Instructor," and the News Letter. I am very much obliged for your liberal gift

of the book as I did not bargain for that. I have read some of it and find it very instructive along these lines. Am pleased with the News Letter too. I will try to keep in mental touch with you folks, as I have already found it a great benefit. About two years or so ago, when reading "Christology," I had a headache instantaneously cured by following rules in the book. I find my faith is not always the same, but believe that the more we study along these lines the stronger it is and the better results we have. Was glad this morning when in church that I had read along these lines, as the minister, a very intelligent orator, made a statement from the pulpit like this on the text of "Jesus setting a little child in their midst" that Kind Providence sent our children headaches, toothaches, stomach-aches, and all other sufferings to strengthen them. The idea of our All Good God inflicting with these things the little ones! I am glad I have a better opinion of my God now.

I hope that God will let me progress from faith to faith until I shall live by faith alone in and from Him.

"God does bless you and your work in Jesus' Name" and blesses us all with faith in Him.

From your brother in the "New Life."

BENJ. DE ROO.

A BEAUTIFUL PRAYER

Bishop Sabin: This beautiful prayer was taught me by my dear mother a few years before her death, which occurred Feb. 20, 1855.

"I thank Thee, Lord, for having kept my soul and body while I slept. I pray Thee, Lord, that through this day, in all I think and do and say, I may be kept

from harm and sin, and made both pure and good within."

SYLVANUS HOLBROOK,
Boston, Mass.

BONES ARE MADE PERFECT.

Jefferson, Okla., March 9, 1909.

Bishop Oliver Sabin, Washington, D. C.

Dear Bishop: I want to thank you for God's blessing on the handkerchief. I have been blessed and my faith strengthened.

I am waiting the Father's leading in the next step.

Did I tell you in my former letter that my arm went back in place after seven months? It was dislocated at the shoulder and the attending physician failed to get it in place. So, after months of suffering a physician told me (after a careful examination) that I would never have the use of it and always suffer more or less unless I had it broken over and set. I was studying your literature at the time. I went to work most earnestly. One morning I raised myself up further in bed and I heard my arm "chuck" back in place. I immediately arose, rejoicing and showed my friends what God had wrought. That was six months ago and I have had perfect use of the arm ever since and no suffering.

Next month I go back to my friends in California. I trust I shall find "believers" there and that you may personally bring the gospel of Science to that much needed field. A girl in California gave me your "Christian Science Made Plain" and two News Letters. We read these and said it was the most reasonable thing we had read on Christian Science. I thank God for your work.

Sincerely yours,
NANNIE L. NESBIT.

NEW BOOK

We are in receipt of the book "Steps Along the Path," by Katharine H. Newcomb. Price, \$1.40 net; \$1.50 postpaid.

In this book are stated a few principles which are practical to those who desire to change from the emotional life to one that is sane and helpful. If they are willing to take the steps suggested, they will find something vital and worth while in every day.

Arranged under the following general heads:

General Metaphysical Principles—Thought Power—Love—Service—Tone and Atmosphere—Will and Character—Doubt and Faith—Mourning—Peace—Joy.

Lothrop, Lee & Shepard Co., Boston.

Use your thoughts and words freely and fully where they will count. But don't dribble them away in a thousand petty, useless, weak little repinings.

You don't have to make a tremendous and superhuman effort at self-control. Don't worry or strain over it.

Just keep within yourself and let Life live through you, and when you can use your words to some purpose, use them freely. Guide your thoughts into constructive channels, and instead of going over and over the hard things in your life, and the things you hate and fear, turn your face resolutely to the light and look for that which you desire and ways and means to attain it.

PREMIUM OFFER

Good Until June 1, 1909

While it is true that we are receiving a very large number of subscriptions to THE NEWS LETTER, yet the paper is not sent out with the force that it should. We will make this proposition: To every one of our subscribers who will send us a new subscriber and ten cents extra on or before the first day of June we will send a copy of the book Christian Science Instructor, or the book Christology; but the book Christology, which will be sent, will be more or less shopworn, and of the older editions. The Instructor is the regular edition, which is sent out for a dollar everywhere.

Now remember when you are sending in this new subscriber to claim your premium, give the name of the book which you wish sent you, and do not fail to send the ten cents extra. That will pay the postage on the return book.

THE NEWS LETTER must not be sold for less than one dollar per year, unless eleven copies are ordered at once. In that case ten dollars is the price. We cannot curtail the subscription price of THE NEWS LETTER, but we can pay a premium to those who work for us. This complies with the law.

Let all try to send one new subscriber within the next sixty days, or better yet, form a club of eleven members and receive the reduction in price and the premiums.

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Unchain the Truth

POPHAM BEACH AGAIN

I have concluded to give another course of free lectures at Popham Beach, Me., during the month of July. The first lecture will be given Monday night, July the 5th, and five lectures a week thereafter will be given, to and inclusive of the 30th day of July, making a term of exactly twenty lessons. I feel that I want to give this much to the cause of the

Truth, free, so that those who are unable to pay for extensive class teachings can obtain the benefit of the teaching.

The hundreds who have attended our lectures there during previous years will all testify with us as to the desirability of Popham Beach as a resort at which to happily spend a few weeks in the heat of summer. Absolutely, there is no uncomfortably hot weather there. The Beach extends out into the ocean around a rocky promontory, and is most delightful during all the hot weather. Even people in the interior of Maine come down there to spend a period during the hot weather, and a great many other New England people from Massachusetts and other states also come.

The classes are held in a beautiful little chapel, the use of which is donated to us during the course entirely free, and the people everywhere meet the visitors with the glad hand of genuine New England hospitality.

I had thought perhaps I never would teach another class there, but conditions have so adjusted themselves that I find I will be able to go this summer and give to the world another free course, and I hope to see hundreds and thousands of people there to attend our lectures, and enjoy the climatic, as well as intellectual, feast together.

Those who wish to arrange accommodations in advance should write to Mr. John H. Stacey, at Popham Beach, Me., for particulars. Mr. Stacey will attend to the work there. Persons should not

write to me to obtain information regarding accommodations, as my time is so fully occupied that I cannot reply to all such letters. Mr. Stacey and those that he will duly appoint will attend to that. I have known Mr. Stacey for a great many years, and have found him always an upright, honorable, perfect gentleman, whose word can be taken with perfect trust and confidence.

Before closing I wish to impress upon those who wish the book *Christian Science Instructor* that they can obtain it for the price of the postage, which is ten cents, by sending to us one new subscriber for *THE WASHINGTON NEWS LETTER*, provided they subscribe on or before the

first day of June. This is an opportunity that I have concluded to give to all. If, however, the books should run short and I should be unable to supply them, I will have to supply some other.

God is blessing the work of the church, and blessing our work in sending out the Truth. Books are going out by the wagon load every day, and the demand for them and *THE NEWS LETTER* is growing stronger. *THE NEWS LETTER* never was so prosperous as it is now. It seems to have taken on a new life, and I feel that God, through it, is doing a great work.

I give to all my benediction. May love and happiness strew your pathway with contentment and peace.

Lovingly yours,

Oliver E. Sabie

Bishop.

Society is a joint stock company in which the members agree for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.—*Emerson*.

The true test of business ability is to to order every transaction that all parties equally concerned are equally benefited.

"Carnal mind" is sense consciousness educated through observation instead of sound reasoning.

'Tis pitiful the things by which we are rich or poor — a matter of coins, coats and carpets, a little more or less stone or wood or paint, the fashion of a cloak or hat; like the luck of naked Indians, of whom one is proud in the possession of a glass bead or a red feather, and the rest miserable in the want of it.—*Emerson*.



The Two Great Franklins

“**T**HIS is Franklin West, Uncle Cap,” announced Bryce Gordon, coming up on the piazza after dinner one evening with a boy of about his own age. “I asked him to come over, for he just loves stories.”

“I am glad to make your acquaintance, Franklin,” said Uncle Cap, shaking hands cordially with the stranger, “because I am always pleased to meet with new boy friends, and because your name at once suggests a subject for this evening’s talk. I suppose you know that there are a great many Franklins in the world besides yourself, and the reason they are so plenty is that in England the name was formerly applied to a large class of land-owners who occupied a position between that of the vassals, or dependents, and that of the nobles. Since that time there have been two very famous men of the name—Dr. Benjamin Franklin, the American, and

Sir John Franklin, the Englishman. Which of you can tell me for what they were noted?”

“For discovering lightning and the north pole,” answered Jackanapes promptly.

“Not exactly,” laughed his uncle. “Dr. Benjamin Franklin did not discover lightning, but he proved that it and the electricity produced by an ordinary battery are one and the same thing; and acting upon this discovery, he invented the lightning-rod. But he was noted for many other things besides this. Born in Boston in 1706, and not dying until 1790, you see he lived in very stirring times. His father was a talow-chandler; but Benjamin, who was the youngest child, hated that business, and wanted to go to sea. His parents would not consent to let him do this, but attempted to educate him for the ministry, and finally apprenticed him to an elder brother who

was a printer. When he was seventeen years old he ran away from Boston, and went by sea, first to New York, and then to Philadelphia. Here he got work in a printing-office, and by the practice of the greatest industry, frugality, and perseverance he at length obtained an establishment of his own, and became the most famous printer in the country.

"He went to London to buy type, and while there worked at his trade to meet his expenses. He was a splendid athlete, and a perfectly temperate man, while his English companions were drinkers of enormous quantities of strong ale. They claimed that this was necessary to enable them to perform their hard work; but Franklin proved to them that he, who drank nothing but water, was twice as strong as the best of them.

"When he was forty years of age, and a prosperous business man, he began to take an interest in politics, and he had established such a reputation for honesty and ability that the people were only too glad to place him in office. Although Franklin is not generally known as a military man, he as well as George Washington was connected with Braddock's unfortunate expedition against the French and Indians, and he was elected Colonel of a militia regiment raised in Philadelphia. He also commanded a body of Pennsylvania troops on an expedition against the Indians, who were threatening the settlements in the Lehigh Valley. There he constructed a fort, effectually protected the settlers, and proved so brave and wise a soldier that he acquired great fame in military circles.

"He was now appointed Postmaster-General of the colonies, and at the same time had so won the confidence of the

people that they were continually choosing him as a commissioner to go here and there and arrange their difficulties. In this capacity he went twice to England and once to France. He helped draft and was one of the first to sign the Declaration of Independence. During the war that followed, it was he who persuaded the French nation to aid us with men and money. Finally, in 1783, this great man crowned his life's work by signing, on behalf of the united colonies, the treaty with Great Britain by which their independence was acknowledged and secured to them forever.

"Thus, simply by his own exertions, this Franklin raised himself from one of the humblest positions to such an exalted station of life that his society was sought and prized by kings, queens, and the other leading personages of the world.

"You haven't said anything about his going to the north pole, uncle," interrupted little Miss Blue.

"No, dear, because it was not Benjamin, but Sir John Franklin, who went, not to the north pole, for that no man has done, but into the arctic regions to try and discover a northwest passage from the Atlantic into the Pacific Ocean. This Franklin was born just as the great American of his name was passing away. He was the son of a small English farmer, and like the other Franklin was the youngest of his family. He, too, was destined for the ministry, but was so determined to go to sea that finally his parents consented, and he entered the navy. He served under Nelson at Trafalgar, and at the battle of New Orleans, during the American war of 1812, he was promoted for bravery, and made a lieutenant. Directly afterward he was sent on his first expedition in search of

a northwest passage. From this he returned in less than a year, with his ship so shattered by the ice that she could hardly be kept afloat. In 1819 he was sent, with four other men, to explore the northern coast of North America. After suffering incredible hardships for three years they returned in safety.

"These sufferings only intensified the enthusiasm of the brave Franklin, and in 1825 he commanded another overland expedition into the arctic regions. This time he discovered the polar sea, and explored the coast about the mouth of the Mackenzie River. When he returned to England he was knighted for his success, and was soon afterward made Governor of Van Dieman's Land.

"The discovery of a northwest passage was still the dream of the bold sailor's ambition; and when, in 1845, he was offered the command of another arctic expedition he gladly accepted it, although he was now nearly sixty years of age. He sailed May 19th with the ships *Erebus* and *Terror* and 138 men. A month later these ships were sighted by a

whaler, moored to an iceberg in Lancaster Sound, and never again were their crews seen alive by white men. It has since been learned that after passing two summers and one winter comfortably, they were, on the 12th of September, 1846, locked in by the ice, from which they never escaped. In June, 1847, the grand old chief of the expedition died, and was laid to rest in an icy tomb. In the spring of the following year the crews left their ships, and attempted to reach the American coast by means of sledges and boats. It is now known that as late as the winter of 1850-51 forty of these wretched beings were still alive, and trying to retrace their frozen way to the ships. This they failed to do; but it was not until 1853 that the first of their graves was found, and the first news of their awful fate was given to the world. Then only their bleached bones, scattered over weary miles of arctic ice, remained to tell the story; but their memory will always live coupled with the name of their noble leader, Sir John Franklin."

Farmer Barnes—I've bought a barometer, Hannah; ter tell when it's going ter rain, ye know.

Mrs. Barnes—To tell when it's goin' ter rain! Why, I never heerd o' sech extravagance! What de ye s'pose th' good Lord hez give ye th' rheumatiz for?—*Puck*.

There is no winter in the heart
Of him who doth a kindly deed;
Of what he gives he hath a part,
And this supplieth all his need.

O, the paralyzing effect of the fear of evil!

It surely doth make "cowards of us all."
It makes us pygmies where we might
Be giants, were we only free from it.

—*H. Emile Cady*.

"Give me heart-touch with all that live.
And strength to speak my word;
But if that is denied me, give
The strength to live unheard."

—*Edward Markham*.

Quiz Meeting

Before the Evangelical Christian Science Church

October 28, 1908

QUESTION.—*Give in the most simple language the application of the Truth which heals?*

WINFIELD S. WHITMAN.—God is Spirit. God is Life. God is Mind. God is Love. God is omnipresent, is All, and in all and through all. Man is the image and likeness of God; hence man is Spirit, Man is Life, man is intelligence. As God is Spirit man is. As God cannot be sick, neither can anything like God be sick, for God is All Intelligence, the only creative power, and all He created was good. Therefore all that ever was created was good. Sickness, if it ever was created, is good. If it never was created it is not good. We know it is not good, therefore it never had a Creator; it does not exist and cannot exist, only as it exists in the mortal mind of man. The Truth that heals is that God is All, and there is no room for anything else. God is good, and there can be no room for evil, sickness or inharmony. God is Life and there can be no death. There is nothing to create death. All is Good and all is Life.

BISHOP SABIN.—To be as brief as possible, I am going to give you the whole of this New Thought healing, that is, if I can express myself simply enough to give you the exact thought which heals.

You realize in your mind—we mean by the word realize that we understand from our teachings and the Bible—that God

is omnipresent Life. It does not mean that God *has* Life, but that He *is* Life. If God had Life, as one of us Life has, Life would be stronger and greater than God. Therefore, Life would be the dominant principle. But God *is* Life, and His Life is in us, and we are His image and likeness. That being true, there can be no opposite, for God created all that was created, and all opposites are false; all beliefs in opposites are false. Therefore we could not be sick because we are the image and likeness of Eternal Life, eternal health, and eternal Good, eternal Love; and it fills us; we live in it. Omnipresent means everywhere, not only here in this room, but every particle of space in your body. Omnipresence fills your lungs with air; it makes you the image and likeness of God. We live, move and have our beings in Life, in Love, for God Love covers us, and no inharmony can come near us. We are perfect.

Make that realization, and you heal the sick every time. You heal the sick if you make the realization perfect.

QUESTION.—*What is this manifestation called sickness, if it is nothing as you assert in your teachings?*

WINFIELD S. WHITMAN.—I read an article a few years ago that I think will answer that question, or at least open the way to answer it. A drummer traveling in the South came to a small town. There

was no room for him anywhere. Finally he got leave to occupy a bed with an old gentleman. The old gentleman told him when they retired that he was subject to spells of loss of breath, and that, if he woke up in the night with one, the drummer must get up and open the door, for if he did not get fresh air he would smother. Sure enough along in the night the old gentleman awoke with a very bad spell. The drummer got up, hunted around in the dark and finally got the door open, as he thought. The old gentleman got relief instantly, and went to sleep. The next morning he was telling the drummer how glad he was that he got fresh air, that if he had not gotten it he might have died. On examination it was found that the drummer had opened the door of a closet and that the room was closed up as before.

You may say that the cure was imaginary. The answer is that so was the disease—just as imaginary as the cure. A man with paralysis is left alone in the house; the house catches on fire, there is no one to help him; he jumps up and runs out. The Truth is that God is all and that disease is an unreal condition, and that unreal condition can be annihilated by the Truth.

BISHOP SABIN.—One time a man woke up in the night and found that he had lost his false teeth. He got up and lighted a light, but could not find them. He was certain that he had them in his throat, and soon commenced choking. He sent for a physician and just before he died—he was about to die—and the physician could do nothing to give him relief—and he was barely able to breathe—some one fortunately looked between the bedticks, and there were the teeth. They showed them to the choking man and he

was well instantly. That is proof along the line of Mr. Whitman's argument.

One time in Illinois, the story was told to me when I was a boy, there was a man who imagined that his legs were made of glass, and he stayed in bed all the time and did not allow anybody to come near him for fear he would break them. The physician put up a job on him by getting a lot of his neighbors to go in every day and talk about the Indian depredations. The Indians were coming on, they said, slaughtering people as they came, burning houses and killing or carrying away all the stock they could find. They were preparing to get all the neighbors they could get to go out and fight. Finally they came in one morning and said the Indians were but a short distance off and they had to get up and run. The man that had attended this sick man with the glass legs told which horse he was going to get. The one that could run faster than any other. The sick man said, "Are you going to leave me here?" "Of course," said the man, "you will have to be left here. we can't carry you away without breaking your legs."

The man with the glass legs told him to help him and see if he could move on the glass legs. They got him out. They had some men dressed like Indians. He saw them coming, and the driver cut the traces of one of the horses and got on him and went away as fast as he could. The man with the glass legs jumped out and got on the other horse and ran away. His legs were cured. His trouble was purely imaginary.

A great many diseases are imaginary. I do not pretend to say that that answers the question. Diseases are real for the time being. I believe that is true.

Disease is real for the instant, real in its action. For instance, cover a fire with wood in a grate; there is your fire burning the wood. You can take a brand from that fire and burn up a city. You can take one of those sticks of wood, it is so real, and knock a man down with it, in material thought. But in a few hours the fire has eaten the wood up, the fire is gone, the wood is gone, and the place that knew it knows it no more.

Take the river. Suppose we go up here about the Aqueduct bridge, to the beautiful palisades. We see the beautiful river, and we say "How beautiful that is?" We enjoy the beautiful blue, clean water. We go back there tomorrow, and we think we see the same beautiful river, but we do not. We do not see a drop of water that was there the day before unless it has been restrained in some artificial way. It has gone on in its ceaseless, eternal, onward march, and in the beginning creation is making another river all the time. In reality it is a passing panorama.

Now take these bodies of ours. Scientists used to say that they changed once in seven years, but some now claim that they change every eleven months, while others claim that the body changes once in four months. That there is such a change going on we all know. Every breath we throw out we exhaust, and with every breath we draw we fill in. And so it is only a passing panorama.

If you will fill your mind with thoughts of health and good, "I have health; I have harmony; I have youth; I have beauty; I have strength; I have prosperity; I have everything that is good; I am entitled to everything good as God's heir;" if you keep that flowing into you, you are built up by that kind of thought,

and that thought creates a body in harmony with that thought, and the reality of disease has passed away; it is all gone out of your consciousness; it has left you only a clean, bright, soul, living in infinite Love, infinite wisdom, infinite Spirit, and acknowledging only the infinite Good.

Such a person as that can never be sick. It is utterly impossible for him to be sick, or to have anything out of harmony with general health. That is the way to build up. That is the way to show the unreality of so-called disease.

When we come to treat a case, for instance, here is another proof. Suppose a person before me wants treatment for fever, or any disease. The thought is the same. I at once, through my superior training, am able to throw myself into a condition of mind so that I can look through and beyond this material sickness, and see him as a spiritual being in the presence of God Almighty. I affirm perfection and I make the declaration that he is the perfect image and likeness of God, living in perfection; and no disease can come near him; and he has no disease, and this so-called belief of disease is an unreal belief; it is a lie, false, and God Almighty destroys it and destroys it now. If the realization is made perfectly, unless there is some ulterior cause operating against the patient, you always get a perfect healing.

I will tell you of a kind of a patient that you cannot cure. I had one the other day. I hope she is better now. I was going to give her a treatment by the laying on of hands. She had come to see me and was lying on the sofa, with her face twisted up, as much as that of any chimpanzee you ever saw—just a bundle of twists as though she was suf-

fering the most excruciating pain. "What is the matter with you? Are you in pain now?" "No." "Aren't you in pain at all?" "No, not now." "What are you twisting up your face so for?" "I am afraid you are going to hurt me. It was fear. It was no use. All the healers on earth could not cure her.

Another kind of cases that cannot be healed are where people live in open sin, defying the laws of right, fighting God Almighty's Truth. You can't heal such people as that. The mind of a person must be in a receptive condition; he must come to God as a little child.

Honest people do not always know when they are being treated. We get cablegrams and telegrams from all parts of the world to treat this one or that one. They are in the throes of death. Of course they do not know that they are being treated. But the person who sends has a right to have God's Truth applied to them. But if a person is in open rebellion against the Truth you can't heal

him. All Good is real, and all so-called evil is unreal and passes away.

For instance, most things come in so-called opposites. We have the opposite of light, darkness; and there is no such thing as darkness. Darkness is simply the absence of light. As the earth rolls over and the sun comes into view, we have day. It keeps on rolling, and by and by this part of the earth is in the shadow again, and then it is dark. Darkness is the absence of light. Evil so-called is the absence of good. All is good. Therefore, there can be no opposites, for God is All and God is Good; and along these lines we prove by the results that our philosophy is right.

Jesus Christ said in substance if you can't believe me believe me for the very works' sake. And I say to you and to those who may read, that all persons who will take this Truth and study and apply these rules, as they have been given by myself and students, will learn how to heal the sick.

A GOOD TIME

Eleanor Kirk

If you cannot do what you would like, do what you can and have a good time doing it.

There is a greater good time in making your own good time than in having somebody else make it for you.

The first is victory, the last surrender. When you can make your own good time, you can give points to others about making theirs.

As long as you depend upon company for comfort, just so long will you be in bondage.

The plea of lonesomeness is a confession of weakness, as well as ignorance of the best society.

The best society is not always in material evidence.

To grow in health and power you must have a good time. Only the recognition of the Infinite in yourself can furnish it. This is attained by the realization that not one event nor a thousand can prevent the soul from the enjoyment of its own, and that its own is always at hand.

Therefore, if you cannot do what you think you would particularly enjoy at the moment, do what you can and have a good time doing it.—*From Black and Blue and Other Happy Studies.*

Testimonial Meeting

Before the Evangelical Christian Science Church

Wednesday Evening, January 20, 1909

MRS. A. CARSON, OF MASSACHUSETTS.—I have come all the way from New England and stopped here to shake hands with Bishop Sabin. I have read his books and when things trouble me I get much comfort from them. I have come all this way just to shake the Bishop's hand, and tell him how much good he has done for me and for others.

MRS. SUSAN A. MORRIS.—What Mrs. Carson has said we can all say, because all we have learned of this Science we have learned from Bishop Sabin's writings and lectures. This Truth has put something into my life that never can be taken from me. It makes no difference where I go or where I may be, I have it and it cannot be taken from me. I am demonstrating every day over things in my life that I never would have known how to control if it had not been for him. Each day of our lives has been better because we have learned this Truth, and we have learned it from him.

A letter came to me a few days ago, from a lady in Ohio, of whom I had never heard. Her mind seemed to be affected and she wrote to me to know what could be done for her. I hesitated a while; finally I wrote to her and told her that of course she could be healed; that nothing was impossible with God. I treated her and in about a week I received a letter that she was all right, and she sent me a check, and seemed to be very much pleased with the treatment.

I know nothing about her. She heard of me through the NEWS LETTER, I believe.

BISHOP SABIN.—I want to say a few words before the others have spoken, and then I want to hear from all of you. I have always tried to teach my students that there is nothing in personality, absolutely nothing. If I was fortunate in writing books that have the Truth in them, it is the Truth in those books that does the work. It is the Truth that destroys evil, the God Almighty Truth, and it does not make any difference whether that Truth is spoken from the lips of a man, or from the subconsciousness, or taken into the consciousness of the patient. The Truth assimilated, digested you might term it, will destroy error. It makes no difference what form it is in.

All I can say is that if God has given me the opportunity to do good, I want to thank Him for it. I do not want anybody's thanks. I do not want anybody to feel that I am any better than he. We are all on a dead level, and if any of us knows more than another it is because we have studied more. You can all have the same power and do the same work if you apply yourselves accordingly. Now let that pass and drop me out.

I am going to tell of one case of healing that came to me in a letter this afternoon. It is the case of a little baby up in New England. I shall not give the State even, but everybody in the city where he

lives that is acquainted with the family, of course will know the circumstances when they read the paper.

The baby was four pounds and eight ounces in weight. They had two physicians regularly and two nurses, and the baby was starving to death. Every particle of food that it would take into its stomach, it would vomit up. If my memory serves me right the baby was about four weeks old when we commenced to treat it, with all of our best healers on the case. We stopped in a measure the vomiting and stopped the decrease in weight, but we treated that child more than a week before it commenced to show increased weight. In the letter to-day, to make the story short, they say the child is well, is perfectly well, taking her food all right, and is getting stronger and weighing more every day, and the parents give God the glory for the healing of their child.

Now it was the Truth through the subconsciousness of the mother and the child that healed that child. It was God Almighty's work. It was not the work of any one of the healers; it was God working through each of us that did the work. It was the Truth that did it.

I will not detail many cases, but one comes to my mind of a young lady that lives in this city, who was taken with what they call the shingles—some kind of a breaking out, considered very dangerous. I got a letter from her this afternoon saying that she is well, but the week's treatment does not expire until tomorrow, and she will not need any further treatment.

I got a letter today from a lady in Michigan who was suffering from one of these internal cancers which so many women have, and she was thanking God for her perfect healing. The cancer is

gone and she said we could step the treatment.

Of course I could stand here and talk for a week and give case after case of perfect healing done through this work. But what I wish to impress, and what I always wish to impress everywhere, is that this is genuine Truth; it is the Genuine doctrine. It is the kingdom of God manifested among men; it is the kingdom of God come nigh unto you; it is the all and in all of so-called religion; it embraces love to this great Being that we call God, with all our heart, and love towards our brother as we love ourselves. That is the fundamental principle upon which this whole religion is based.

Yet it has its enemies. The apostles had their enemies in their times. When they went to Ephesus and commenced to preach this doctrine of Jesus Christ and heal the sick there was a clan there that made idols for the Ephesian deity, and they commenced to shout in favor of their deity and were ready to mob the apostles. The world would do a like thing today if it had the power. They would do it right here in the city of Washington if they had the power, but they can't do it. They may try, and they may at times get the advantage of us here and there as they did in those times. This Christian religion never has got along without a fight. It was adopted only after centuries of persecution, the like of which the world never knew, and it came out of the smoke of ignorance and superstition only a few centuries ago in a little degree. But it has come out encrusted with ignorance and superstition, with prejudice and with malice. But it has greatly changed, it has gradually come out more and more.

Here is a religion, thank God, that is

Love, that is genuine, that has nothing but a desire to do good, and without any desire to overreach this one or that one. We simply desire to know the Truth and to do the greatest amount of good we can. It will win, it must win, it cannot fail.

MRS. MARGARET COWSILL.—I want to tell how much this Truth has been to me. It means everything, because I have the understanding and know that Christ did come to teach us and bring us back into the understanding of what we are. It means so much, and each day I have a clearer realization of this Truth. It is so beautiful, and it keeps me humming and singing around the house all day long. It is grand, and I can't tell, I can't explain, the happiness that it gives me, because I know it is the Truth that Jesus Christ came to teach to the world.

EDWARD E. WARD.—What I have to say is that this Truth that we are talking about and practicing, keeps me well and keeps me happy, and makes me free; and I know that every one that practices this faith and this truth is free. He whom the Son maketh free is free indeed.

I have been studying along these lines for about six or seven years. Before I started to study in this line and practice these thoughts I was weak and nervous, with indigestion and a great many other troubles that came from worry, fear, and melancholy, and I can say now that I have not an ache or a pain. I feel younger than I did when I was twenty-five years old, and I can do a better day's work now than I could then. I do not know what

it is worry. "No good thing will He withhold from them that walk uprightly." That is the promise and that promise is true.

"If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

If we would all realize that God is our Father and that we are His children, how he would supply us! How much I desire to give good things unto my children. I work for them every day, and all the while my thought is, "How can I give them everything nice and comfortable?" That is what God is doing for us. He has given us everything nice and comfortable to make us happy. In everything give thanks.

It is only our own self-limitation that causes us to lack anything. We have plenty; we have dominion over everything on this earth. God is my Father; I am His child; I and my Father are one. When we come to realize that perfectly every minute of our lives, and never forget it how rich we will be. How rich we are if we realize it all the time! We live, move and have our beings in God. Nothing can separate me from my Father. I live in Him and He in me. We are one together. With the realization of this I am rich beyond measure. I have all things; I possess all things that God has. I feel wonderfully rich tonight, and know that I have dominion over this earth. God has turned all these things into our hands to keep, to use, and I want to use them all to the glory of God.

Quiz Meeting

Before the Evangelical Christian Science Church

Wednesday Evening, November, 25, 1908.

QUESTION.—*Am I to understand that you do not believe that Jesus is God when He said "I and Father are one?"*

WINFIELD S. WHITMAN.—I do not believe that Jesus is God. God is God and Jesus is Jesus. One of the best Bible authorities for that is, one time a young man called Him "Good Master." Jesus answered him, "Why callest thou me good? There is none good but one, that is God." If Jesus had been God that would have been out of the way. "The works that I do I do not of myself, but my Father that sent me." When Jesus prayed He prayed to God. He lifted up his eyes to heaven and said, "Father, I thank Thee that Thou hast heard me, and I know Thou hearest me always."

How the idea that Christ is God got into the churches I do not know, but it did. They worship Christ instead of God Almighty. But Jesus is not God. He said My Father and I are one, and what is true in Jesus is true in us. God and each of you are one. He meant that the mind, or Life in Him is the Mind, or Life in God, and to that extent "My Father and I are one."

QUESTION.—*Please tell me how to treat against the whiskey habit?*

WINFIELD S. WHITMAN.—I do not believe there ever was a whiskey habit, I do not care how far advanced it is, that could not be cured within a week under Christian Science treatment, when the

patient co-operates with the healer; the appetite can be destroyed. I do not think we have ever had a failure. If we have have, I do not know of it.

The whiskey habit can be cured every time without a single failure when the patient will co-operate with the healer, with Divine Mind, and if you can get him to co-operate with the healer fifteen seconds you have a well man. I have seen it done time and time again, and it can be done every time.

BISHOP SABIN.—A man came to me one time to be treated for the whiskey habit. He said he took on an average about forty drinks a day. I told him he could be cured if he wanted to be. He said he wanted to be, and I gave him a treatment. He quit drinking and he got to be quite a Scientist. He never paid me anything, but he left me and went to the Eddy church and became a healer. But the whiskey never got hold of him any more. I have not heard from him lately.

QUESTION.—*What is the subconscious mind and its relation to the ailing?*

BISHOP SABIN.—This is a very Scientific question, and it is one that should be understood thoroughly, and no person can heal the sick unless he does understand the different faculties of the mind. That is true. For the purpose of illustration almost all writers upon this subject divide the mind. Some will call it the objective and the subjective; others

will call it the conscious and the subconscious minds. But all of these divisions mean one and the same thing. It means that the mind is divided for the purpose of analysis, simply that and nothing more. There is but One Mind. The Universal One Mind is All and in All; God Almighty Mind is All. But we will adhere for the purpose of this illustration to what is called the subconscious.

The mind is divided according to that theory into three-parts. The objective mind, the mind that is controlled by the five senses; I feel, I taste, I smell, I see, I hear, and the means of obtaining information through what we call the objective mind, or the conscious mind.

Now the subconscious mind—the word is a compound word, made up of two Latin words, sub, which means under, and conscious—means the undermind.

The next division is the superconscious, or the mind above, which is the Infinite Mind, and is All and in All, and really is all there is of it.

Now, for instance, I want to heal some person of some disease, or I want to make an impression upon his mind, and I want to accomplish a certain object. I can sit down in my chair here and I can talk to the mind termed their subconscious mind, if it is a person that I want to influence, and have very much more influence over him than if I talk to the objective mind. If I talk to a man, a friend of mine, to the objective mind, and I tell him that this infant baptism is all a humbug and no good, and the only way to salvation is to be immersed and and go right straight into Heaven after you are immersed, the way I was raised to believe and he believes in infant baptism, of course, he is ready for a fight right off. His prejudices absolutely control him.

Suppose he belongs to the Catholic Church and I have been raised in the opposite belief. We come together on this material plane, this objective mind, and the first thing we do we go to fighting, throwing stones at one another and clubbing one another, or making faces at one another. I can remember when I thought all people were going right straight to hell that did not belong to our church. That is the objective mind, or the conscious mind. It is chock full of error.

But I can sit down in my solitude and talk through my infinite mind within to the infinite mind of my brother, and lead him up to God Almighty, let him be what he may be, and tell him the Truth; it makes no difference. I can tell him we are all the children of God Almighty, and that we all live, move and have our beings in Infinite Life and infinite Love; that the same Life that runs through Him runs through me and all animate nature, and I can so weave a phalanx of facts, we might term it, around his subconscious mind of truthfulness within him that he looks at the thing exactly as I do; and I have never spoken a word objectively to him. I may be here, and he may be in Japan, it does not make any difference where. There is no such thing as distance; all is here and now in infinite Mind. It is center everywhere and circumference nowhere, because it fills infinite space forever and forever in all directions.

You can have more effect, a great deal, by treating this personage in that way than you can by talking to his objective mind. This under-mind, this truthful mind, this mind has the power to discern good from evil, but has not the power to reject the Truth. It has not the power to reject it; it has to receive the Truth when it is presented to it, and

it does receive it; and the Truth is what does the work. You shall know the Truth and the Truth shall make you free.

Without elaborating any further upon this subject you can see that that is the channel through which all of our great work is done through the under conscious mind. We do not go up against the conscious mind of the person at all. We do not go up there to fight or cause fights; but we go above it; and we work in the God of Love through the subconscious thought, or the under thought, below consciousness. There is where we accomplish our work. I do not know how plain this is, but I hope you understand it as well as I do.

QUESTION.—*How can I make my family, who are now unbelievers, come into Christian Science?*

BISHOP SABIN.—I think it is the best to let everybody alone and let them go on and study it out as their own sense leads them. Give them the lifeline. For instance, give them a book; give them something to direct their attention, and then let them alone. I know that is the way with me. I would not let people talk to me on religion at all. When I first heard of this thing called Christian Science, if I could not get rid of anybody talking religion I would simply get up and quietly leave their presence. I never would say anything against their religion, but I would not listen to their stuff. I thought I had solved the problem and it was n. g. I did not want anything to do with it, and when I was told about this God-healing by a man working for us, it excited me, and I kept working until I commenced to investigate. The result of that investigation was that I not only found out that God does

heal the sick in answer to prayer, but that He did it for me, and He will do it for anybody else.

We tell people wherever we go, Here is something, you do not have to believe anybody to know that it is true. It is here for you; if you want to study you can demonstrate it and do the work the same as any of us; and when you do it you will know that it is true.

A pretty good patient to heal is yourself. I was healed of a very long list of diseases, and I knew before I got well that it was true. Every one of you who wishes to learn it can do the same thing by studying it and demonstrating it yourselves. Then you do not have to believe anybody.

I know when I first came out into this work some eleven years ago I was talking to some of my friends, lawyers from the West, and they were questioning what I said to be true. I said I will tell you, boys, how to do. You investigate this thing five or six months as I have, and then people will call you liars just as you do me and you will be just as big liars as I am.

Now study. You can learn it by study, that is what I say. Let everybody alone; let them take it up; throw them the lifeline. It is not with us as it is with the orthodox churches; we do not have to keep you out of hell, because you will live a few days longer, and if you are not saved today, there will be another day. There is no such thing as hell, and this talk about hell is all rot and this talk about the devil is all rot. The world is full of devils, some of them are larger than others, but there is no great big devil with seven heads and ten horns that beats God Almighty and gets most of the people. It is all nonsense. It is a

lie on its face, and anybody with common sense ought to know it. We know it is a lie because we prove it. We prove it by our demonstrations. You take the fellow that believes in a devil and believes in hell and he can't heal anything. Those of us who know there is nothing in it can heal anything.

If we do not save you all tonight you can be saved tomorrow or some other day. You are bound to be saved; you are bound to come here; I do not mean into this particular organization, but into this Truth. I used to think that I was in the church that was the only church, but I will tell you now that I have got into

another one that I know is all. I mean the universal Truth.

I think the Catholics are going to be saved, and that is something terrific, you know. I used to think of course they could not be saved, and the Presbyterians—and the Methodists I thought were worse than anybody because they had a mourners' bench. All these people are going to be saved. This talk of future destruction is all nonsense. You will never die. You will never advance unless you study. The time will come when you will study, and then you will obtain the knowledge of the Truth and the Truth will set you free.

If Thou Knewest

H. Emile Cady

IT WOULD seem almost childish and puerile, almost an insult to the intelligence of one's readers, to assert that the sunlight coming into a darkened room will annihilate that darkness. The merest child knows this, even if he does not understand the *modus operandi* of such fact. The sunlight does not have to make an effort to do this; it does not have to combat the darkness or wrestle or strain to overcome it; in fact, it does not change its course or its natural action in the least. It just goes on calmly radiating itself as usual. And yet the darkness is annihilated the instant it is touched by the light. Why? Because the darkness is not an entity having a reality of its own. It is *no* thing. It is simply the absence of a positive real *something*. And when there is made a way for the something to rush

in and fill to fulness the empty space, the *no* thing, then the nothing, the darkness is annihilated, destroyed, healed; and all there is left is the *some* thing, the light.

Where did the darkness go? It did not go anywhere because it was not; it did not exist. It was simply the lack of something, and when the lack was filled there was no longer any lack. So with all negations, with all that is not good, not light, not love, not health, not wholeness. They are each and every one the absence of the Real, and they are all annihilated or healed by letting in a Something, a real Substance which fills full the vacuum.

Remembering that the things which are seen are the temporal, the unreal, which pass away, while the things which are not seen are the eternal, the real, let us carry this thought of the *no* thing a little fur-

ther. Unhappiness is not a reality because it is not eternal; it belongs in the category of things which pass away. Envy, selfishness, jealousy, fear, and so forth are not real entities in our lives. Each is a lack of love, its positive opposite. Lack of temporal goods, lack of health, lack of wisdom, none of these things belong to the kingdom of the real because they are all temporal things which will, as the philosopher Epictetus said, "pass away." Nothing is real except the eternal, that which is based on the real Substance, God, that which can never be changed or made less by any external circumstances whatever.

Does this not make a little clearer and more acceptable, a little less antagonistic to the mind of man the oft-repeated statements, "There is no evil, sickness is not real, sin is not real," and so forth? I repeat, nothing is real which is not eternal; and all conditions of apparent evil, of sickness, poverty, fear, etc., are no things, not entities in themselves, but they are simply an absence of the opposite Good, just as darkness is the absence of light. In the deepest reality there is never an absence of the Good anywhere, for that would mean an absence of God there. God as Life, Wisdom, Love, Substance fills every place and space of the universe, or else he is not Omnipresent. Who shall dare say He is not? Eventually our best healing of wrong conditions and human suffering is done when we recognize and affirm this great whole of Truth, the Omnipresence of God, refusing absolutely to recognize anything else. The only "absence" which exists is in man's consciousness or lower senses. But in order to bring this matter to the human understanding by piecemeal, to break the bread so that each shall have

the portion which he is able, with his present growth to assimilate, let us take up a little detail.

Your friend is to all appearance very ill. God is Life—all the Life there is in the universe. Is your friend's illness an entity, a "real" thing; that is, an eternal thing? No, it is rather like the darkened room needing only the light to heal, an absence of Perfect Life in the body. Would not the incoming of newness of Life—this Perfect Life—to all the diseased atoms, heal and renew and make alive? Of course. Well, how are we to let in this fulness of Life? We will see later.

Take another example, for bodily illness is one of the least of the woes of blinded humanity with which we have to deal. A mother's precious son is going all wrong. He drinks, steals, breaks his mother's heart with his unkindness and his dissipation. She weeps, rebukes, entreats, lectures, finally nags. What is all this that is killing the mother? It is *no thing*, nothing at all. It is not real because it is not eternal. It is the *absence* of Love, that is all. A perfect flood of Love permeating and saturating that boy's being would heal all of his diseases both moral and physical, because he is simply manifesting a great selfishness which is absence of love—the darkened room again. How are we to get the remedy, fulness of Love, let in and thus applied to the root of the disease? We shall see.

Poverty belongs among the no things, the nothings. It is not real for only the eternal things are real, and poverty is temporal. It is an absence of substance, and it is only permanently healed by an inflow of substance to fill the empty space. Sin is not real, for it is not eter-

nal. It is a failure to reach the mark. It is a blind, ignorant outreaching of the human for something not possessed, the sinner desiring and hoping thereby to gain happiness. This empty void, this awful outreaching which resulted in failure is only satisfied and healed by the incoming of a flood of Good which fills full the lack as the sunlight fills the darkness.

In overcoming undesirable conditions in our lives there are two definite ways of arriving in our consciousness to the realization of the Omnipresence of God—the great comprehensive Truth which heals all manner of dis-eases and makes free, *viz*: 1st, we persistently deny the *reality* of the seeming evil; 2d, we let in the substance of all good.

Everything undesirable passes away if we refuse absolutely to give it recognition by word, deed or thought as a *reality*. This we can the easier do when we remember that nothing is real except the eternal. A wiser One than we said, "Give no place to the devil (evil)." *It is not*. It really has no existence whatever any more than has the darkness which often causes us, children that we are, perfect spasms of fear and suffering. It has no more reality (remembering what is real) than the fiction of dreams. When one awakens from a particularly unpleasant dream, some moments of definite assertion to one's self that it was only a dream, not real, are required before the heart's normal action returns and the natural breathing is restored. Even with one's eyes wide open the dream seems strangely real, but we all know that it was entirely a *delusion of the senses*, nothing else, no substance, no reality. So the physical and material troubles are not real and will disappear if we refuse

absolutely to give them any life or reality by our word or thought. Let us rejoice in words of thanksgiving that this is one of God's ways, simply that evils *are not*. This is our first step.

Now, for the second step. Had man any true conception of the gift of God to him nothing in the created world would be able to withstand his power. We speak of a man's "gift" without realizing how truly we are speaking. We say he is gifted in this direction or that as though he were in possession by nature of some remarkable ability inherited from parents or created by peculiar environment. While many of us are ready to acknowledge in a general way that "every good and perfect gift is from above and cometh down from the Father of lights," even we are not at all prepared for the reception of the marvelous truth of man's full endowment from this Source. When a glimpse of it comes it makes one almost breathless with wonder and astonishment.

"If thou knewest the gift of God to thee!" What is this inestimable gift? What, indeed, but that he hath given the veritable Son of God to be forever within us. This is the marvelous way of creation and also of redemption from all human lack and suffering, Christ-in-you. "It hath pleased the Father that in Him (in this Christ, this Son of God), should dwell all the fulness of the Godhead"—fulness of Life, Love, Wisdom, Substance, yes, of the very substance of everything this human man can need or desire. "Christ in whom are hid all the treasures of wisdom and knowledge." "Of his fulness have all we received."

To have created man thus has seemed best to Infinite Wisdom; and the one object in this life should be with us as it

must be in the mind of God to *make manifest this Son of God*. "Unto every one of us is given grace (power, love, life, wisdom, substance) according to the measure of the gift of Christ." Not that God's giving is with partiality. Make no mistake here. The Creator of the universe is no respecter of persons. There are no favorites in his creation. All the fulness of the God-head is embodied in His Son this indwelling Christ. But this power, life, wisdom, this "all" that makes up the "fulness of God" is manifested only in proportion as we recognize this Christ as the Source of the good we desire, look to him for it, acknowledge him as *All*, and affirm persistently in the face of all opposition that the *Son of God is now made visible through us*.

We are each of us small or great, gifted or otherwise "according to the measure of the gift of Christ we have received" consciously. There must be an incoming of this Divine Son of God to our conscious minds. This incoming will depend upon our faithfulness in acknowledging the Source and affirming its manifestation. We cannot idly drift into it. We must speak the words of Truth before Truth will become manifest. Paul

said, "The Son of God was manifested to destroy the works of the devil (evil)." Precisely so, just as the light is manifested to destroy the darkness by filling it full. Let us take and definitely use day after day this statement of Truth: "The Son of God in me is now manifested, made visible in my body and all my affairs. He comes not to destroy but to fill full." *Unity*.

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

Life in the living Christ is all-power. Life in the living Christ is peace superb. Come all ye suffering souls and live in the Christ. Come, be at one with the living Good! Lift up the "I" (the ego, self) and crucify your sins. Let the "I" reign and have sovereignty over your house (body). Lift up the "I" and you will have all, for the door of the treasure house will be thrown open to you, and you will have treasures galore. The Book of Knowledge will be open before you and all things will be at your feet.

Stoop! Lift up the "I," and crucify your sins, and have Eternal Life and at-one-ment with the living Christ.—R. D.

FAITH AND FEAR

The adherents of Christian Science can make no more effective appeal than the declaration that their belief casts out fear and delivers those who accept it from the bondage to this ancient foe of the human race. Fear has no place in the life of any man or woman who believes either in God or in immortality. —*From The Outlook*.

A man should learn to detect and watch the gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and of sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty.—*Emerson*.

The Power of Words

William E. Towne.—In "Nautilus"

Words enslave and words make free.
They build up and they tear down.
They bring happiness, joy, health, or
misery, disease and woe.

Yet, how recklessly, carelessly,
thoughtlessly we toss them out into the
great universe of vibration, where they
work out that unto which they were
sent.

"Words are great forces in the realm of
life.

Be careful of their use. Who talks
of hate,

Of poverty, of sickness, but sets rife
These very elements to mar his fate.

When love, health, happiness and plen-
ty hear

Their names repeated over day by
day,

They wing their way like answering
fairies near,

Then nestle down within our homes
to stay."—(*Ella Wheeler Wilcox.*)

The spoken word may carry love, en-
couragement, life, or it may wither and
sting and carry hate and death.

Words are direct messengers of the
Life Force.

When you use words you are playing
with your vital forces.

Is it little wonder that the wise ad-
monish us to think before we speak?

Is your mind chaotic? More than
likely you allow your thoughts and
words to find expression in a chaotic
manner.

"Order is heaven's first law." and
this applies with double force to the
use of words.

The habit of spilling over in the ram-
bling diffusive use of words is a com-
mon cause of poverty and failure.

We sometimes receive letters from
people who are suffering from the most
stringent form of poverty. And in ev-
ery instance such letters are diffusive
and pointless beyond any reasonable
measure. They wander around and
around and never come to the point.
They are very sadly lacking in concen-
tration.

Of course such a person cannot suc-
ceed.

If you are going to accomplish any
money-bringing work successfully, for
yourself or others, you must come to
the point and stick there, until the re-
sult is accomplished.

If you waste your energies in a des-
ert of words, of course you will be lack-
ing in the power which attracts success
and enables you to do your work better
than your neighbor.

You discouraged and despondent
ones, begin to conserve your thoughts
and words. Look away from your trou-
bles. You can't get rid of them just by
going over and over them in your mind.
Indeed, you become hypnotized by
them and are held right there.

To free yourself turn your words and
thoughts into constructive channels.

Take some physical exercise, if there
is no useful work to do, then pitch in .

and find something—anything, to do, for yourself or others, and do it willingly—with your will in it.

When you talk, let your words also be constructive.

Don't let your energies dribble out in discouraged talk and fretful repinings.

Let the Life Principle use you, and do not obstruct its flow by holding your mind and words in hypnotic bondage to depressing, lifeless, useless, mental pictures, which are not based upon truth.

The Truth is that the universe is fill-

ed with LIFE; that you and I are ONE with that life; that it will manifest itself through us freely if we welcome it and do not cut it off through fear, doubt, despair, hate, manifested by unwise thinking and speaking.

"He whose spirit is without restraint is like a city that is broken down and hath no walls." The fear thought and the doubt and the rubbish thought come floating like an army, and meeting no healthy, live, courageous, active, strong, conserved thought energies, they just possess the mind.

Good Company

Martha Shepard Lippincott

Give me an interesting book

And time to often read;

'Twill be the best companionship

That I will seem to need.

It leads me through romantic scenes

And thrills my heart with joy,

And brings me many happy thoughts

With nothing to alloy.

The sweet delight my soul will find

In reading helpful books.

No matter how attractive, too,

Some other pleasure looks,

Take not my books away from me,

Of them I'll never tire;

They e'er are ready to console,

And noble thoughts inspire.

Such sweet companionship I'll find,

In books for company,

While loneliness within my heart

They'll not allow to be;

Unless they bring a longing for

The joys of which they tell,

And then life's cup may not seem filled,

Which does not seem so well.

The Power of Love

Mrs. Ida Lyon

LOVE is a long suffering and much abused word. It means much or little, according to the understanding of the individual. To the Christian it signifies the love of God for a sin blighted world, which induced Him to sacrifice his only son that the burden of sin might be lifted from it.

To some it means a universal power ever ready to lift a sin cursed people into the heaven of purity and happiness which is all about them if they choose to attract it to themselves.

To the doting parent it implies unselfish devotion to an adored child; to the loving child it means a clinging fondness for one to whom it may look for protection and adoration; to the brother, the friend, the neighbor it has still a different meaning; while to the lover, it may signify anything from a sentimental fancy to the "grand passion."

Love is an "old story ever new." The birds have caroled it, the winds have whispered it, and poets have sung of it in varied cadence, since the dawn of time.

One sighs,

"What is love but repining?"

Another wails,

"The falcon has the eyes of the dove.

Ah love!

Perjured, false, treacherous love! enemy
Of all that mankind may not rue! most
untrue

To him who keeps most faith with thee,"
etc., etc.

While still others sing in a blither strain,

"Beauty lies

In many eyes,

But love in yours, my Nora Creina!"
and

"Oh, 'tis love; 'tis love, 'tis love,

That makes the world go round!"

All of which appeals to each reader according to his experience and understanding; while some would throw the book aside and wonder what these poor poets are raving about anyhow.

Speaking of poets, the unknown author of the "Song of Solomon," that love poem which somehow got mixed up with the Bible, exceeded modern poets in power of expression, and disclosed a knowledge of love in its fullest meaning when he said:

"For love is strong as death."

"Great waters cannot quench love,

And rivers cannot overwhelm it."

And again:

"If a man would offer all his substance
for love

He would only reap confusion."

All of which is as true of genuine love today as it was when it was written three thousand years ago, and will be three thousand years hence; for truth is truth throughout eternity.

The most delightful thing about love is that money cannot buy it. It must be given freely or not at all. And the poorest beggar to whom it has been *given* to know the strength of this wonderful power, would not exchange it for

all the wealth of the world. "For love is strong *as death*." But love's power is all for happiness and life and light.

Selfishness has no part in love; for self is absorbed in the object of adoration. That one would die for a loved one is by no means an extravagant or meaningless assertion. Many have sacrificed their lives to save those who were strangers to them, and to one who truly loves it would be impossible to resist the impulse to place life itself between a loved one and any danger threatening.

Love counts no sacrifice too great that serves to perfect the happiness of the adored object. Even jealousy, that "green eyed monster," is held in abeyance by the power of true, unselfish love.

"For love is *strong as death*."

It is the vilest slander to attribute to love the atrocities for which it is too often held responsible. The man who goes about brandishing revolvers in the name of love, is a rank imposter. He may have a "brain storm," or be a victim of "dementia Americana," or even go so far as to indulge in "mental excitation;" but to say, "He loved her so," is supreme absurdity. He loved no one, not even himself, and was actuated by nothing but unreasoning hatred and selfishness.

Love never counseled violence or dishonor. To do so would be to invite its own destruction, for love cannot live in such an atmosphere.

Hatred and jealousy are the sworn foes of love and are ever seeking to tear down what love builds up. Their power is all for evil, while love's power is all for good. It is a phase of that soul power, feeling, a life giving force which acts upon the blood to purify and strengthen it, as happy and wholesome thought acts upon the grey nerve matter of the brain.

Love is *the best of medicines*, while thoughts and *feelings* of hate and jealousy as certainly affect the bodily conditions adversely.

There is no more pitiful object than a loveless human being. Animals manifest this *soul power* in a remarkable degree, and the dog that licks the hand of a master who beats and abuses him is happier and *nobler* than that master. While man cannot, like the dog, love that which is not lovable, he can always find something worthy of his love, and can refrain from feelings of hatred towards that which repels him.

Love can restore the color to a faded cheek, brightness to a dull eye, elasticity to a weary step, and happiness to a sorrowing heart. It can control the destiny of nations, overcome hatred and anger, spite and malice; throw a halo around the meanest conditions of existence, and create a heaven amidst the dross of earth.

Since love can do all this—and more. who shall say that it is not, as Drummond has called it, "The greatest thing in the world?" —*The Stellar Ray*.

THOUGHT

Thought is at all times creating conditions. The man with a superabundance of sad thoughts will hypnotize himself into thinking himself sad. He will create an actual state of sadness in his soul which will also become visible in his body around it.

Thought is indispensable to the Creator, for without thought the Creator would remain forever unformed, and its beauties and wonders unmanifested.

Thought holds within itself two great forces of the universe, the centripetal and the centrifugal, and has the power to use them.

He who would know himself, let him study his thought. Let him study his thought until the full glory of it bursts upon his soul.

It is quite impossible for anyone to dwell upon the marvels of thought without seeing through thought that which made thought, the Creator.

In studying thought one is forced to conclude that that which created such a wonder must be wonderful, stupendous, glorious, and without a flaw. And when one has gained a vision of the Creator one is forced to concede to thought greater marvels than before.

Thought is lifted on high.

Thought is deemed worthy of honor and reverence.

Thought is born again.

—*Alma Gillen.*

"We should always be kind to any attempt at amendment. An idle sneer or look of incredulity has often been the death of many a good resolve."

—*Lytton.*

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Mr. Towne's style is facile and his thought logical, and there is throughout the book a certain dry humor that is infectious. The chapter on "The Woman and The Man," is especially good, dealing with marriage as a means of developing character. Price of the book is \$1.00. Published by Elizabeth Towne, Holyoke, Mass.

"Another sort of false prayers are our regrets. Discontent is the want of self-reliance; it is infirmity of will. Regret calamities if you can thereby help the sufferer; if not, attend your own work and already the evil begins to be repaired."

"But prayer as a means to effect a private end is meanness and theft. As soon as the man is at one with God, he will not beg. He will then see prayer in all action."—*Emerson.*

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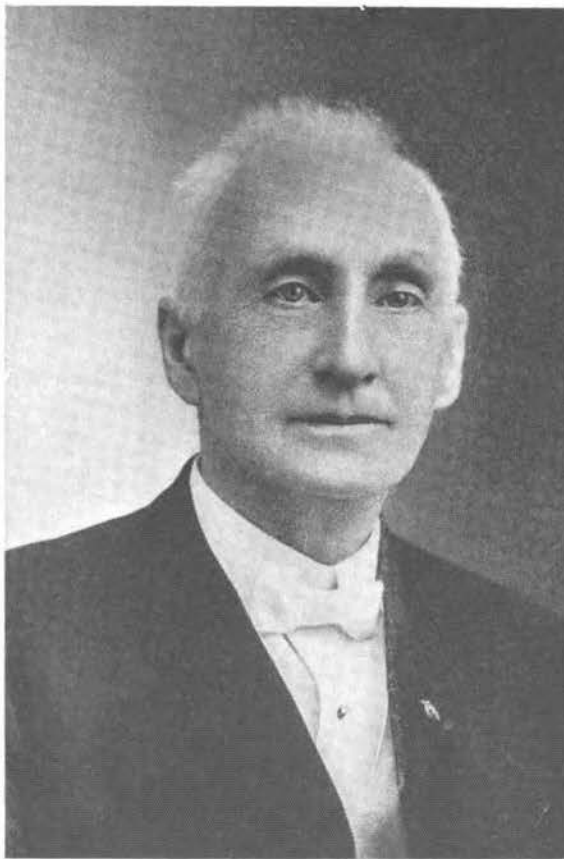


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The ultimate end and aim of music should be the glory of God and recreation of the mind. When these are not kept in view there can be no real music, only and infernal jingling and bellowing.—*John Sebastian Bach.*

"He that has energy enough in his constitution to root out a vice, ought to go a little further, and plant a virtue in its place; otherwise he will have his labor to renew. A strong soil that has produced weeds may be made to produce wheat with far less difficulty than it would cost to make it produce nothing."—*Lacon.*

"If thou dost but free thyself, thou art a world's liberator.

"If thou dost but set thine own feet out upon the way of light, thou art a redeemer of men."

—*Muriel Strode.*

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To spell the word "live" backward we will get

The word "evil." Now call it not, I pray,

A poet's idle dreaming when I say

That in this seeming fancy there is met

The mystery of life. All deep regret

For stinging sins and glory cast away,

That gives instead of happiness, dismay;

For strength, hope, the fever and the fret.

It is because we blindly try to go

Backward, to live upon the lower plane
Of the mere animal. And then the strife

Comes in. The spirit in us struggles so

The noble heights of man to climb and gain

The lasting glory of the higher life.

—Chester Wood.

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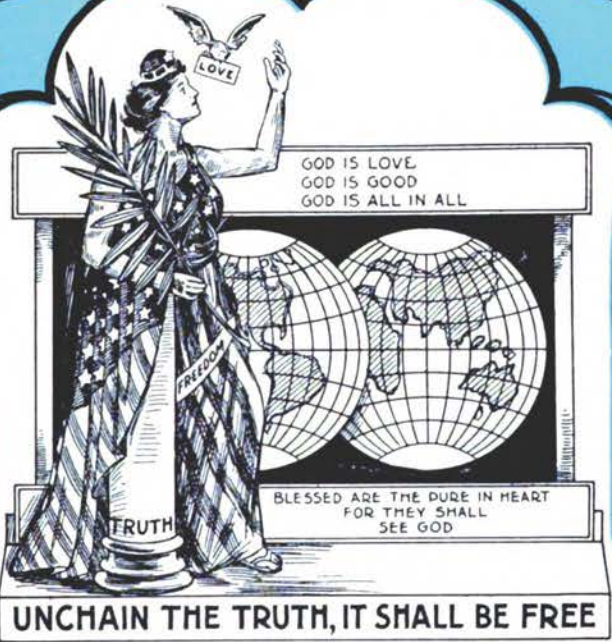
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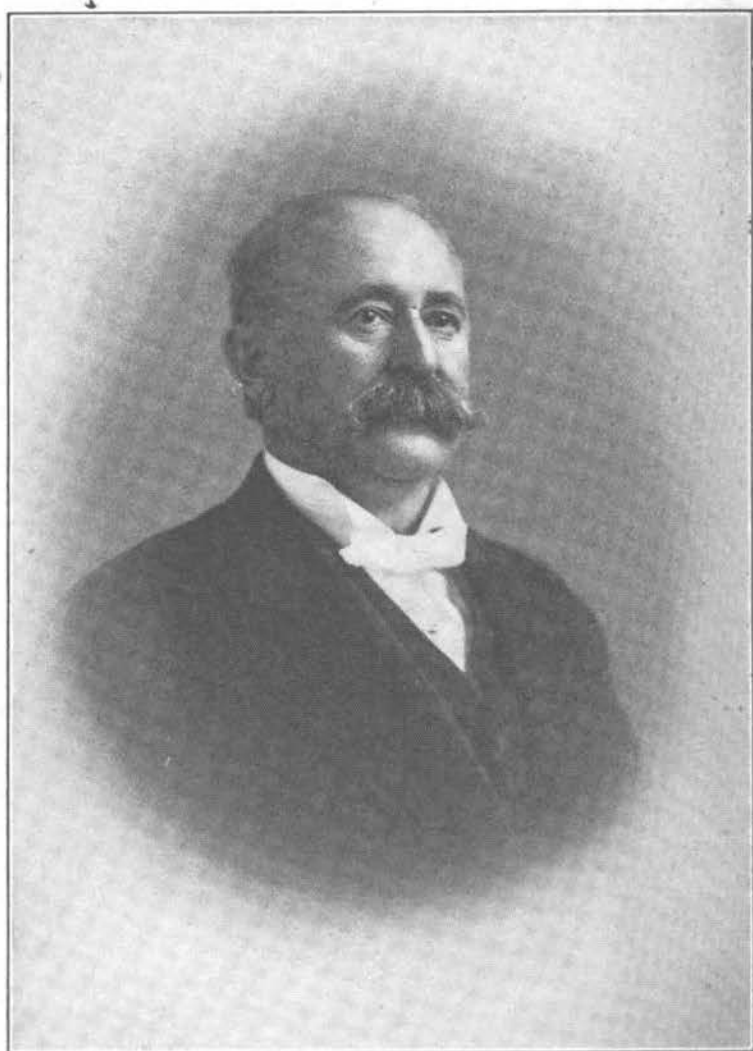
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BISHOP OLIVER C. SABIN



VOLUME XIV.

WASHINGTON, D. C., MAY, 1909.

NUMBER 8.

Ideal Life

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

“COMMIT thy way unto the Lord; trust also in Him, and He shall bring it to pass.”

After General Grant had gone around the world and come back to Washington he was asked by a Western Senator, whom I knew, what was the most striking thing he saw while he was on his travels. After a moment's study General Grant replied that he saw a Chinaman beat a Jew in a trade.

Napoleon Bonaparte, after he had conquered Arabia and made peace, was taking his meal with the great chief, Solomon, and this Viduan leader remarked that the most noteworthy thing that he had learned of him was to know how to drink while he ate.

With me in this New Thought, if there is one thing more distinctive than

another, I would say that it taught me to know my God. During our early teachings we were taught that God was away off somewhere, we did not know where. He was sitting on a throne, judging the world. If I gave away more loaves of bread to the hungry than I stole watermelons for myself, I would walk into the gates. But if the watermelons were in the preponderance I was sent to the left hand, which led to a very different proposition. In other words, in this whole subject of the hereafter, there was nothing here, but it was all hereafter; and the hereafter was that for which we must strive in order that we might make our calling and election sure from eternal damnation. I tried my best to love that kind of a Creator. I tried to fear God, and I guess I did. The fear

of the Lord was the beginning of wisdom; and I thought if He held the keys and was going to sentence me to one place or the other it would be a good thing to fear Him and get on the good side of Him.

When we look upon that kind of a being now it is abhorrent from beginning to end. We do not look upon God as a personal Being in any sense. We see that it would be an impossibility for Him to be a personal being. If God is infinite there can be no measuring Him. If God is omnipresent He is everywhere. If God had Life and were not Life itself He would be subject to Life. He would not be infinite, but Life would be infinite and greater than God. When we come to understand that God is infinite Love, infinite Life and infinite Good, then we know that God *is*, and not *has*; these beneficent qualifications. It is very common, almost universal, in the orthodox world to say that God has the attributes of Life, Love, Good, etc. This cannot be. If these were attributes and belonged to God, and God had them as we have them, they would all be greater than He. But He is the *IT*, itself. And wherever we find Life we know that God is there manifest. As was read in your presence, "I am in the Father, and the Father in me," "He that hath seen me hath seen the Father." Infinite Life speaking out through me is God Almighty manifest; and wherever we see this infinite Life, from the very lowest strata of the so-called material world, up to the highest where we find systems of worlds going around other systems, it is God Almighty Life that moves them all. We learn that God is ever active, that there is no such thing as the dead. All that is in infinite Life is active.

When our Savior told the man to follow Him, he said "Let me go first and bury my father." He said, "Let the dead bury the dead, follow thou me." The others that are outside of this Truth and this understanding belong to the dead. In other words, they are dead, they are not in it. This great black sheet goes almost all over the universe, for any person who is not vitalized with this principle of God Almighty Life and has not that realization in his consciousness, belongs to the dead. Take those nations that know not Jesus Christ and His teachings and compare them to those that do. You see that they belong to the dead; and in the degree that nations believe in Jesus Christ and are advanced in this great liberal Christianity, they are away and beyond and ahead of the others. They become the masters of the world. The little island of England, the forerunner of the great Reformation, the one that broadcasts the Truth throughout the entire world, today stands without a peer as the mistress and the conqueror of the world, because of her liberal ideas and because of her liberal Christianity. And in the degree that the man becomes vitalized and strengthened and filled with this idea of God Almighty; in the degree that he trusts God Almighty completely for everything, not only in his social affairs, and business affairs, but for his health, and everything else, everywhere, where you find a man that stands stalwart upon his faith and trusts in God Almighty, that man has gone beyond his fellows, and, like Saul among his people, is head and shoulders higher than the others. And it always will be so until such times do come. And the time will come, when the universal law of Love will rule the earth, when men will cease striving to

obtain the advantage over one another; when men shall cease trying to cheat, but, on the contrary, will deal out to their brothers the same kind of treatment as they would treat themselves to under like conditions. Then we will have the millennium; then we will recognize that we are all brothers and sisters; then we will understand fully that the great law of Universal love is the law that governs all and creates all and fills all and animates us in our everyday transactions.

This is what we term the "Ideal Life." Suppose I have a proposition of business before me; instead of lying awake nights dreaming and scheming in regard to it, what do I do? I take it to the Lord and affirm that God leads me in the matter; that if it be right I do it and if it be best that I do it, it will be done; otherwise, not. I simply trust, and there can be no mistake. There can be no mistake where I trust God Almighty. In questions of health, instead of fearing calamity, fearing wants, fearing epidemics, fearing fevers and the thousand and one ills that human flesh is said to be heir to, commit your ways unto the Lord and affirm that you live, move, and have your being in eternal Life, and have perfect health and perfect harmony, and all will be yours and you will have no diseases and you will have no fear.

If you are crushed with fear, fear of coming calamities, fear of this or fear of that—the world is filled with fear—commit yourself unto the Lord and trust in Him, and God Almighty Love will sustain you. I just now think of two about as singular occurrences as ever happened to me in my life. They are very similar, and I will tell of one of them. I had written an article which afterward proved of considerable promi-

nence as it was published very widely, and I thought "I will sit down and rest." I had not quit smoking then, and I took out my cigar and thought I would take my last smoke and go to bed. It was about 2 o'clock at night. I sat down in a rocking chair and I had not been there more than about a minute when it seemed to me that a person took me by the throat with the left hand, and with the right hand was crushing my heart, just crushing it so that I could not breathe. I had strength enough to tumble out of my seat on my knees, and affirm that God Almighty did drive that devil out of the house, and it went as quick as a snap. I did not know that anybody else ever had such experiences as that. A few years after that a lady wrote to us from Australia that she had to leave England because of her husband's health, and that he had the manifestations exactly as I describe them to you in my case.

Once, in Maine, at Popham Beach, there were a lot of us people up there from Washington, perhaps a dozen or fifteen. One lady came into the room with me and my wife, crying; she said it seemed as though she was being choked to death; as if somebody had hold of her throat and her heart, and it seemed as though she must die. So it seems that others got it.

The perfect remedy for all such manifestations is to appeal to God Almighty Love; declare that evil has no power. We have had more or less cases like this. People come to me and ask me "Do you believe in spiritualism?" It depends upon what you mean when you ask me that question. If you want me to say that I believe in that spiritualism that keeps God in a box and that He will not come out except in seances in the dark

and then the manifestation will come to you, either in the medium or some other way, I say to you I do not believe in that kind of spiritualism. I think it is a commercial proposition and made for the purpose of dollars and cents. But if, by spiritualism, do I mean do the spirits exist, I will say, certainly I do. Our Savior said I go to prepare a place for you. In my Father's house are many mansions. I believe that when God Almighty breathes into our nostrils the breath of life, from the creation of lungs and air we become living souls and that the soul lives forever. I do not think we are re-incarnated and come back as a yellow dog or a one-eared mule, or anything of that kind. I think we are always our blessed little selves and remain for all eternity, but growing, with a growth of knowledge forever.

I have no doubt whatever that these spirits do come back to us, because people who are truthful have told me what that spirit or this advised them to do, and the advice was bad. These people knew it was bad and I knew it was bad. I tell such people that I would not go to any living person and ask for his advice and follow it, because I follow God Almighty, and I am not going to follow any fellow after he is dead any more quickly than I would follow him when he was living. You should go to headquarters, as Gamaliel told them when they were about to whip the disciples: "If this be of God you may find yourself fighting against God," or words to that effect. I say we should go direct to God Almighty for all, whether we are here or whether we have passed through what we term death. It makes no difference whether we have passed through death, we have this same God with us. This same God must be with us and the same God

must control us here or there, and we will march on forever, climbing this ladder of knowledge, until we become as God is in this Truth which gives us freedom. The way of the Ideal Life is to trust God for everything. God is omnipotent and controls in everything. I love my departed friends as well as I love those on this side, and I have no doubt that I will be in the perfect enjoyment of their society forever. I believe that much in spiritualism. If that is spiritualism then I am a spiritualist. I have a spirit within me that will never die, because it is God Almighty manifest to us, with us all.

Therefore, in all of your transactions in every avenue of life, commit your ways unto the Lord and trust in Him. Let Him be the arbiter. If you do that you can't make a mistake. If you are about to go into any kind of a transaction, commit yourself unto the Lord and trust, and you will be led. God will not allow you to do anything against your interest if you bring yourself within the law of asking, seeking and knocking; if you do that you are just as sure of an affirmative answer as you are to draw a breath as it naturally comes into your lungs. There is no mistake and can be none, it is impossible; and the only cause of failure is our cowardice, our lack of understanding, and our fears. Treat out all fears; commit your ways unto the Lord and trust.

I only have time to tell of a little incident bearing on that question of trust. Once, on the Kennebec River in Maine, we were going in, the tide coming in from the ocean, and before I had noticed it we had gone past our landing place about a mile. The boat was running under sail, perhaps about five miles an hour, and there was no breeze. The only thing we could do was to cast our

anchor and hold the boat so that it would go no farther until the tide turned, or we should have a wind to take us back. It was very close to dinner time, and I had to lecture in about an hour and a half. I went forward and sat down in front of the mast and treated the situation. I treated for wind to take our ship back, and then went back and was talking with the company. I actually had forgotten that I had made a prayer; it had gone out of my mind for the time being. The first thing I knew our sails were filled and the breeze took us back to the landing in a very few minutes.

"Commit your ways unto the Lord and trust and He will bring it to pass." That is the promise, and how easy it is! If you are filled with unbelief you can't commit your ways unto the Lord, and

you must treat out the unbelief. Affirm, "God does destroy within me all unbelief; I have none; my heart is filled with trust and my mind is filled with perfect trust, and I have perfect trust; and I have and can have no fear." Drive fear out and thank God Almighty in the name of Jesus Christ that it is true, that you have no fear. Your fear will vanish and your trust will come, and you will have a perfect realization in answer to your prayer.

I repeat: The sheet anchor, the cornerstone, the rock upon which this structure is erected, is God Almighty manifest to us, with us, and in us. This thought to me is the most beautiful thing, the most wonderful thing connected with the subject of the "Ideal Life."

WHY NOT?

An Alabama man, meeting an old darkey formerly in his service, put to him the usual question:

"Well, Jed, how are you today?"

"Tol'able, sah, tol'able!" cautiously replied Jed. "Ah'd be all right, sah, if it wasn't for de rheumatism in mah right laig."

"Ah, well, Jed, we mustn't complain," said the questioner. "We're all getting old, and old age does not come alone."

"Old age, sah!" was the indignant protestation of Jed. "Old age ain't got nuthin' to do wid it, sah. Heah's mah other laig jest as old an' dat's sound an soople as kin be!"—*Lippincott's*.

"It's religion to help people who need helping."—*Florence Morse Kingsley*.

YOU AND TODAY

With every rising of the sun
Think of your life as just begun,
The past has strived and buried deep
All yesterdays — there let them sleep,
Nor seek to summon back one ghost
Of that innumerable host.

Concern yourself but with today,
Woo it and teach it to obey
Your wish and will. Since time began
Today has been the friend of man.
But in his blindness and his sorrow
He looks to yesterday and tomorrow.

You and today, a soul sublime,
And the great pregnant hour of time,
With God between to bind the twain,
Go forth, I say. Attain! Attain!

—*Ella Wheeler Wilcox*.

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 occupy 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.

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.

How to Study

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

BY THIS subject, How to Study, of course we mean how to study this Truth especially; and in teaching this it will be necessary for me to criticise to a certain degree persons who are of different opinions; and I want to say that all my criticisms will be made in perfect love, and with the understanding also that those people that I criticise are just as honest as I am. My only object in criticising the belief of others is to show wherein they are in error to the degree that they will come to us, who we claim are the finished product.

Now you can go to all the churches, all the cults, and they will tell you that they are the finished product as well as we. It reminds me somewhat of a story of a gentleman and his wife who were going through an insane asylum. The manager in charge put them into the hands of a very nice looking gentleman, who took them around and told them of this one and that one, and the general workings of the institution, and along toward the last, said he, "Here is a poor fellow who imagines that he is Jesus Christ, but he is not. I am the only Jesus Christ that is alive." That was his hobby. He was crazy, and he thought that he was Jesus Christ.

The Savior told His disciples, "If you do not believe Me, believe Me for the very works' sake." In other words, there is nothing true that is not susceptible of perfect self-demonstration. All truths

run in parallel lines, all are susceptible of demonstration; that is, all is self-proving.

We are the only persons, or church, excepting what we term the orthodox churches, that take Jesus Christ as our perfect model and follow in His footsteps as our teacher and as our guide. The orthodox churches do not take Him in full, because they stop too soon. They say that the healing ceased with our Savior and His disciples, that it was then only given as a demonstration to prove the truthfulness of our Savior's mission. That was the explanation my father gave me when I was a boy. They say that now we have the Bible and the history of the Savior's work, which is our testimony, and by which we are to know it is true. But this claim is error. There is no place where it is written anywhere within the lids of the Bible, or anywhere else, by any person who knew, that the healing of the sick did stop with Jesus Christ and His disciples. But, on the contrary, we know that is not true, because since that time here and there has blazed up, you might term it, a flame like a timber fire, that ran all over the country. You say the timber fire is all out, but by and by it will break out here in one place, and there in another place.

So it has been with this healing, this healing thought. It has been confined to no one church. Among the Catholics during all their years of dominance of the world, here and there was some holy

priest who would blaze up as a wonderful healer of the sick. In the Protestant cults, after they became more and more in evidence here and there, one would come up and heal the sick; and the time has never been that there was not somebody, somewhere, who did heal the sick in accordance with the example of Jesus Christ and His teaching.

I say this in view of broad reading and I send it out to all the world and defy the historians to prove that my statement is not true.

In the study of this which we term the finished product, by "the finished product" we mean that we have torn everything from between us and God Almighty and Jesus Christ, His Son. There are no church barriers, there are no church creeds, no combine, no personality, nothing that prevents us from coming into the presence of God direct, and asking, seeking, and knocking, and receiving a responsive reply to our petitions. With us all human personality is wiped out; there is nothing between us and God Almighty Love and God Almighty Life; and we live in it; we move in it.

My experience for something over ten years has led me to know that we must study. Our Savior said, "You shall know the Truth and the Truth shall make you free;" and the only way in which you can obtain knowledge of the Truth is by study. The only way in which you can learn any science is by study, and this so-called emotional religion that comes through the sensations of sympathy and of fear, that they feel down through this so-called body, is simply a false coin, and not the true religion. The only true religion is the knowledge of the Truth. Our Savior did not say "Go out here and hold a protracted meeting and get your-

selves excited and worked up into a condition of fear and be saved;" not anything of that kind; but He told them, on the contrary, "You shall know the Truth and the Truth shall make you free."

When He sent His disciples forth to lecture and to teach, He told them "The kingdom of God has come nigh unto you, heal the sick." The kingdom of God is come to you now; the kingdom of God is come to us, who understand this religion as it is.

The first persons that I am going to mention in this category of criticism is what we term the spiritualists. Now there are spiritualists and spiritualists, as I understand it. There is one class who make a commerce out of it. They have what they term their seances. I was in but one, and that was when I was a boy nineteen years old, and I have never gone into another. They have their cabinets, and the cabinets rattle, and the chairs run all over the room after them, and all that. That is not the kind that I advise you to follow. But that the spirits of those who have gone before exist, I have not the slightest doubt; that they live here with us I have not the slightest doubt; that they are God Almighty's children living under God Almighty's laws I have not the slightest doubt. But the error is in allowing them to lead us when we can go to God Almighty Truth, to headquarters, and be led as they are led. There is no man living today whom I would permit to lead my conscience and my thought. There is no person dead that I would allow any sooner than the living. God Almighty, in answer to my prayers, will lead me, and He will lead all of His children, whether they be in this spirit, or whether they be in what we term the Spirit world. Therefore go to headquarters for your leading.

I do not say that they do not give us lots of good advice, those that come to us. I have not the slightest doubt of it. But it is dangerous to permit anybody to lead you. I have had many of these people, my students, that have been led by this or that personage, some in the form of princes, etc. They tell me the truth, there is no question of a doubt about that; they are good people, and almost universally when they permit themselves to be led by the outside influences, whether those influences are living or dead, the student shifts and drifts away and his power for usefulness is substantially lost. I make this criticism in all kindness. The next thought that I am going to mention is what we term theosophy. Now that is nothing new. The Theosophists pretty nearly split this church in two once and took the best half of it, if we might term the ones learned in the knowledge of it, right out at one fell swoop, and they started a church of their own faith, and it was not eighteen months till the whole of it had passed away, and every one of those students is a wreck; they amount to nothing now. They are running over this city. I see them once in a while.

Take the whole Theosophical world from the time you first heard of it from before the days of Jesus Christ until today, and I affirm that it has not made one man or one woman happier or better, or advanced them along the lines of material upbuilding, or spiritual uplifting; but, on the contrary, the countries that are most bound down to those ancient isms, Theosophical and others, are groveling in ignorance; to wit: Persia, India, China and Siam, and I might give you a dozen other names. They are sunk lower than are the Mahometans, for the Mahometan has one vitalizing Truth in his religion, which seemingly has given

it life. That is that there is but one God. I say in passing that this Mahometan religion is the most wonderful thing in all the ages of history. It makes its converts by the edge of the sword; you must be converted or you die, and in a short time those very forced converts are ready to bare the sword and convert some other man in the same way, and delight in staining their swords with the blood of those who do not believe in their faith. But it has that one vitalizing spark, there is but one God, and they worship God the Father.

This Theosophical cult in all of its various branches was very much thicker in the days of our Savior in Palestine and throughout that region of country than it is in the United States today. It has been all these ages, since, here and there with its devotees, and all you have to do to prove its worthlessness is to measure it by the rule that Jesus Christ gave, "By the fruit of the tree you shall know."

Of course they do not believe in Jesus Christ any more than they believe in Mahomet. I have a book that, I think, has sixteen or eighteen saviors given. Christ was one of them, Mahomet was another. But whether they believe in him, or whether they do not, there are certain axiomatic facts and truths that are self-demonstrable, and one is that an evil tree cannot bring forth good fruit, and vice versa. It is by the fruits of the tree you shall know. I have yet to find any student of what is termed the New Thought that was tinctured with theosophical heresy but that ultimately was ruined by it, and I have known a great many very bright and good people; it ruined them from my standpoint.

Anything that takes me away from the teachings of Jesus Christ and the position that I have always held Him in, as the

Son of God Almighty Life, Love and Truth, as the way, the truth and the life, takes from me the vitalizing spark of all religion. It is the sheet upon which the rock is laid, it is the cornerstone, and every kind or any kind of religion that fails to recognize that fails that much in its perfection.

This world is filled with what we term New Thought people. I could not tell you how many different branches there are among them. In 1903 I was invited to deliver a lecture before an international convention in Chicago, and I found that it was the most heterogeneous, cosmopolitan mass of all congregations of New Thought, theosophical, pagan, Christian all combined, that there was in the world. I am very susceptible to adverse thought in my consciousness, and never in my life was I in such a perfect jangle through and through with this error thought as I was during that afternoon in which I lectured before that convention. I took the ground that Jesus Christ was the Son of the living God; that it was through His teachings that the world had been made great, and they almost stopped me. One or two of them did actually try to stop me before I got through, because of this terrible talking in defence of the life and character of Jesus Christ. There was one of them who edits a paper in Kansas City, who sent a note to the chairman to call me down because I was giving them the historical damnation that was written upon this doctrine of re-incarnation, proving as history does beyond a doubt, that it is error. This gentleman sat before me then, claiming, and had so stated in his editorials, that he was the re-incarnation of Napoleon Bonaparte, and that Napoleon had come down from St. Paul. I

do not know where he claimed St. Paul came from.

I tell you all of these errors are destructive; and if you want to understand this holy Truth; if you want to be built up and made strong and great, quietly center on the teachings of Jesus Christ. You do not have to think any less of these dear people who are in error. Not at all. We love them all, but don't you be led into error that will destroy you. I am talking to my students throughout the world, and I say center your thought on Jesus Christ and His teachings and then you will be brought into harmony with God Almighty Love, God Almighty Life, and God Almighty Good; you will be led along the pathway of life; your path will be strewn with the flowers of happiness and comfort; prosperity will crown your efforts; success will be your handmaiden; and all the good that belongs to the children of God, as was read in your presence this morning, will come to you from the cornucopia of God Almighty Love. A thousand may fall at your side and ten thousand at your right hand, but no harm shall come to you; nothing can harm you so long as you center on, so long as you carry out, this principle of God Almighty Love.

You have to have love, and you have to have something that is more than a mouthpiece; you have to have love that comes down through your heart and dominates you; that controls you and controls your action. You have to drive out these little hates that this so-called human flesh is heir to. You have to come right down to God Almighty Love; love God and love your brother; to take into practice and make Jesus Christ your example; and then when error comes it can't touch you.

If they say this, or that, about what good has been done by these people, certainly that is true, all true, but you can't go beyond God; can't go beyond the first Source. There is a principle in law that will apply here very well. In giving testimony the rule is that you have always to give the best. You can't give hearsay testimony when you can give it any other way by direct testimony. You must have the best testimony in every case. Now in this case the best place to learn is to touch the fountain that is filled with God Almighty Love. Then you get there and you make no mistake.

Therefore study. Do not scatter. When you find anybody or anything ignoring the teachings of Jesus Christ drop him or it. I recall one of these mind

(mental) healers, a man of exceedingly bright intellect, a gentleman whom I have corresponded with a good deal, and all of whose books are in my library, in whose books the name of Jesus Christ is not found anywhere. This man never mentioned Christ's name once in all his writings. Now there is error there. If I would mention the name of this writer many of you would know him well. He is an exceedingly bright man along certain lines, and is a good man I have no doubt, none in the world, but he is laboring under that one error and leaned back so far that he has lost his equilibrium and is falling over.

Remember the simple rule is, "Follow Jesus Christ," and all will be well, and you will never make a mistake.

Harmony

TO BE in harmony with everything, at all times and under all circumstances, is one of the greatest essentials to the new life; and so extremely important is continuous harmony that nothing should be permitted to produce confusion or discord for the slightest moment.

Discord wastes energy while harmony accumulates energy; therefore, if we wish to be strong in mind and body, and be in the best possible condition for the best possible work, harmony is indispensable.

The person who lives in harmony with everything will accomplish from ten to fifty per cent more during any given period of time; a fact that certainly makes the subject worth while.

When harmony is absent, there is always more or less mental confusion, and a confused mind can never think clearly; therefore, makes mistakes constantly. To establish complete and continuous mental harmony will reduce mistakes to a minimum in any mind. Another fact that makes the subject worth while.

To live the good life, the ideal life, the beautiful life, we must be at peace with all things, including ourselves; and every thought, word and deed must be harmonious.

Whatever we may wish to do or be, to sacrifice for the sake of harmony is perfect wisdom; though when we do this we find that what we were willing to sacrifice was not taken away. Nothing is lost

by him who gives harmony place, and feels harmonious towards all persons and things.

"My own shall come to me," is a favorite expression in these days; and many are waiting and watching for their own to come; wondering, in the meantime, what can be done to hasten the coming. Many things can be done, but the most important is harmony.

The person who lives in perpetual harmony will not be deprived of his own very long, whatever that "own" may be. Whatever you deserve, whatever you are entitled to, whatever belongs to you will soon appear in your world if you continue to live in perfect harmony. If it does not come you are in the best condition to do without it.

To enter the state of harmony is to enter a new world, where everything is better; where opportunities are greater and more numerous, and where persons, conditions and things are more agreeable. You will, therefore, live in a better world; but that is not all; your attitude of harmony will relate you so perfectly to the good things in all worlds that the best from every source will naturally gravitate to you.

A person who dwells serenely in the beautiful calm, is a perpetual benediction to everybody; to be in his presence is to come one step nearer the Beautiful.

Harmony is the foundation of happi-

ness and health, and is one of the greatest essentials to achievement and success. When we look into the past and try to number the good things we failed to secure because we fell into confusion and discord, we shall no longer doubt that harmony is one of the greatest things in the world.

The mind that works in perpetual harmony does more work and far better work; and such work is exercise conducive to higher development and growth. All harmonious work promotes development of mind and body; while work that is carried on in confused attitudes of mind will weaken the entire system, and produce final failure.

We often complain that we have no time for self-development; but if we live in harmony when we work we are growing every moment; and this development will not be confined to those muscles or faculties that we use directly, but the entire system, the mentality especially, will steadily gain in power and worth.

In the presence of these facts it is certainly folly to permit discord, disturbance or confusion at all; but the majority declare they cannot help it.

However, we must learn to help it, and we can. There is no reason why our minds should be excited or our nerves upset at any time. We can prevent this just as easily as we can refuse to eat what we do not want.—*Golden Age*.

"I live on the sunny side of the street; shady folks live on the other. I have always preferred the sunshine, and have tried to put other people there, if only for an hour or two at a time."—M. P. Wilder.

A wide-spreading, hopeful disposition is the best umbrella for this vale of tears.
—Wm. D. Howells.

"Little by little the time goes by—
Short if you sing it; long if you sigh."

The Future of Man After Death

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE question of all the ages has been and it today is "What sayest thou of Man? Shall he live again?" Take the tradition of the world, handed down to us in its fragmentary form from the earliest period, and you will find this question ringing, "Shall he live again?" Various kinds of machinery, having for their moving spring, or mainspring, what we term religion, have conceived all kinds of punishments on the one hand and rewards on the other for those who are what we term dead; who have passed on; who have changed their habitation from this world to what is called the next.

Occasionally we will find that a future state is ignored; notably so with Moses, and with Confucius, the great Chinese philosopher, as well. Nothing is said of the future, but all depends upon conditions existing here.

Moses in his farewell address did not say to those Jews "As you walk down the pathway of life, if you serve God and are upright, He will bless you and ultimately save you in the realms of Paradise." He left the ultimatum out; but he gave the promise of the blessings here and now.

Very notably in the same line of teachings that were given to that great Chinese empire through Confucius' philosophy, the blessings were confined to existing circumstances in reward for the conduct here and now.

So far as I am able to see, Socrates,

the Athenian philosopher, was the first who gave an intelligible idea of what we may term the immortality of the soul. After they had given him the hemlock, he was discussing the future state with his disciples, considering what he was going into, and what was the ultimate of all, and he continued to discuss it and its beauties, and how they would live again, until the poison did its fatal work, and he lay down and rendered up his life.

But there is no such doctrine as that in the teachings of Moses. Jesus Christ came teaching a future state to a certain degree; but, when it is properly understood, the future state is dependent upon conditions now as truly as in the Mosaic religion.

This idea of a judgment day came perhaps from the writings of John in Revelations, where there was a great, beautiful Heaven set forth in pictures here and there, the value of which nobody has ever been able to interpret intelligently, and it perhaps never will be interpreted, until we get beyond this present environment.

The reality of man's existence is that he is created in the image and likeness of God; and in accordance with the doctrine of Socrates, he has an eternal Spirit and that that eternal spirit lives forever, and there is no such thing as death. In accordance with other philosophers all that is is now; no future, no past; no place to measure from; no place to measure to;

all is here and all is now; infinite Life; infinite Good; Law; Life, knowledge; Mind, infinite Power ruling over all, controlling all; and we are subject to these universal, omnipresent laws; and in them we live, move and have our being. In accordance with the law of Moses we are blessed, or we are cursed, in accordance with our own conduct, and are thereby made responsible for our own conditions.

Instead of having an idea of a judgment fixed for some time, somewhere, nobody knows when it is, nobody knows where; nobody knows by whom; nobody knows what the Day of Judgment is; but the Day of Judgment is here and now, upon us today. You leave this audience and go out and do a wrong, commit a crime, and the Day of Judgment takes you by the throat and holds you, and you have either to repent or suffer the uttermost.

But this idea of punishment has been winked at, I might term it, if you will permit that expression, by the priestcraft in all ages. One minister, speaking to me one time when I was talking on this line, said, "You cannot keep your churches full; you could not keep the people in the churches at all, if you did not have a hell to put them into if they did not believe themselves."

If you will take the speeches of these so-called great evangelists that stir the world and fill your convention halls, and make them march the streets by tens of thousands, and analyze their discourses you will find them made up of sympathy for the dead that have passed and holding out the hope of meeting them and the fear of punishment after death. This universal idea that was read in your presence this morning from John, that God is Love, that love created and controls all,

is eliminated from the equation. It is a religion of sympathy and a religion of fear.

It is not only true of this day, but it has been true more or less of all ages. Take certain people thousands of years before Christ and before Moses, and you will find them bowing down to fear, fear of reincarnation, fear that they may be turned into a spider or a snake, or a toad, or something else, the idea being that they can come up gradually by re-incarnation and get out of this world into the uppermost heaven. Their idea was that nobody could be permitted to pass into what we call the Beyond, or the Seventh Heaven, until he had been re-incarnated time and again here on this earth. Finally he got to be a man, then he got to be a higher grade of man, and then got to be of a high enough grade of man, and he was admitted to the Seventh Heaven; and after they all get there, then their spirits create the great I AM.

But the fear of re-incarnation held those people down then, and it holds them down today, to perfect servitude, their classes and their cliques holding them there, as they have for thousands of years in an iron grasp that the people have not been able to shake off. The Indian government has destroyed immolation upon the funeral pyre, and does not permit human sacrifices; but they are not unknown yet, and it is a very frequent occurrence that the wife is taken with her husband's remains to the funeral pyre and there they are burned together.

Stanley, in his African travels, tells us of similar practices among the heathen negroes; and we are all familiar with the custom of the Indians, as they are preparing their chief to go on to the happy hunting ground. They used to kill the

chief's favorite horse and dog, and put his bows and arrows in the grave, with a sufficient amount of provisions to last him on his journey on to the place where he was going; this happy hunting ground where his spirit lived for ever. That was his doctrine, and that was his reward. They had a reverse side of the picture as well.

The great question as I said, is "What sayest thou of man? Shall he live again?"

Now let us discuss that for a moment, throwing aside all prejudice. Man has within him the vital spark of life. Life is the universal power that moves and controls all. Man is the superior creation and has an everlasting soul within him. What I mean by soul is that he has a mind that lives forever; this God Almighty, infinite Mind is his, and it is within him and controls him, and it never dies. When you are born and through your lungs take in the breath of life, you become a living soul. That was your start, but you never will have an ending, because that living life belongs to you, and it will go on forever.

We know that this is true by thousands and tens of thousands of witnesses that have gone before, and have come back in various forms. We know these things to be true. We know them to be true because of the demonstrations that we perform. We know them to be true because of the works. As Jesus Christ said, "If you believe not me, believe because of the works that I do." Those who believe in the immortality of the soul and everlasting life can heal the sick; they can perform prodigies that used to be called miracles; and all along these lines as wonderful miracles as were ever recorded in the Bible are being performed all the time. If the stories of our work for a

few years could be told, with the exception of raising the dead by Jesus Christ we could give cases of healing more remarkable than are recorded in the Bible. In saying this I am not arrogating to ourselves, or giving anything to ourselves but that which we are entitled to. Jesus Christ himself said "The works that I do ye shall do and even greater works, because I go to my Father," and the promise is true.

We have the promise and the promise is true. The teachings of Jesus Christ are true and have demonstrated themselves all along this line. We have evidences of the immortality of the soul, the immortality of this eternal spirit in man, that it does live and always will live. There is no such thing as death. This thing called death is simply no more nor less than if I were at work in this room, and I had a stenographer that I wanted to dictate to in the other, and I should take off this coat and leave it with my work and I go into the other room and put on another and go right on with my work. It is simply a change of conditions.

Everything in God Almighty creation is on the move. There is no such thing as stillness. Stillness means death. Death is simply nothing, but those who are dead are not dead. All is Life and all is motion. The vibration in that walnut table will cause it sooner or later to return to the original element—"Dust thou art." The vibrations in the granite rock sooner or later return it to dust, following the universal law; but motion, Life, goes on forever; lives forever; and all that is not real, that is not permanent, passes away. But the universal I AM, Life, goes on, and that life is within you and within me, and all creation. Every breath you draw, you draw directly from God Almighty,

Law, and you alone are responsible for your conduct; you alone are responsible for your own condition. If you expect to pass out of this world, if nothing but that will satisfy you, you will wake and find yourself very much alive. You have not escaped one iota of the wickedness and sins you have committed here. There is only one way to escape sin, and that is to quit sinning, turn round and go the other way, make proper restitution for the devilry you have done, and in the name of Jesus Christ call on universal Love that He will lead you back into the land from whence you have strayed.

That is the universality of man's after condition. He works on and on forever. There is no such thing as stopping. This infinite Love, this infinite wisdom will be yours to grasp; will be yours to obtain, not only today but for all eternity.

Still the problem is before you, infinity; you will never get to the end. It is a constant onward progress; there is stillness nowhere, there is nothing inert; all is Life, moved by the universal God Almighty Life, and as we understand this and get these thoughts into our consciousness, and come thoroughly to understand that we are responsible to God and ourselves for our own conduct, and that it is our conduct that will punish us or make us free, then we are in line to go up this ladder of knowledge as free men. Jesus says, we shall know the Truth and the Truth shall make us free. We have no fear of what they term hell, we have no fear of anything but our own condition of mind. When they were discussing this matter with Jesus Christ, they asked him where it was, this kingdom of Heaven. He said, You do not find it that way; it is not something that you can see and say there it is or here it is; it is something that the ob-

jective eye cannot understand, and cannot understand in that way. The kingdom of heaven is a condition; it is a condition of mind. You have the kingdom of God within you. That is what He said. It is a condition of mind, infinity; the kingdom of God is within you all. You have it in your heart. If your heart is filled with love for God and love for your fellow and the disposition to do right and to track along the lines of right in your every day conduct, then you are nigh unto the kingdom of God, as Jesus Christ said to the man—very near unto the kingdom. In that case he lacked one thing, his mind was given over to the subject of riches. Abandon that; throw it out of the way, and consecrate your heart to universal Love, and then you are in the kingdom of heaven.

When Jesus sent out His disciples two by two to preach and to heal the sick he told them to tell the people that the kingdom of God is come nigh unto you. This is the kingdom of God and it is the kingdom of Truth that makes you free. It is the kingdom of good and gives you all and gives you the understanding of all: frees your mind from the fears of the future or the past, and lets you look up to God Almighty Love with happiness, contentment and assurance.

How much better is this religion to live by, how much better men and women does it make than this religion of false hopes through fear of hell-fire and brimstone. Some way or another there was something always in my consciousness that I did not like to be afraid of anything; and when I was a boy if a fellow wanted to fight me, instead of running from him, I always wanted to hunt him up. I hated to be a coward. Now when it came to religion the religion that held for a hell-fire to drop you into, and

took you by the nape of the neck and shook you over it, I stood it as long as I could, and I finally made up my mind I would not stand it any longer, and so I left it. If I could not have a God somewhere that I did not have to serve through fear, I was not going to serve any, and I just quit and did not say a word about it.

If anybody came to me to talk about religion I told him "If you have a religion that you love stick by it, I have not time to talk to you." I did not want to say anything to hurt. If shaking him over a hot place made him any better man I was willing for it. But with me God's Love opened up a new heaven and a new earth. The sweetest thing that I have learned in all my readings of the New Thought, so-called, is the beautiful God, the beautiful Father, that leads us in life, and takes care of us from the morning till the night. This beautiful God throws around us His protecting arms, and we have the understanding that we can ask and receive an answer.

The most beautiful thing that I know of in the New Thought is that it has given back to me my God that I love. To

me the sweetest character and sweetest thought in all the universe is God, the Father, Love, and His beautiful answers to our prayers, as He lifts us up out of the Slough of Despond, and puts us upon the hill of happiness and sunshine. May God Almighty manumit us all, and drive away all thought of future punishments and future rewards. Live in the New. Consecrate your life to Love of God and love of your brother; make this the mainspring of your life; let Love be the guide that directs your every action, not only with your brother in your dealings with him, but in your associations. Come down and make the square deal, so to speak, and the future will take care of itself. The kingdom of God is within you, and the magnificent blessings will crown you and bless you during your sojourn in this world.

As Moses promised the children of Israel, nothing but happiness and harmony will belong to you, not only for today but for all eternity. So many wander on the other side for years and millions of years perhaps, but the time will come when every knee shall bow and every tongue confess this great Truth which gives the world freedom.

Once to every man and nation comes the moment to decide,
In the strife of Truth and Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right;
And the choice goes by forever 'twixt that darkness and that light.

—James Russell Lowell.

"Fight not against thy sins, my child!
Better, remember what thou art—
A soul, joined to the living God;
His offspring, from whose boundless Heart
Forever flows into thine own,
Strength, wisdom, truth and love supreme;
When thou rememberest this, dear one,
Where are thy sins? Thou didst but dream!" —Mary Putnam Gilmore.

PREMIUM OFFER

Good Until June 1, 1909

While it is true that we are receiving a very large number of subscriptions to THE NEWS LETTER, yet the paper is not sent out with the force that it should. We will make this proposition: To every one of our subscribers who will send us a new subscriber and ten cents extra on or before the first day of June we will send a copy of the book Christian Science Instructor, or the book Christology; but the book Christology, which will be sent, will be more or less shopworn, and of the older editions. The Instructor is the regular edition, which is sent out for a dollar everywhere.

Now remember when you are sending in this new subscriber to claim your premium, give the name of the book which you wish sent you, and do not fail to send the ten cents extra. That will pay the postage on the return book.

THE NEWS LETTER must not be sold for less than one dollar per year, unless eleven copies are ordered at once. In that case ten dollars is the price. We cannot curtail the subscription price of THE NEWS LETTER, but we can pay a premium to those who work for us. This complies with the law.

Let all try to send one new subscriber within the next sixty days, or better yet, form a club of eleven members and receive the reduction in price and the premiums.

LET'S BE UP-TO-DATE

Jesus Christ is COME in the flesh.—1 John 4:2, 3.

There is no power but of God.—Rom. 13:1.

The Christ hath ALL power.—Matt. 28:18.

The devil, evil, sin, disease, and death, have no power. They are harmless.

The power once imputed to them, is now, by faith, all transferred over into the Christ.—Rev. 11:17; Heb. 12:2.

He is the power of God (1 Cor. 1:24). He is our Life (Col. 3:4), and He is our power over all the power of the enemy.—Luke 10:19.

He is ALL.—Col. 3:11.

In Him we live, and He in us.—Acts 17:28; John 17:23.

The risen-living-dwelling Christ Jesus healeth all our diseases and redeemeth our life from destruction.—Ps. 103-3, 4; Rom. 8:2.

Nothing shall by any means hurt us.—Luke 10-19; Ps. 91:5-10.

If any man be in the Christ, he is a new creature; old things are passed away, all things are become new.—2 Col. 5:17.

Behold, I make all things new.—Rev. 21:5.

It is our duty to leave the "first principles," and go on unto Perfection.—Heb. 6:1; Heb. 5:12; Matt. 5:48.

See whether your faith is up-to-date.—2 Cor. 13:5.

—JOHN DEEM.

Responsibilities gravitate to the person who can shoulder them, and power flows to the man who knows how!—Elbert Hubbard.

Love—It's Mission

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE beautiful song that you have heard was one of the favorites of our President Lincoln. It is from the gifted brain of Philips Brooks. I take as a text of my lecture this morning, "If you want a field of labor you can find it anywhere."

The subject of Love and its mission is so broad that I can only hope to touch a few of the salient points in the brief half hour.

The history of the world knows but little of love. Prior to the days of our Savior but little of love was known. In the jurisprudence of the different nations, hatred, malice, vindictiveness, anger, revenge, seem to have been the ruling passions that controlled the kings and dynasties of the earlier times. In religion we had it divided into what might be termed reward and punishment. But the punishment was held up to be the greater. You do or be damned; you do or be punished; you do or be reincarnated into some vile reptile; or you do or you become the victim of justice of the punishing power, called Justice; and I am sorry to say that this idea of justice has not yet been destroyed. You can find men living in the city of Washington who will stand up and say that they believe that it is right that God did from all eternity foreordain certain infants to be born, to come into the world, to go to hell and to be punished forever. They believe that is justice. They are growing

beautifully fewer, thank God, but they used to be very much in evidence.

John Calvin himself stood by and saw his former student burned at the stake. It was not exactly like Paul, of old, who stood by and held the clothes of those who stoned Stephen. He gave his sanction, and some of the historians say he smiled at the exhibitions before him. That was called religious justice, the justice of religion, built on the idea that one man go to perdition, where infinite God has created a place called hades, or hell, or whatever name you call it, into which the larger portion, very much the larger portion of the human family, are put there to be punished forever. In hot countries the idea is, I think, that the punishment is always fire. I think the punishment graduates as you go north; as you get into a cold climate they seat you on an iceberg for your misdeeds, or something like that. But the most hideous punishment that can be conceived in the human mind fills that hell, wherever it may be depicted.

I was at a wedding two or three years ago in this city, and the minister, who is holding today the pastorate of one of the leading churches of this city, told the young people, after he had pronounced them husband and wife, that as they went down the pathway of life they would be environed by this and that kind of temptation, sickness, sorrow, trouble of various kinds; that God would send

those things on them to test them. I will not give everything or say how many good things he gave for that little pair to start in life with on their honeymoon. I remember remarking after I left there that I should hate to start out in life with that kind of benediction resting on me. As the sequel to the minister's benediction—whether it was the cause or not I can not say, but that it had something to do with it I have not any doubt—in about two years or probably a little less, the couple had had their troubles and their trials. The mother had had a beautiful child and died, the child died, and the husband was broken; utterly broken in fortune and broken in mind, and today is nothing but a wreck, reaping the crop of the benediction put upon his head at his wedding—because it was the justice of God.

I tell you that in this New Thought we have to rise above that. St. John tells us that God Almighty is Love. That does not mean simply that God has Love. We sometimes call the characteristics of God, such as Love, Life, Wisdom, etc., his attributes; but that is not strictly correct, although in some of my writings I see that I have made the mistake of calling them attributes. The better phraseology would be that these are the characteristics of the great, infinite Mind; the great infinite Good; that God *is*, not that God *has*. When we come to measure up God as Love, the love that our Savior tells us that we must feel, that we must practice, we cannot harmonize such a being with any such doctrine as this so-called human justise. The world must become emancipated, and be lifted higher, where we not only can see the beautiful Father in all; see Him in the earth and in its products; in the seas and its families, and in the moon and the

beautiful heavens, and all natural phenomena and everything connected with us that is beautiful and fine. We must look beyond and through these manifestations to the source, infinite God, Love. God is Love, and all these beautiful manifestations are but manifestations of Love of God, and God is everywhere.

God Love is the Creator of everything; God Love is the controller of everything; and the Christian who is without this Love can pray till every hair drops from his head, and his prayers will never rise any higher than the sound of his voice can carry the vibration. Without Love you might just as well not pray. Our Savior says that when you go to pray if you find that your brother hath aught against you—I have no doubt that if the translation had been correct it would have been “or you have aught against your brother”—lay there your gifts before the altar and go and be reconciled. In other words, you have to square your consciousness and your mind and get your mind in harmony with perfect love; you have to make yourself as a little child; pure in heart, with perfect trust, and perfect honesty. Then you will be prepared to enter into the kingdom of heaven and offer your petitions to infinite Love, and be sure of results. There is no more question about a person's being enabled to be sure of results of prayer, conditions being proper, than there is question as to results in performing or demonstrating any other proposition in any of the known sciences. When a person comes to God in perfect Love, with perfect purity in his heart, and a responsive soul, wishing and anxious to love, those two conditions meet, and the result is certain: “For whatsoever thing ye ask in My name believing, ye shall receive.” You can move the mountains if

it were necessary; you can control the elements. Many and many times I have spoken the word and these hideous clouds that come as though they would blow you from the face of the earth, under the control of perfect love began to disappear, and before they reached us they were as harmonious as a cooing, sucking dove. Many and many times I have seen the storms in their rage quelled on the sea and on the land. Many times has it been that I have seen the breezes raised in response to prayer.

With love all things are possible, for Love is the creative power. God Love creates all that is created. If you wish to control the beasts of the field—I have tried it time and again on vicious dogs and vicious horses and other kinds of animals, throwing the vibrations of Love into them—conquer them. I never knew a failure. It is the power that conquers; it is the power that creates; it is the active principle of the infinite Mind that does things, Love. A person that loves not has no power. Take a person whose heart is surcharged with Love that goes out to all the family of man, who not only wishes his brother well but is willing to do unto his brother as he would for his brother to do unto him, and even further; and is willing to do unto his brother as his necessities require, whether under like conditions he would accept that much or not, do what is necessary for his good; if you are brave enough to do right; if he is brave enough to love as we should live, love, God Almighty's blessings cover him all over, he never will know what it is to have a failure or a question of success in anything he ever attempts. Failure is because of our cowardice; we do not feel as though we could go to the limit to which we should go.

My friends here before me, and my readers, let me tell you this: Pray, affirm that God Almighty does give you power and strength and Love to love your brother as you love yourself, and carry this into action in the activities of life; and I say unto you, you will be as mountains in the great moral uplift of the world. Be brave enough to do right.

If you would succeed with your fellow man you must love him. One of the prophets said, heap coals of fire upon his head. Prov. 25-22. Here comes a man to you blustering, all torn up with passion. I have not had any of those men around me for a long time. I used to see them quite frequently. When such a one comes, just sit down, be in no hurry; hold the thought of love, and you conquer him in ten seconds; the very moment that you throw the vibration of love into his heart he is yours, and he has no heart to even scold, let alone to want to fight. You can simply conquer any man with love. Our Savior told us how to do, but he did not tell us of the impossibility of the hitting of the left cheek. If any man strikes you on the right cheek turn to him the other. He did not say to you that the man would have no power to hit the other cheek. Did you ever hear of a man hitting the other cheek? You never did and you never will. There never was a time that a man who had struck you on the one cheek, and who when you turned the other cheek struck it could be alive when he had done it. It could not be done. There was a man in Idaho, as I remember the statement in the papers, who was going to whip another man. He was filled with whiskey they said. He started to the other, blustering with oaths, and declared he was going to whip the man. The other said: "I do not fight; God Almighty pro-

fects me. I do not fight, I just trust Him." The man who was going to fight said, "I will show you," ripped out an oath and started toward him, but he dropped dead before he reached him. Trust God Almighty in Love and the most vicious man cannot harm you. Infinite power protects you.

Read the story of Gideon and his little band. When their eyes were opened what they saw was the cohorts of love that did the fighting. Gideon and his little lap-dog crowd of 300 men amounted to nothing, only as they were the instruments in God's hands to show forth that love alone protects.

Let a person or a nation follow out the dictates of love, of righteousness, of goodness, and they are always prosperous, and they always will be. When they fail in these they are always filled with disaster and failure. All you have to do to prove this to be true is to look at the history of the Jews. Read the last address of Moses and see how he told them that if they would love God and go on in the right and behave themselves and be good along the lines of good, how God would bless them; and if they failed in these and turned on the other side and forgot God and went after strange gods, how they would be punished. Then read the history of those people for a thousand years and see how literally Moses' prophecy was fulfilled.

It is an axiom of universal Law that he who loves is Godlike, and he who hates belongs to evil, so-called. The apostle tells us that he who claims to love

God and loves not his brother is a liar and the truth is not in him, for how can he love God whom he hath not seen, if he loves not his brother whom he hath seen? It is impossible. We are all one and the same, through and through. The same universal God Life that is in you is in me and in every one of God's children. We all live, move, and have our beings in this infinite Love, and we all belong to the one great family of infinite Love; and when we understand these ideas and put them into practice, and treat our brothers as we would treat ourselves under like conditions, then the time is coming when nations shall learn war no more. Instead of the earth and the nations thereof groaning under the weight of great armaments and armies and navies, spending their millions and hundreds of millions of money every year, taking from the productive avenues of life hundreds of thousands of men and of women simply to uphold what we term the balance of power among the nations of the earth so that no one can destroy the others, all that will pass away, and Love, infinite beautiful Love, will settle among the children of men; and instead of preparing to kill one another, we will love one another, our association will be gentle and happy, and we will all live in this universal peace of universal love. And then we will know what our Savior said, The truth which makes us free. We will be free from fear; free from sorrow; free from disease, and free from death; and we will look up to infinite Love as the Given of All, from whom we expect all.

Love

THE Washington Herald has an optimistic editor, and from among the contributions upon the subject of Love, published by him in the Sunday, March 28, edition of that paper, we have selected the followinig.

Some of these are the favorite quotations of the contributors, others are their own ideas of Love:

Every great achievement is loved into existence—each noble thought and worthy deed is the outcome of the love element in nature. "Love knoweth every form of air, and every shape of earth."

The craving for love is the strongest instinct, to love the sublimest impulse. Loving much makes us lovable.

Love is the beacon light of the soul casting its rays of gentleness, kindness, charity. Beckoning to a fuller, completer life—a oneness with Infinity, for "God is Love." ELIZABETH C. THORNE.

2 the Victoria.

Love is the nucleus of the universe, the embryonic beginning of all things. It is the first cause, the great force, the mighty power. Love is God and God is Love. It divides eternity into degrees called periods of time and sets mile posts at intervals in infinite space, to mark its pace in progress. Love is the vitalizing force of the mundane sphere; the animating power of all nature. It is that without which the species would refuse to reproduce themselves, and worlds would disintegrate and cease to exist as a whole.

Love is the basis of truth, and truth is the foundation of man's philosophies.

A simple thing is love. When applied to the actual affairs of this life, it means to give and to take, to suffer and to make rejoice. It is long suffering and laughs much—it laughs at locksmiths.

That is all love is.

W. B. HENDERSON.

1433 Fairmont Street.

"The hands that help are better far,
Than lips that pray;

Love is the ever-gleaming star

That leads the way—

That shines not on vague worlds of bliss,
But on a paradise in this.

"We love our fellow-man, our kind;
Wife, child, and friend.

To phantoms we are deaf and blind,

But we extend

The helping hand to the distressed,

By lifting others we are blessed."

MRS. A. E. RANNEY.

"The instrument of all helpfulness and service is love. It is the means of all union, the cement of society, the fragrance of the soul. It is the essence of the law, the inspiration of life, the goal of all endeavor, the measure of all excellence. Love is perfection. Love is the ocean whence come all refreshments, dew and gracious rains; whither come all the tributaries and streams from the highest summits of the mountains.

"Far be it from me to belittle the sovereignty of live. It is the splendid delirium of youth and bathes old age in sunset beauty. It is the crown of triumph and solace of disappointment. It is the cup of enchantment that lends its iridescence to lowliness and toil, and yet the throne of empire is joyless where love holds not the scepter.

"The songs of the nations are the minstrelsy of love, and Venus arising from the waves is a type of the tenderness as dainty as the tracery of foam and as unfathomable as oceanic depths. Do we not know that the love between twain has made the home, and love of the land, the nation, and love divine, the perpetual sanctuary of religion? What gravitation is in the material system, love is in the multitude of souls."

EVA M. PRATT.

1115 Ninth Street Northwest.

What Is Love?

Is it a maiden, with eyes of blue?

Is it a flower perfumed with dew?

Is it an old man shedding tears?

Is it a wish to live more years?

Is it the sun, is it the air?

Is it this life of toil and care?

No, my friends, 'tis to love another,

To love a sweetheart or a mother.

But first of all, to love God above,

And this, my dear readers, is true love.

GEORGE GODOY.

1006 Sixteenth Street Northwest.

A Necklace of Love.

No rubies red for my lady,
No jewel that glitters and charms,
But the light of the skies in, a little one's
eyes

And a necklace of two little arms.

Of two little arms that are clinging
(Oh, ne'er was a necklace like this),
And the wealth o' the world, and love's
sweetness impearled
In the joy of a little one's kiss.

A necklace of love for my lady
That was linked by the angels above;
No other than this and the tender, sweet
kiss

That sealeth a little one's love.

—Frank L. Stanton.

J. COOPER VALVERT.
2309 Twentieth Street Northwest.

* * *

"Love is the greatest and grandest foundation stone upon which the human character is built. Lacking it, a man is a moral zero."

MRS. F. L. BARRINGER.

1433 E Street Northwest.

* * *

A famous violinist who was about to play before a magnificent audience in the Old World discovered that his costly violin had been stolen and an almost worthless one substituted. Without a moment's hesitation he took up the poor little instrument and began to tune it. String after string gave way beneath his fingers until but one was left. The audience was in despair, but Paganini, for it was he, drew his bow across the one string, and the music was like the singing of the meadowlark, unearthly in its sweetness. When the deafening cheers had subsided the great artist said very quietly: "The music is not in the violin; the music is in Paganini's soul." And so, fellow-optimists, if our souls are filled with the music of love we have learned the secret of power—the power of a harmonious and beautiful life to play upon other lives with the bow of hopeful, helpful service and to call forth a responsive strain of happiness.

EDITH V. BRADT.

1334 Fairmont Street.

* * *

There can be no barrenness in full summer. The very sand will yield something. Rocks will have mosses and every rift will have its wind flower and every crevice a leaf, while from the fertile soil will be reared a gorgeous troop of growths that will carry their life in ten thousand forms, but all with praise to God. And so it is when the soul knows its summer. Love

redeems its weakness, clothes its barrenness, enriches its poverty, and makes a very desert to bud and blossom as the rose.

MAE H. SHAW.

121 North Carolina Avenue.

* * *

"There's many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than a jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks,
For a cup of water given."

BESSIE L. BENNETT.

1814 Eighth Street Northwest.

* * *

"I ask no riches but to know
Love doth give all.
I wish no pleasure but to go
Where love doth call.

"I crave no wisdom but to learn
Self to refuse;
I seek no honor but to earn
Love in love's use.

"Self-ruled, I nothing am or have;
Love-led, all things are mine;
Losing myself, love me doth save;
Such is love's law divine."

BERTHA L. GRIFFITHS.

707 Twenty-second Street Northwest.

* * *

Put love into the world, and heaven with all its beatitudes and glories becomes a reality. Love is everything; it is the keynote to life, and its influences are those that move the world.

MRS. VAN RENSSELAER.

The Rochambeau.

* * *

There is nothing so sweet as to be loved, except loving. By love I mean, of course, the true, pure love which is not a thing of the senses, but of the soul—love that is the outgrowth of goodness. What will not one do to win or keep such tenderness! What will not one risk or dare, or forsake for it! Is any journey long that has a love-kiss at the end of it? Any duty hard that cements the bonds between two hearts? To be truly loved is the great reward life has to offer. And any one who has a heart and doesn't mind showing it, who can put aside selfishness and be true to others, can win love. To have people temporarily in love with you needs only beauty. To be beloved one must have truth, tenderness, constancy, and responsiveness. Be good and do good, and despite all that is said about this world's ingratitude, some one will love you.

MARY I. REED.

1467 Irving Street.

INVOCATION

There is one Power and one Presence
in the universe—the Good Omnipotent.

We acknowledge Thee, O Life, Love
and Truth to be the Omnipotent One.

Spirit is the only Substance, infinite,
eternal, and unchangeable.

Man is inseparable from and one with
the perfect Substance Spirit.

Omnipotent Goodness and Love, we
are now in Thy sacred presence.

By Thy breath the whole universe is
created.

By Thy love the whole universe is sus-
tained.

By Thy life the whole universe leaps
with joy and gladness.

There is naught else beside Thee.

There is no place that is not filled with
the health of Thy countenance.

Thou art infinite; all is contained with-
in Thee.

Thou art eternal; and nothing ever dies
in Thee.

Thou art unchangeable; nothing ever
falls from Thee.

I am Thy child, created in Thy like-
ness and perfect image.

I am sustained in Thy perfect image.

Help me to know the Power that Thou
hast given me.

Help me to see the Power, to let the
light of Truth shine.

Manifest Thyself in me as a healing
presence.

Manifest Thyself in me as a strength-
ening presence.

Manifest Thyself in me as a loving
presence.

To the All Good be the honor and
glory forever and forever. Amen.

—Annie W. Mills in Unity

Oh, brother man, fold to thy heart thy
brother,
Where pity dwells the peace of God is
there.

To worship rightly is to love each other,
Each smile a hymn, each kindly word a
prayer—Whittier.

BESSIE L. BENNETT.

1814 Eighth Street Northwest.

* * *

None without hope e'er lov'd the brightest
fair,

But love can hope where reason would des-
pair.

CHAS. D. BULLA.

910 King Street, Alexandria.

* * *

Love.

Love is the greatest joy of earth,
Eternal from its heavenly birth,
A source of never-ending mirth,
To shine on every human heart.

Love is the chord to quickly bind
The soul-lit pleasures of the mind
Where all on earth can surely find
The peace and glory of mankind.

Love is the angel of each hour,
The strongest link of human power,
Imperial in storm or shower,
A blushing rose in every bower.

Love reigns on every land and wave
And glorifies the king or knave;
The power that will surely save
Each sighing soul beyond the grave!

JOHN A. JOYCE.

“‘Pray without ceasing’ has a very dif-
ferent sound from, ‘Think of God with-
out ceasing,’ or ‘Think of Love and Wis-
dom without ceasing,’ yet they are prac-
tically the same.”

“When one thinks of praying, he thinks
of it as an act, which to do requires
him to leave all else that he may be do-
ing. For this one may feel that he has
no time, that it is not possible to pray.
But thinking is different. One is always
thinking. One does not have to stop
anything to think, for he thinks contin-
ually without ceasing.”

love of the Father, and he gave these instruc-

Love

William Farwell in "Unity"

IN the creation, the heart of man was made the proper receptacle for the Divine Love; for God made man like unto himself, and God is Love, and this love of God must needs find a place in his creature. So God designed that the heart of man should receive and contain and express the Divine Love. We see that this is so from the words of the Apostle John: "Beloved, let us love one another; for love is of God; and every one that loveth is begotten of God and knoweth God." Which means that here in this world, when man offers his heart to God as the receptacle of his love, that he is born anew, and in this new birth he comes to know God—that God is Love.

Now, the Father desires that every heart be filled with his love; that every one may know him, and to this end, he has given us commandments which are fulfilled in his love, and when we keep his words, his love flows into our hearts, and as we do his will we are transformed by the renewing of our minds and we know God, that he is Love. For, as Paul teaches, "Love is the fulfilling of the law." To this end the law was given through Moses; and grace and truth came through Jesus Christ to enable man to keep the commandments of God and abide in his love. "If ye keep my commandments, ye shall abide in my love;" the Lord said to his disciples, "even as I have kept my Father's commandments and abide in his love." Jesus abode in the love of the Father by keeping his commandments, and he gave these instruc-

tions to the disciples that they might also abide in the love of God, that their joy might be made full, and that they might have the peace that passeth understanding. The whole teaching of Christ is to the end that man may love according to the law of God, for all his teachings brings us sooner or later to the place where we understand that we are to love according to that Divine Love which is waiting to manifest itself in our hearts and triumph over every other condition. For the love of God is life itself. Therefore, John says, "He that doeth the will of God abideth forever," for in doing the will of God we exercise ourselves in this expression of Divine Love, which is in accordance with the order that is laid down in the commandments, for the commandments teach the order of Divine Love—the nature of Divine Love, and the manner of its expression.

Now the nature of Divine Love is that it loves that which is outside of itself and desires to make it one with itself, which in man is known as the love of the neighbor. "And the second commandment is like unto the first, Thou shalt love thy neighbor as thyself." We see in this that there is a great difference between man's state when born of the flesh, and his state when he is born of God. Being born of the flesh, he is born to love himself better than anything or anyone else, and the only way that he can come out of such an undesirable state of selfishness is to be born anew, which is done when he takes the love of

God into his heart to keep the words of God. Then he is born anew; he is transformed by the renewing of his mind; he is a new man in Christ Jesus, and no longer is he loving himself first and before all things, but he loves the Lord his God with all his heart, and all his soul, and all his mind, and all his strength, and he loves his neighbor as himself. Whatever is contrary to this is to him a temptation, an undesirable thing, something that he does not want to do, something that he does not want in his life, for he has learned of Christ the worth of Divine Love, and having tasted of this wine of life he will have no counterfeit, for to do this—to live by the words of God—is to be filled with that joy which nothing can force from you. It is the joy that comes to the servant of God; it is the joy that fills the heart that has been touched by the love of God; it is the contentment that we find in our hearts when we have done that which is right. And we need no other reward; that satisfaction, that feeling of completeness, that joy that comes through the well-doing, is sufficient unto the heart of man. This, the fulfillment of the law from Divine Love, is the one thing in the Gospel that stands out above all things; it is the very backbone of the Glad Tidings, for when man keeps the commandments of God the law of his being is fulfilled; he enters into the realization of that life abundant which is his through Jesus Christ, and he is satisfied. He has entered into union with the Lord, for he says: "Whosoever doeth the will of my Father, who is in heaven, the same is my brother, and sister, and mother." Into this union with the Father in which he abides, he welcomes every one that is born again of the love of God, as his brother, and sister, and

mother in the Spirit of God, which is the very life of Christ Jesus.

We are so made, then, that we must love, for God made our hearts to be filled with his love, that all the goodness that is in him might find expression in his creature. And his creation is indeed great, consisting of myriads of souls in which his love is expressing itself. His love, which is the end of the creation, is accomplished when these souls receive the love of God and manifest it in their lives. Then the nature of the child of God is known, and that which was lost is brought back again, and that which seemed to separate us from God in consciousness is no more; the Son of God has come and has made himself manifest in us; he has dissolved the works of the adversary by the works of his love and has taught us the way of God.

Now, John the Apostle says that his commandments are not burdensome, and he speaks from knowledge—the knowledge of one who has kept the commandments of God. They are burdensome to the natural mind, but not to the spiritual mind. They are burdensome to those who look upon the commandments as arbitrary. It is not so with the spiritual man; he delights in the law of his Lord, and to fulfill it is the aim of his life. We see this in a practical way as taught in the Sermon on the Mount, where direction is given to the disciple as to how he shall love. Christ said, "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies and pray for them that persecute you, that ye may be the sons of your Father who is in heaven; for he maketh the sun to rise on the evil and the good, and sendeth rain on the just and unjust." The love

of God is to be expressed in a God-like way. It is not to be reserved for those who are spiritually-minded only, which is a thing that might be thought easy; but it is to be used in loving those who are adverse to us.

In the parable of the good Samaritan Jesus taught this. The Jews were prone to despise the Samaritans; they would not associate with them; would not eat with them; and that the Jews might have an understanding of what the love of God is and what the commandment means, Thou shalt love thy neighbor as thyself, He replied to the question of the lawyer, "Who is my neighbor?" with the parable of the good Samaritan. In this the Christ teaches that to love one's own people is not sufficient; that to love thy neighbor means something more than loving those who love you; something more than doing good to those who do good to you. It means a going out in love to those who are outside of the spiritual life, in understanding and in consciousness, a loving of those who are most adverse to the spiritual life, who are not spiritually-minded. Love your enemies; do good to them that hate you; bless them that curse you; pray for them that despitefully use you." This is what is required of those who desire to receive into their hearts the love of God and give it expression through their nature. For the Father is kind toward the unthankful and evil. He sendeth rain "on the just and unjust." Be ye therefore perfect, even as your Father in heaven is perfect. For the nature of Divine Love is to love that which is outside of itself that it may be drawn into the love of God and become like that Divine Love.

God is not satisfied to draw the line anywhere that will shut a soul out of his

love; and he does not give that love to us that we may draw the line anywhere to shut out of this Divine influence any soul. Therefore he gives the direction very specifically and love your enemies and pray for them that persecute you, that you may be sons of your Father who is in heaven. That you may be sons of God; do this. This is the teaching of the Master. The Jews loved the Jews; but would not love the Samaritans. So Jesus took a Samaritan and placed him before the Jews and showed him to be full of compassion for the unfortunate Jew who had fallen among thieves. He was good to him and he loved him as his own kind. He did not say, "You are a Jew and the Jews hate the Samaritans and will have no dealings with them." Not at all; he showed compassion that was overflowing with righteousness; he took this unfortunate Jew and put him upon his own beast and took him to an inn and paid for his keep and said to the host, "Take care of him; and whatever he needs, I will repay thee." This was the answer that Jesus gave to the lawyer whose business it was of splitting hairs as to what it meant to keep the commandments of God. So Christ set aside that blind writing, "Thou shalt love thy neighbor, and hate thy enemy;" and said, substantiated, "Thou shalt love thy enemies as well as thy neighbor;" and when the lawyer asked him who his neighbor was, Christ taught him in the parable that everyone was his neighbor whether he was a Jew or a Gentile. In the sight of God he was his child; and if he was a prodigal child; yet the Father loved the prodigal even in a far country and drew him back to him again; and shall not God love those who are in the far country today? And how

shall he love them better than through our hearts? This is the vitality of the Gospel; that love that makes man a Son of God. "If you love them that love you, what thank have ye? for even sinners love those that love them. And if you do good to them that do good to you," what more are you doing than they who are not spiritually-minded? "And if you lend to them of whom you expect to receive, what thank have ye?" Anyone may do that, whether he is regenerate or not. But this is the test of the regenerate heart, the heart into which the love of God has come and in which that love is a living presence, a consuming fire.

We see this in Jesus, that he loved his enemies; that he never did anything unkind in return for unkindness. That being reviled, he reviled not again. That on the cross he prayed for them who had persecuted him and who were crucifying him. He has set an example before us as to what we should do.

Man is to take the love of God into his heart in faith that that love is sufficient for him to keep him in all his ways, and we see in the Son of Man, that he walked unharmed through the midst of his enemies; they never could touch the Christ of God until his hour had come to be glorified by the crucifixion and the resurrection from the dead; then and then only did they have power over him, and that was to the end that he might be glorified.

"There is no fear in love," John says, "For perfect love casteth out fear." He that loves his enemies will not fear them; he will overcome, he will cast out that fear by the very love that is in his heart. "Because fear hath correction; he that feareth is not made perfect in love." There is where we want fear—outside; and here in our hearts the love of God

must be. Then things are as they should be and we have the power to overcome the world. Take this out of the Gospel and it is lacking in the very essence of the Glad Message. Take this out of your life; omit this in your conduct, and you may appear to be spiritual, but you cannot be acceptable to God, until you love as he loves. So in the judgment, in the 25th chapter of the Gospel according to Matthew, the King says to them that are acceptable, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me—inasmuch as ye had charity for the stranger, that which was outside the pale of the love of God—ye have done it unto me. Inasmuch as ye have had compassion upon the least of these my brethren, ye have done it unto me." But the righteous did not know that they had done anything; and that is the innocence of the soul which keeps the commandments of God. The impersonal love of God enters into the heart and possesses it, and the commandments are kept by the presence of that living fire in the heart, and man does not ascribe any righteousness to himself, but all is done to the glory of God.

THE REGIMENT OF GOD

"Every mason in the quarry, every building on the shore,

Every woodman in the forest, every boatman at the oar,

Hewing wood and drawing water, splitting stones and clearing sod,

All the dusty ranks of labor in the regiment of God

March together toward his temple, do the task his hands prepare;

Honest toil is holy service, faithful work is praise and prayer."

Washington News Letter

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Unchain the Truth

The news from the field that comes to us from almost every part of the world is very favorable to the advancement of this Truth. The prejudice that has been, and is to a great extent yet, holding it back, is being annihilated, and a disposition on the part of the people to investigate is fast developing.

This philosophy, or Science, by whatever name you may term it, like all other fixed sciences, is susceptible of self-dem-

onstration. Certain affirmations, with certain realizations, given to a mind that is free from prejudicial environments, are just as sure of an affirmative result as is the problem of two and two making four. The cause of failures in healing may rest with the healer, may rest with the patient, and yet may be independent of them both, in the prejudice surrounding the patient. It is this universal thought that exists in the world, that there is a time appointed for man to die that causes all the deaths in the world. If all the people believed in the universality of Life, and that in Life, which is God, there can be no death, then this so-called death would pass away, and our bodies would become spiritualized without passing through what is termed the grave. The time will come when all the people of the world will be spiritualized, their bodies will be spiritualized, their instincts will be spiritualized, and we will live forever. Instead of being bound down to this thought of death we will be manumitted and free, not only from the fear of death, but from every other fear, and we will live in God Almighty's Love, unhampered, and without trouble.

It is a source of great gratification that we can see the dawning in the sky of this new day of the resurrection of the Truth. Then these horrid wars, wicked hates, murderous instincts, and graspings will all pass away, and we each and every one will give in universal peace, universal happiness, universal love, protected by the power of infinite Mind.

I want to again call the attention of those who want teaching during the month of July, at Popham Beach, Maine, that the teaching is free, and I shall be pleased to see as many there as possible. You will find in this magazine an article

giving full instructions how to write regarding accommodations.

I have to report good work, prosperity and happiness attending the church and its students everywhere, so far as I am advised.

Lovingly yours,

Oliver C. Sabie

Bishop.

The Voice of the Master

Margaret K. Regan

Out from the darkness of malice, and
greed,
Where lust, and uncleanness, and ig-
norance feed;
Out where his marvelous light we may
see,
The Master is calling to you and to me,
That glorious message of "peace, and
good will."
Listen! God's angels are singing it
still.

Alone in the silence, or in crowds you
may hear
The voice of the Master, tender and
clear;
Though the heart may be calloused, and
hardened as rock,
At its door stands the Master, "He
pleads and he knocks,"
"All you who are burdened, come unto
me,
I am the way, and the life," sayeth he.

Who has not heard that still voice from
within?
Ever calling us from the dark river of
sin,
Ever bidding us from its black shores to
depart,
It is the voice of the Master, at the door
of thy heart.
"Eye hath not seen, ear hath not heard.
Of the joy which awaits them, who
keepeth my word."

—*Bible Review.*



Helen and Baby

“**W**HAT is baby thinking about?” asked grandma, smiling across the breakfast table at the tiny girl, who was forgetting her oatmeal and cream, while her spoon rested upon the rim of her plate and her blue eyes were gazing into vacancy.

“She is thinking about God,” said Helen. Five-year-old Helen never allowed that any one was thinking of trivial matters.

“No, I am not,” said Baby Louise; “I am thinking about grandma. I don’t want to have her go away to stay a month; for what if I should have a birthday while she is gone?”

At this the children all laughed, for it was only a week since baby’s birthday, when there had been a party, with two two-year-old guests, and a little cake, with two wax tapers, and it had been the sweetest little affair that ever was seen.

“Why did you not let grandma suppose you were thinking about God?” said Helen, after they had quieted down after

their laugh. “Grandma loves to have us think about Him, and how good He is to us.”

“Cause I wasn’t, and it wouldn’t have been the trufe,” said baby.

“That’s right, darling,” commended grandma. “Always tell the truth, and then God will love you, because you are doing right.”

A few days later Helen was telling one of her mamma’s friends about the birthday party, that was still considered an event of note by the children of the family.

“Oh, Aunt Mary brought a great big cake, and seventeen great big wax candles in it.”

“Helen,” interrupted baby, who was standing by, “I am thinking about God now, but grandma isn’t here to be glad.”

Helen’s great gray eyes opened very wide for a moment, then she said, slowly:

“If grandma was here, she would say, ‘Helen’s memory seems to be failing her as she gets older.’”

How To Be Happy

Are you almost disgusted with life, little man?

I'll tell you a wonderful trick
That will bring contentment, if anything
can—

Do something for somebody quick.

Though its rains like the rain of the
flood, little man,

And the clouds are forbidding and
thick,

You can make the sun shine in your soul,
little man—

Do something for somebody quick!

Though the stars are like brass overhead,
little girl,

And the walks like a well-heated brick,
And your earthly affairs in a terrible
whirl—

Do something for somebody quick!

—Selected.

Mummy Crocodiles

Ernest Ingersoll

IN SOME parts of Egypt in ancient time the crocodiles of the Nile were held sacred, and had bands of priests to conduct their worship. Their reverence is said to have begun in the fact that King Menes was preserved when in danger of drowning by a crocodile which took him upon his back and set him safely ashore.

Menes was the most ancient of the Egyptian kings, and is supposed to have lived three thousand or more years ago, so that it would be rather hard to prove this story true, and you may doubt if you like.

At the town of Arsinoe, according to

history, the priests nourished a sort of pet crocodile named Suchus, which was fed upon bread, flesh, and wine offered to it by strangers. It was preserved in a particular lake, and whilst reposing the priests would approach the animal, open its mouth, and put the food within its jaws. After its repast it usually descended into the water and swam away, but it would suffer itself to be handled, and pendants of gold and precious stones were placed about it.

As with the beetle, the ibis, and other sacred animals, crocodiles were preserved as mummies when they died, and there is now known a place where thousands of

these mummies are stored away underground. This is at the summit of a rocky mountain near Ma-abdeh, on the east bank of the Nile.

Those who descend remove nearly the whole of their clothing, on account of the heat, and, led by native guards, squeeze through a narrow entrance in the rock into a deep pit. At the bottom is found a low rough sort of tunnel, through which everybody must crawl on his face in single file, paying out a ball of twine behind him, in order to find his way back. This emerges into a cavern, where the heat is so intense that the perspira-

tion starts from every pore, and great numbers of bats flock about the lights, often putting them out.

This is only the first part of a long series of caverns, in the last of which are stored thousands of mummied crocodiles, from big ones several feet in length to babies only a few inches long. The large ones are tied up in palm leaves only, while the little fellows are carefully wrapped in mummy-cloth, and then made into bundles of five or six together. Visitors usually bring away two or three of these relics of the ancient religion as mementos.—*Harper's*.

Transition

Florence Earle Coate

"Awake, my soul!

Thou shalt not creep and crawl—

An earth-bound creature, pitiful and small,
Whose weak ambition knows no higher goal!—
Thou wistful soul!

"When morning sings,

Forgetful of the night,

Bathe all thy restless being in the light
Till 'neath the mesh that close about thee clings.
Thou feel thy wings.

"Then find life's door—

Trusting the instinct true

That points to Heaven and the aerial blue
A winged thing, impelled for evermore
To soar and soar!"

—In February *Harper's Magazine*.

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 county. Hun-

dreds 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. 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.

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.

Divine Wisdom

L. D. N. in "Bible Review"

Blessed be the name of God for ever and ever; for wisdom and might are his: And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding.—Daniel ii, 20, 21.

THE certainty of an infinite and eternal energy from which all things proceed, renders it equally certain that, whatever the nature and character of that original something may be, it must forever remain the one supreme factor in the universe of being and of becoming. This original and infinite causative fount or spring of life, power, intelligence and goodness, men have ever intuitively personified and called "God."

The purest and most exalted conception of the nature and character of God ever reached by the mind of man was formulated by Jesus when he said: "God is Spirit; and they that worship him must worship in spirit and in truth: for the Father seeketh such to worship him."

In this conception of understanding God as Spirit is recognized not only as the animating principle or universal life force of nature, but as Absolute Being, both imminent and transcendent; infinite in wisdom and goodness, power and providence, "our Father in heaven," whose name should be hallowed to the thought and affection of all men as his children.

This understanding may be enlightened and perfect, or confused and imperfect. In either case it will exert a correspond-

ing influence upon the personal life and character, and constitute the real basis of the individual faith and effort. Where perfect it gives that practical wisdom which enables its possessor to so adjust himself to these relations that he shall live the true integral life, and thus normally unfold and increase in wisdom and power until he attain the perfect state of spiritual freedom, illumination and blessedness.

The perfect adjustment of man to all his relations is possible, therefore, only through the recognition of and conformity with the central coordinating law of his being, which secures its integral harmony and perfection. That coordinating law is the law of his moral and spiritual relation to God as the child of his love and providence—the supreme law of his moral nature and spiritual life.

This supremacy and coordinating power of the spiritual nature in man, when maintained by securing the integral harmony of his own being adjusts him to the harmony of universal being, and makes him one with the divine order and economy.

Being at one with God in his personal life, he is at one with him in his personal relations with men, with Nature and his environments; achieving and holding his personal supremacy in and over these relations by his unity with God in them.

This final adjustment of the personal life of man to the divine order and government—the kingdom of God—through the permanent supremacy of the spiritual

nature, secures divine illumination, and gives him control, first of himself—the functions and powers of his own being—then of his environment, and ultimately of the forces of life and of death, making him practically master of the world.

Such is the sublime possibility of man through personal unity in spirit and purpose with God in all relations of life and being. Unity of man in thought and will with the Divine Spirit, brings consciousness of God's unity with man in his personal activities and achievements.

Perfect conformity with the law of universal harmony, and so with the divine supremacy of being, makes man one with the law, and the law with him in that supremacy. He thus becomes the law incarnate, and so a law unto himself. This gives him the freedom of the universe; since the spontaneous activities of his being are henceforth one with the divine supremacy in the universal order and harmony. Its perfected action embraces the immediate perception of the secret processes of nature and of life in any specific field to which the attention is directed. "For there is nothing covered that shall not be revealed; neither hid that shall not be known." This gives corresponding ability to control and direct the occult forces to the full extent of the exact knowledge thus acquired, of their nature and range of action.

As already intimated, there are degrees of attainment in this esoteric insight and wisdom, and according to the degree reached by each soul and corresponding adjustment of its activities to the divine law, will be the completeness of results in personal experience.

The search for esoteric knowledge and wisdom in the desire for spiritual realization, or unity with God and man, is the harmony and supremacy of being.

The perfect understanding of the nature of God and man, and of the law of divine attainment and realization, were first reached and practically demonstrated in the personal experience in the flesh—by Jesus, which made him the Christ. What before were but prophetic glimpses, partial illuminations and incomplete experiences, attained through the inspired efforts of the seers, sages, and prophets of other times and peoples, were brought to perfection and fulfilled in him.

The full correlated truth concerning the nature and relations of God and the human soul, unperturbed by sensuous misconceptions and misguided speculations, in the undimmed splendor of complete illumination, had not been reached by any seer prior to Jesus. If so the evidence of it has not been preserved to us in sacred literature of the world's great religions.

Perfect illumination only can give the unbiased perception of the full-rounded truth in its correlated harmony, beauty and power, and this we claim was first attained and demonstrated in personal experience by Jesus, the Christ. And because, in the order of Providence, he was the first to attain the perfect life of divine illumination and spiritual supremacy in the flesh, he was justly called "the Christ," or God Anointed. He became in the fullest sense "the sent of God." He came, therefore, not to destroy or supersede the law and the prophets, but to bring their spirit and purpose to full fruition and perfection in the universal experience of mankind. Having done this for himself as a representative man, he had demonstrated its possibility for all his race. Having both by precept and example disclosed and demonstrated the perfect way of attainment for all, he completed the victorious life of spiritual

supremacy by entering the shadow of death itself, to dispel its gloom and break its power over the thought and life of man. Wrestling his body from the grasp of death and raising it from the tomb, he opened a pathway to the higher realms of light and blessedness, without death, through a glorious translation.

High prophecy declares that "the last enemy that shall be destroyed is death. For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."

The Lord Christ on putting the last enemy under his feet ascended to his throne or power and ministry in the spiritual heavens, where he henceforth lives to extend the help of his divine sympathy and ministration to all on earth or in the spheres, who truly seek to follow him. Nor is he alone in this providential ministry of heaven to men. All who have lived, wrought and died for man, and risen into unity with Christ in the divine and perfect life—"the spirits of just men made perfect"—are one with him in this heavenly ministration.

This ministry comes to earth "in his name" simply and justly because he was the first, and, as yet, the only complete earthly realization and representative of the ideal life, designed for man.

Millions have received the help and

realized the power of this gracious ministry, led by the ascended and glorified Christ, whose living sympathy and undying love for men make their interest one with his, and his one with theirs. Whether the real nature and source of this help has ever been fully understood and appreciated since Apostolic times or not, it has never failed those who whether blindly or intelligently, have opened themselves to it.

From out the luminous depths of the spiritual sphere that encircles the indestructible soul-life of humanity, the Master speaks to the hearts of men, saying, "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."

In this utterance he speaks not for himself alone, but for the mighty Brotherhood of Spirit, of which he is the living head and luminous center. He speaks also for that ideal life on earth, once realized by him, which through the faithful following of the Captain, awaits the coronation of universal humanity.

When this living perpetual ministry of the Christ-life to men is truly understood, appreciated and cooperated with, its kindly help to needy souls will be vastly more immediate and effective. Universally applied, it will bring the Pentecostal baptism and power into universal experience.

Those who have attained to Divine Wisdom, hold the key that conquers death, and thereby gain immortality.

Abandonment

William Farwell

WHEN man has found the Lord his God, he is led by the Spirit to abandon himself to the Lord; as we see in the disciples that were first called. It is written of them that they "left all and followed Him," for they had "found Him of whom Moses and the prophets wrote, Jesus of Nazareth, the son of Joseph," and they were so overcome by the grace that was upon Him that all other desires, aims, plans and ambitions were melted away by the one overwhelming desire that took possession of them — to follow Him. And this was the grace of God to them; the grace that "came through Jesus Christ," of which John says, "of His fullness we all receive and grace for grace," and just as the Master was abandoned to the Father and could say truly: "I did not come of Myself, He sent me," and "of Myself I am nothing." "I can of Myself do nothing; as I hear I judge; and My judgment is righteous because I seek not My own will, but the will of Him that sent me." So, because they were like unto the Master they were open to spiritual influx; they received this grace, immediately to forsake all the things of earth for the things of the heavenly life which began to open to them as soon as they stood in His presence. For to stand in the presence of the Son of Man was to be changed from that hour. If the soul responded to that magnet, that Divine love which was burning in the heart of Jesus, it had no other desire than that it should please Him, be like Him, do what He did, follow Him,

for He had the words of eternal life. As Peter said later, at a time of testing, when Jesus put the question to the twelve, "Would ye also go away?" "Lord to whom shall we go? Thou hast the words of eternal life." When they were tested, they knew why they followed Him, "because He had the words of eternal life." Flesh and blood did not reveal this unto Peter, but it was grace and truth to him to know and make this response, which is true of every disciple who has thus abandoned himself to the Lord.

Today to come into the consciousness of the Spirit of Jesus Christ within you is to be changed from that hour; it is the beginning of that new manhood which is in Christ Jesus, of which Paul speaks, saying: "Wherefore, if any man is in Christ he is a new creature." He is the same presence to the soul today that He was then. He is ever the same Lord, whether He is in the world as a man in flesh and blood, or whether He is in the human soul as the light of the world. He is the same one that said when He healed the man born blind: "Whenever I am in the world, I am the light of the world." And when He reveals Himself as the light of the world in a human soul, the one desire of the heart is to remain ever in His presence, never to lose this union with the Beloved, in which there is joy unspeakable, a constant delight to those who enter in.

Spiritual abandonment, then, comes to man by grace, by the knowledge of the

Lord, and the heart is fixed upon this one thing: to do the will of God and to leave everything in His hands; to seek first the Kingdom of God and His righteousness, and to let the other things be added; to take no anxious thought about the morrow, for that is not becoming to one who has forsaken all for the sake of this holy life of the soul in God; but to trust Him, to obey Him, to listen to His voice, to keep His words, to abide in His presence. This is the purpose of the heart now no longer seeking after the vain things of a life that is to cease. By the grace of God it has fixed itself, its every desire, upon the only One, that it may cease to be separated from Him in an earth-bound and circumscribed state of consciousness, and may let its consciousness expand and unfold until it magnifies the Lord. Just as Mary says in the ecstasy of a soul in this state: "My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior." For she had said to the angel: "Be it done unto me according to the word." With fervor leaving it all to God in perfect abandonment, she consents to bear into the world the child of the Immaculate Conception, "to be called the Son of God," saying: "Be it done unto me according to thy word;" no condition, no reservation, no thought of herself, that she may serve God with her whole heart.

Thus it is with the soul that feels this heavenly life — the life of God's son — generating in it. A new life, the life of the child Jesus, that is formed again in us as it was formed in that humanity which was born of the Virgin — "Christ in you, the hope of glory," is the interior knowledge that dawns upon the soul; the realization that He has come to earth again, and the soul does "magnify the Lord," and the heart rejoices in the sal-

vation of God that is now manifesting itself in the life. No longer is there the desire to hold the old life and the old form, but there is a great desire to be rid of everything that is old and tainted with the consciousness of self, of Adam, of the flesh, that this new life may have room to manifest itself and reveal that which is hidden from the foundation of the world.

So the joy of Philip coming to Nathaniel saying, "We have found Him, of whom Moses in the law and the prophets wrote, Jesus of Nazareth, the son of Joseph," is the joy of the disciple of Jesus Christ today, who finds the Lord as a living presence within the soul; the One of whom Moses wrote; the One of whom Isaiah wrote, and all the prophets; the One of whom the Psalmist sung; the One of whom the disciples of old loved with all their heart and followed faithfully; the One that John saw in the vision of the Revelation — even this One comes today and knocks at the door of the soul and waits to be admitted. The light of the world, the glory of the soul, the resurrection of the body, the Savior, in all things the helper by means of Holy Spirit, and the advocate with the Father, this One is here; He has come that we also may in Him find the joy and the peace, the great satisfaction that came to the soul in those ages when Christ was known in human nature as a living and abiding presence. That which manifests itself now, and which manifested itself on the day of Pentecost following the crucifixion and resurrection, is ever waiting to be the heavenly visitor, the one that comes with power from on high to render all things new, to transmute the darkness of this night in which we find ourselves in this world, and to be to us the

light of life—the light of the world. Those know this One who love and serve Him and give themselves to Him, have no other hope than to be one with Him to eternity. And they consider it a small price to pay if they give all else, everything they call their own for the sake of being discipled unto Him in Spirit and Truth, for He says: "Sufficient unto the disciple that he become as his Master, and the servant as his Lord." The desire of the disciple is to be like Him in this world, to be sent forth as He was sent forth, to bear a message to humanity, the "Good Tidings," the message that the kingdom of God is at hand, that mortality and darkness are no more, that God has "wiped away the tears from all eyes" and Himself has come to be the teacher, the guide, the helper of mankind.

The man who hesitates and considers what he is about to lose in giving up what he seems to have is in danger of losing this grace. The promptness of the disciples in leaving their fishing nets—which represented all they had—and their father also, as in the case of the sons of Zebedee, is a witness of what the action of that grace is in the soul. There should be no hesitation, for He says: "He that would follow Me, let him deny himself and take up his cross daily and come after Me," and also, "Leave the dead to bury their own dead and come and follow Me." This abandonment of yourself to Jesus Christ costs you something." "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." The soul must have faith enough in the one who has undertaken to lead it into eternal life, to give up its own will and die to self, and to fix its hope on that which is life and peace to eternity. So the sane mind is quick to surrender to this mighty One who has

all authority in heaven and upon earth, who dispels the darkness of ignorance and brings in the light of truth and teaches the soul the way to eternal life.

"What will a man not give for his life?" Jesus asks. In the natural world will he not give all that he has to save his life? and that only a natural life. But what will not a man give for his life when he is in the sane state of mind that comes to him on the great occasion when the light of life illumines him and he understands what life is, and knows that the natural life is only a figure—transitory figure at that—of the life of the soul that is hidden with Christ in God. What will he not give for the life that shall not cease to be, a life wherein he is sane and follows the guidance of the great teacher of the soul who has come to awaken it out of the slumber of mortality and call it back to God again, even into that interior life that never is broken, that always is life and peace to those that enter into it.

When the abandonment of Jesus reached its height in Gethsemane He denied Himself to the utmost, and that is called the passion of the Christ, because this abandonment in His heart was supreme, it was a passion—a holy passion—that possessed the Son of Man—the passion to do the whole will of God.—*Unity*.

"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 we say in our blindness,

And in spite of the fancies of youth,

There's nothing so kingly as kindness,

And nothing so royal as truth."

—*Alice Cary*.

FRESH AIR AND SUNSHINE

Fresh air and sunshine are the finest germicides in the world. And they are, for most people, the easiest to obtain. Dr. Woods Hutchinson, a famous physician who writes in a breezy and sensible vein on health topics, declares that "the three deadliest disease-breeders of all times are darkness, dampness and foul air." In a recent article Dr. Hutchinson propounds the interesting theory that the bad ventilation of most houses is partly due to a survival of the "ostrich instinct." Our cave-dwelling forefathers were too busy finding homes where they would be safe from attack to bother about fresh air. In the middle ages, windows were mere slits, so that arrows might be shot from them but not into them.

It is an atavistic survival of this burglar fear that leads mankind still to build dark, gloomy houses, and to sleep in foul bedrooms with tightly closed windows. Another and more rational cause for poor ventilation is the problem of heating. The easiest way to heat a house is to imprison therein a certain amount of atmosphere and heat that over and over again, without regard to its foulness. For the same reason houses are built in compact square form, with as few windows as possible — it makes heating easier and cheaper.

The modern idea, which is making its way slowly against the prejudices and practices of the ages, is to have windows on at least two sides of every room, and especially every sleeping apartment. This means the breaking away from the ugly square house, and a deliberate attempt to get as much sunshine and fresh air everywhere as possible. It makes not only for artistic effect, but for health.

We are beginning to build greenhouses for ourselves, instead of for flowers, to use Dr. Hutchinson's felicitous figure. We set them on the hilltops instead of the dark hollows. We pay more attention to having them face southeast if possible. We use "bay windows" freely to improve rooms with northern or western aspects. And we welcome devices and plans that insure a constant change of air and plenty of sunshine.

There is the best of reason for the new philosophy of homebuilding. Scientists declare that there is scarcely a disease so malignant that it can be communicated in the open air, except by contact. Dr. Hutchinson says: "A large percentage of the germs of our deadliest diseases will die in from half an hour to two hours in well-lighted, well-ventilated rooms even, and nearly all of them perish quickly in direct sunlight and in the open air."

The coal bill may be larger in a well-planned modern house — but the doctor's bill will be less.—*Minneapolis Journal*.

TWELVE THINGS TO REMEMBER

- The Value of Time.
- Success of Perseverance.
- Pleasure of Working.
- Dignity of Simplicity.
- Worth of character.
- Power of Kindness.
- Influence of Example.
- Obligation of Duty.
- Wisdom of Economy.
- Virtue of Patience.
- Improvement of Talent.
- Joy of Originating.

Be Optimistic

M. Evalyn Davis

Written for the News Letter

EXTEND the hand of welcome, give the sunny smile, the loving word, the helpful dollar, the honest opinion, such as you would work on for yourself. Give praise and appreciation.

Be optimistic, and thus open the channels of your consciousness, both mentally and physically, so that through them the good of life may work uninterruptedly.

When you come to recognize yourself as a spiritual being, recognizing your unbounded power, just where you stand in life, then it is that you have become a spiritual dynamo, and may grasp and wield the forces that will bring to you the righteous desires of your soul.

The universe is composed of the invisible substance out of which is created all that is visible. Therefore the visible *must* be a manifestation of the "Infinite and eternal energy." It is spirit. It is God. It is whatsoever you may choose to call it, looking at it from your own viewpoint.

Jesus fully understood that everything was of this substance, Intelligent Energy, Spirit, Force, or, the "Father," outworking in different stages of manifestation and progression, and all moldable to the power of mind; provided the mind is working along lines of Harmony and unselfishness, *One With the Universal Law*.

In the Oneness where "all power in Heaven and on earth" exists, is that substance which Jesus recognized when he said: "Freely ye have received, freely give." And in the recognition of this *all-pervading substance*, eternal Life, unlim-

ited Joy, perfect Health, abundant supply and a Love that is so great that it knows no separation from its ideal, exists, and is *Yours*.

It is a Law that as we give, so shall we receive. The man who radiates unselfish love and sunshine, *abides* in love and sunshine. He who gives of his wealth, receives freely from out of the storehouse of wisdom that leads on to unlimited wealth.

True unselfish Optimism is the road to success in life. We are all drawn unconsciously to the bright and true soul that radiates the All Good. First, we must develop these characteristics from within ourselves. Then we shall draw to us in association the optimistic ones, the truly advanced, awakened and perfect souls of life.

It is not necessary to then bottle up our goodness and gladness, looking with disdain or indifference on the less enlightened one, but rather seek to give forth the realization of this all-pervading substance, this ever-abiding, all-intelligent power, which is universal and an abiding optimistic presence for each and all.

The world is full of sunshine,
And the sunshine all agleam
With bright lights of the rainbow tints,
That are lovelier than a dream.

And the heart that is full of gladness,
A gladness that is seen,
Is lovelier far than yon bright star,
That the sunshine calls her dream.

AN INWARD STILLNESS

Let us labor then for an inward stillness,
 An inward stillness and an inward healing,
 That perfect silence where the lips and heart
 Are still, and we no longer entertain
 Our own imperfect thoughts and vain opinions,
 But God alone speaks in us, and we wait
 In singleness of heart, that we may know
 His will and, in the silence of our spirits,
 That we may do his will, and do that only.

—Henry W. Longfellow.

“And in the attempt to persuade and lead to the truth those who are not entirely incurable, I have made use of these words. For there are some who cannot bear at all to listen to those who exhort them to turn to the truth; and they attempt to trifle, pouring out blasphemies against the truth, claiming for themselves the knowledge of the greatest things in the universe, without having learned, or inquired, or labored, or discovered the consecutive train of ideas—whom one should pity rather than hate for such perversity.

“But if one is curable, able to bear (like fire or steel) the outspokenness of the truth which cuts away and burns their false opinions, let him lend the ears of the soul.”

—Clement of Alexandria.

Add love, everything profits; take away love, what remains profits nothing.
 —St. Augustine.

The real power of thought does not come from positive mental action, but from the opening of the mind to the invincible power of deep, interior, spiritual action. Forced or determined action on the surface does not produce the powerful mind. The powerful mind is powerful because it gives expression to the power of the great within.

—*Eternal Progress.*

IN THE SILENCE

By Helen C. Clark.

Voiceless, with sandaled feet,
 I enter the Valley of Silence,
 The mystical realm of Peace:
 A pilgrim, world-weary,
 In quest of the Truth.

The angel Faith smiles a greeting,
 Closing each door of sense;
 Leading, and lighting the way,
 Upholding a school—
 Her message shines forth
 In letters of gold:
 The Kingdom of Heaven's within.

An aim in life is the only fortune worth having; and it is not to be found in foreign lands, but in the heart itself.

Right is that for which a man's central self is ever ready to sacrifice immediate or distant interests.

You cannot run away from a weakness; you must fight it out or perish. And if that be so, why not now, and where you stand?

Right is intimately dictated to each man by himself, but can never be rigorously set forth in language, and never, above all, imposed upon another.—*R. L. Stevenson's works.*

Mercy

The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh.—Prov. 11:17.

MERCY as a healing quality is seldom considered, but when we know that it is a soothing balm, and that cruelty is disintegrating, destructive, we have the understanding that will open the way to a new realization of health.

Love, we know, is healing and mercy is but a manifestation of love. God is Love, and is therefore merciful. "Great are thy tender mercies, O Lord." "His merciful kindness is great toward us." "His mercy endureth forever." "The mercy of the Lord is from everlasting to everlasting."

A Bible concordance shows that this subject has no little place in the Scriptures, and merely reading the many texts about mercy starts a healing wave in the consciousness.

The command is, "Be ye merciful as your Father in heaven is merciful;" and the blessing follows, "Blessed are the merciful, for they shall obtain mercy." It is not hard to understand what we must do to bring to us the tender mercies of the Lord. We are to show mercy, and we shall obtain mercy. "With the merciful thou wilt show thyself merciful." This is not the will of an arbitrary God, but the result of law. What we send out comes back.

There are so many ways to be cruel. "Wrath is cruel." It goes like a fire through the flesh, searing, burning, destroying, and it goes out to others, breaking the spirit or awakening a feeling of rebellion.

Tale-bearing is cruel. "The words of a tale-bearer are as wounds, and they go down into the uttermost parts of the belly." The bowels seem to be more sensitive to cruelty than other parts of the body. "Put on *bowels* of mercies." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his *bowels* of compassion, how dwelleth the love of God in him?" Bowel troubles come from some form of cruelty, and can be cured by mercy and compassion. The weak sympathy which is sometimes called compassion is not up to the Divine standard of mercy, and produces negative conditions, and inharmonies in the bowels, quite as surely as cruelty.

"Jealousy is cruel as the grave." Worry and anxiety and fear are cruel, and they trouble the flesh seriously. The delicate nerves are thrown into inharmony, the circulation is disturbed, and the organs of the body are deprived of their proper nourishment.

Every adverse thought is cruel, and troubles the flesh. "The merciful man doeth good to his own soul." He sends throughout his whole being the word, "Peace and good will; faith and trust," and realizes the healing power of his merciful word.

Probably the greatest test of our ability to express the Divine mercy comes when someone has seemed unkind, unjust, cruel to us. The tendency of the mortal to give back cruelty for cruelty can only be checked by the Divine love and mercy. "Say not, I will do so to him as he hath done to me: I will render to this man according to

his work." "Say not, I will recompense evil for evil; but wait on the Lord and he shall save thee." "Recompense to no man evil for evil." "Avenge not yourself, for it is written, Vengeance is mine; I will repay, saith the Lord." This vengeance of the Lord is not an outpouring of wrath from an angry God, but the outworking of Divine Law. Those who violate the law of justice and righteousness bring upon themselves the results of that broken law.

We sometimes think that justice excludes mercy, but this is not true, for it is just to be merciful. "Love is the fulfilling of the law." We can fulfill the law by mercy, while we cannot fulfill it by refusing to extend mercy. God is just, and he is also merciful. "It is of the Lord's mercies that we are not consumed." He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him."

"When a man's ways please the Lord he maketh even his enemies to be at

peace with him." "If a man strive for mastery, he is not crowned except he strive lawfully." We do not strive lawfully when we seek to establish peace by working in the external. The only way to be crowned with the consciousness of mastery is to go within and set ourselves in order, showing mercy and kindness to all. Then our ways please the Lord, and all the seeming enemies, whether they be people or conditions, are harmonized. "He that handleth a matter wisely shall find good," and the wise way to deal with all people and conditions is the way of love and mercy.

Cruelty to animals is productive of much of the suffering in the world. The cruelties practiced upon them through the ignorance and greed of men, the decrees of fashion, and upon the plea of meat as a necessity for food, react upon those who prey upon their fellow-creatures, and help to keep the doctors busy.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

—*The Signs That Follow.*

"A knowledge of the fact that man thinks without ceasing is what helps many to think in a new way. In the sense of not having time one can say, with seeming reason, 'I cannot stop what I am doing to pray.' But there would be less seeming reason to say, 'I cannot stop thinking of hate to think of 'Love,' or 'I cannot stop thinking of foolishness to think of Wisdom,' or 'I cannot stop thinking of the devil to think of God,' or 'I cannot stop thinking of evil to think of good.'"

ALMA GILLEN.

INVOCATION

O, Holy Spirit, illumine us with Thy light, and enlighten us with Thy wisdom that we may rise above the limitations of human thought into the great and holy verities of spiritual understanding. Purify us that we may overcome all evil with good. Dwell within us that we may radiate Thy love to all that Thou hast created. We give thanks and glorify Thy holy name. Amen.

—*The Shepherd.*

The Christian's Credentials

Phebe Hart

These signs shall follow them that believe.—Mark xvi. 17.

IF one were to ask a professed Christian, "Are you a Christian? In other words, Do you believe on the Lord Jesus Christ?" the answer would be, "Yes." If, however, we for any reason refuse to accept the simple statement of such a one and say: You have answered the question; yet, not being content to accept your word unaccompanied by evidences, we would ask you further: have you a Christian's credentials? In other words, Can you prove yourself a Christian by exhibiting those signs which the Lord Christ declared were the means whereby those who believed on him were to be identified?

Just before Jesus went away he gave to his disciples a list of results which would follow a belief in the practice of his doctrines, saying: "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 not hurt them; they shall lay hands on the sick, and they shall recover."

If for any reason there were to be a "house-cleaning" in the Christian churches, and the church were to drop from its roll of membership all those who could not show at least one of these signs spoken of by our Lord as evidences of the correctness of their faith, we could well imagine what consternation, what

an uproar and rebellion it would cause.

Let us imagine a list of questions drawn up, these questions to be asked every member. First: Can you cast out devils? That is, have you authority over unclean spirits so that you can command them and be obeyed? Few indeed would answer truthfully, "Yes." The answer in the majority of cases would be, "We do not believe that there is any such thing as an evil spirit; and the idea that when a person is sick or has some chronic ailment he is being troubled by evil spirits has been exploded long ago; it is a belief worthy only of Indians and Hottentots, even tho Jesus himself did both believe and teach it as a truth." Second: Can you by virtue of the power of the spirit of Christ given because of your faith in him, speak a language which you have never learned? How many would answer, "Yes." Third: If you take up and handle poisonous serpents will they bite you? If so, will their bite poison you? And if you drink a deadly poison, will it kill you or make you sick? For, if you are not immune to poisons, or if you can show none of the "signs" which Jesus bade us expect, you must lose your membership, we cannot keep you in the church.

We can well imagine that by this time there would be such an explosion of righteous wrath and injured innocence at the outrageous nature of these demands of credentials for their faith in the teachings of Christ that further questions would be unnecessary if not

impossible. Yet Jesus declared these things to be legitimate results of a belief in him. That is, these things were to be expected and accepted as evidences that those who confessed faith in his teachings had heard, understood, believed, and practiced his teachings.

It would certainly be well for us if we would ponder well these things and find to what extent we have failed to obtain the evidences of a saving faith in Jesus

Christ, and why we have failed. For if our faith in Christ has not saved us from many of the ailments, weaknesses and evils common to humanity, if it has not given us marvelous, if not miraculous, immunity from evil results, it is not a saving faith, it is but an idle dream, a vague superstition. And certainly there was no one who was so well qualified to declare the legitimate results of a correct faith in his teachings as was the Master himself.

The Religion of Life

David Starr Jordan

SOME say idly that religion is losing her hold in these strenuous days. But she is not. She is simply changing her grip. The religion of this century will be more practical, more real. It will deal with the days of the week as well as with the Sabbath. It will be as patent in the marts of trade as in the walls of a cathedral, for a man's religion is his working hypothesis of life, not of life in some future world, but of life right here today, the only day we have in which to build a life. It will not look backward exclusively to "a dead fact stranded on the shore of the oblivious years," nor will its rewards be found alone in the life to come. The world of today will not be a "vale of tears" through which sinful men are to walk unhappily toward final reward. It will be a world of light and color and joy, a world in which each of us may have a noble though a humble part — the work of the "holy life of ac-

tion." It will find religion in love and wisdom and virtue, not in bloodless asceticism, philosophical disputation, the maintenance of withered creeds, the cultivation of fruitless emotion, or the recrudescence of forms from which the life has gone out. It is possible, Thoreau tells us, for us to "walk in hallowed cathedrals," and this in our every-day lives of profession or trade. It is the loyalty to duty, the love of God through the love of men, which may transform the workshop to a cathedral, and the life of today may be divine none the less because it is strenuous and complex. It may be all the more so because it is democratic, even the Sabbath and its duties being no longer exalted above the other holy days. * * *

Those who control the spiritual thought of the twentieth century will be religious men. They will not be religious in the fashion of monks, ascetics, mystic dreamers, or emotional enthusiasts. They

will not be active in debating societies, discussing the intricacies of creeds. Neither will they be sticklers as to details in religious millinery. They will be simple, earnest, God-fearing, because they have known the God that makes for righteousness. Their religion of the twentieth century will be its working theory of life. It will be expressed in simple terms or it may not be expressed at all, but it will be deep graven in the heart. In wise and helpful life it will find

ample justification. It will deal with the world as it is in the service of "the God of Things as They Are." It will find this world not "a vale of tears," a sink of iniquity, but a working paradise in which the rewards of right-doing are instant and constant. It will find, indeed, that "His service is perfect freedom," for all things large or small within the reach of human effort are done in His way, and in His way only.—*The Call of the Twentieth Century.*

"A great thing is love, a great good in every way, which alone lighteneth all that is burdensome and beareth equally all that is unequal.

"For it carrieth a burden without being burdened, and maketh all else that is bitter sweet and savory.

"Nothing is sweeter than love, nothing stronger, nothing higher, nothing wider, nothing more pleasant, nothing fuller or better in heaven or on earth, for love is born of God and cannot rest but in God, above all created things.

"The lover flieth, runneth, and rejoiceth; he is free and cannot be restrained. •

"Love often knoweth no measure, but growth fervent above all measuree.

"Love feeleth no burden, thinketh nothing of labors, would willingly do more than it can, complaineth not of impossibility, because it conceiveth it may and can do all things."

Give to a gracious message a thousand tongues; but let ill tidings tell themselves.

—Shakespeare.

Love was the first dream of immortality. Love is the morning and evening star. It shines upon the cradle; it sheds its radiance upon the peaceful tomb. Love is the mother of beauty; the mother of melody, for music is its voice. Love is the builder of every home, kindler of every fire upon every hearth. Love is the enchanter, the magician, that changes worthless things to joy, and makes right royal kings and queens out of common clay. Love is the perfume of that wondrous flower, the heart—without that sacred passion, without that divine sorrow, we are less than beasts, and with it earth is heaven and we are gods.

Love is God's greatest gift to us. His Son was the living embodiment of that priceless blessing. If we keep ourselves pure and fit for its habitation, all other virtues will surely come, for love is the foundation of all that is good and pure. It makes us forget self; it makes us lenient toward the faults of others, and if we have love in our hearts for God and man we need not fear for ourselves nor for the welfare of the world.

Paradoxes of the Highest Science

Elphas Levi

"To live is to suffer; to know *how* to live is to be happy.

To love is to obey; to know *how* to love is to rule.

To speak is to make a noise; to know *how* to speak is to make melody.

To seek is to torment oneself; to know *how* to seek is to find.

To use is often to abuse; to know *how* to use is to enjoy.

To practice magic is to be a quack; to know *how* magic is to be a sage.

To believe without knowing is to be a fool; to know without believing is to be a madman; *true knowledge* brings with it faith.

The man who knows has no longer cause to doubt; when the Spirit no longer doubts, the will ceases to hesitate and the man attains to what he wills.

To the question, "Why has God created us?"—Universal Science replies, "To love, know, and serve Him and thus merit Eternal Life."

Let us say the same thing in simpler words. We are in the world to love; when we love, we love God, because God only manifests Himself to us in Nature, and in Man.

We are in the world to learn, that is to say, to *know*; to learn everything is to

know God more and more. The *True Knowledge* is the Universal Science.

Knowledge is the first power of the intelligent Universe. God is the master of Infinite knowledge. He who knows is naturally the master of him who knows not. It is necessary to know, in order to be. He who does not know how to be rich is not rich; he who does not know how to do good, is not good. Knowledge is proportional to being, and in philosophy, as Kant remarked, being is identical with knowing.

Knowledge alone confers a right of property. We interdict those who do not know how to use their wealth. He who knows how to acquire and preserve, has the right to use; no one has the right to abuse.

As a guarantee of the rights of the individual, property is sacred, for it is the expression of the right to labor and constitutes the power to give and to lend which is the dignity of man; but it is limited by social duty, each one owing himself to all, and all to each, in the degrees prescribed by Order, Justice, and Law.

When a man *knows*, he is master of all who do not know. Study is the ladder of merit and of power. First among necessary studies is the *study of oneself*.
—*Bible Review*.

"I have told you of the man who always put on his spectacles when about to eat cherries, in order that the fruit might look larger and more tempting.

"In like manner I always make the

most of my enjoyments, and, though I do not cast my eye away from troubles, I pack them into as small a compass as I can for myself, and never let them annoy others."—Robert Southey.

Right Thinking

E. B. R.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.—Matt. 6:22.

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.—Phil. 4:8.

"It is not our attitude towards things but our attitude towards God," some one has said, and it is so true. Have but *one* attitude—one towards God. Try to keep your "eye single." See God and his good in things. Have only God and his good in your thoughts. Train yourself to think good thoughts, as Paul bids us, and I would add to that, let them be joyful as well as good. Begin with what may seem to be commonplace things, until the desire for higher things, more of God, will fill our minds consciously as it does now unconsciously, and some day, without at first knowing why, perhaps, your heart will sing with lightness and freedom, from the very joy of living—God's most beautiful gift. Then, too, whatever error or evil conditions may be in your life will go. Evil thoughts go, good take their place; evil conditions go, *as they must*, when we let God's good come to us. It is easy to do this really; try it, and when you once experience the result and what it brings, you will never go back to the old way of brooding, and thus giving reality to the very things we don't want and are trying to get rid of. The old thoughts may come up, I don't say they won't, but immediately we change our thoughts, thus overcoming evil with good, as the Father would have us do.

Tell yourself of all the good in your life (now), and before you know it everything *but* that will slip away. Don't look for results, that is a mistake made by us all at times, we are perhaps so anxious to *prove* our faith, for God's time is not according to our way of thinking. He knows no time.

Take the good you *have* (consciously) with thanksgiving. Take the attitude of expecting nothing but good and it cannot help but come. Train your mind toward good only, give out what you have, and it will surely come back to you more and more, for when we obey his laws, God's gifts are limitless. Give thanks for what you have, be it visible or invisible, for all things are ours, we have but to claim them, which we do by getting more of God. And as some new good becomes manifest in your life let your first thought be one of thanksgiving to our dear Father and Friend—the Giver. Let him be in your every-day life as he *wants* and longs to be. He is not a far-off Deity, but an ever-present Father and companion—to turn to, be it in joy or sorrow. In joy to rejoice with you and give you more—in sorrow to lift you out and above it, and give you joy.

God wants us to be happy; it is his law that nothing but good shall be in our lives if we do as he tells us. So it rests with us and our thoughts, whether we will have joy, health, and happiness for ourselves and others, or just the reverse. See God in everything and have God in everything. Keep your eye single and your "whole body shall be full of light." Keep *God thoughts* in your heart and you shall *know* God.

LET US BE KIND

Let us be kind;
 The way is long and lonely,
 And human hearts are asking for this
 blessing only—

That we be kind.

We can not know the grief that men may
 borrow,
 We can not see the souls storm-swept
 by sorrow,
 But love can shine upon the way to-day,
 to-morrow—

Let us be kind.

Let us be kind;
 This is a wealth that has no measure,
 This is of heaven and earth the highest
 treasure—

Let us be kind.

A tender word, a smile of love in meet-
 ing,
 A song of hope and victory to those en-
 treating,
 A glimpse of God and brotherhood while
 life is fleeting—

Let us be kind.

Let us be kind;
 Around the world the tears of time are
 falling,
 And for the loved and lost these human
 hearts are calling—

Let us be kind.

To age and youth let gracious words be
 spoken,
 Upon the wheel of pain so many weary
 lives are broken,
 We live in vain who give no tender
 token—

Let us be kind.

Let us be kind;
 The sunset tints will soon be in the west,
 Too late the flowers are laid then on the
 quiet breast—

Let us be kind.

And when the angel guides have sought
 and found us,
 Their hand shall link the broken ties of
 earth that bound us,
 And heaven and home shall brighten all
 around us—

Let us be kind.

—*Sacred Heart Review.*

Serene, we fold our hands and wait
 Thy message, Lord—or soon or late—
 In thine own time, it comes to all,
 Responsive to the faithful call.

No other voice we'll hear but thine,
 Oh, Perfect One, Yahveh, Divine!
 Deaf ears all lesser calls assail;
 Vainly the downcast warns, "You fail."

Unheeding tempests ominous,
 Earth's writhings, seas tumultuous;
 We wait—to know and do Thy Will.
 Obedient to thy words—"Be Still."

No apprehension stirs our trust;
 "Live"—Thou hast said, and live we
 must.

Life is a Song of Joy Divine;
 But man must find the meter, rhyme
 And melody—O God—through Thee;
 Thou art Eternal Haromny.

And All in All—to banish fear.
 We trusting wait thy message till
 No ills can reach us, Thou art here
 The' appointed hour—"Peace, Soul, be
 still."

The Kingdom

THE kingdom of God is within man, and the result of finding the kingdom is perfect satisfaction and complete salvation. In the kingdom man finds the permanent and enduring Good. He finds the pathway leading up to his own perfection, and is saved to the uttermost. He finds eternal harmony and eternal life.

We are told to seek the kingdom. What is the kingdom? What do we find when we find it? Of what does it consist, and how do we seek it?

We seek God. We turn to the God within us; we recognize his presence; he reveals himself to us and we are spiritually awakened; the conscious mind is illumined by the birth of Christ to consciousness. We come into an understanding of the truth of Being—that we are not material but wholly spiritual.

We find the real self created in his image and likeness. We see our Divine sonship, our oneness with the Father, and we come into an actual knowledge of God as an indwelling life and a present help. Entering the kingdom, then, is the recognition of Jesus Christ as our King, and the abandonment of self to his rulership. It is finding our relation to God, and coming into harmony with his laws.

We are all heirs of the kingdom, and to give us the kingdom is the Father's good pleasure. A kingdom consists of a king and his subjects; a king and his domain or the territory over which he rules. Each individual is a kingdom. God is the ruling power, and the mind of man is his domain. When man recognizes and acknowledges that power within him, and becomes obedient to it, then it is that he is lifted up in consciousness and becomes one with that ruling power, and can use it. The conscious mind is the channel through which it is directed and used, and man becomes a coworker with God. His word is joined to, and becomes one with the Living Word and by that Word he creates for himself and others the conditions desired.

As man grows up into Christ in all things, as he brings his thoughts into captivity and conforms to Divine Law, as he overcomes all limitation, he obeys the command, "Be ye perfect even as your Father in heaven is perfect," and he sits upon the throne of the kingdom, and hath whatsoever he saith.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3:21.

Discords known as physical diseases have their origin in malaction of some of the natural functions of the system, which in turn are under direct control of the mental mechanism. By establishing

mental activity, the wrong action is changed to a right one in both the mental and the physical organisms, and the disease is effectually undermined.—L. E. Whipple.

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While it is true that we are receiving a very large number of subscriptions to THE NEWS LETTER, yet the paper is not sent out with the force that it should. We will make this proposition: To every one of our subscribers who will send us a new subscriber and ten cents extra on or before the first day of June we will send a copy of the book Christian Science Instructor, or the book Christology; but the book Christology, which will be sent, will be more or less shopworn, and of the older editions. The Instructor is the regular edition, which is sent out for a dollar everywhere.

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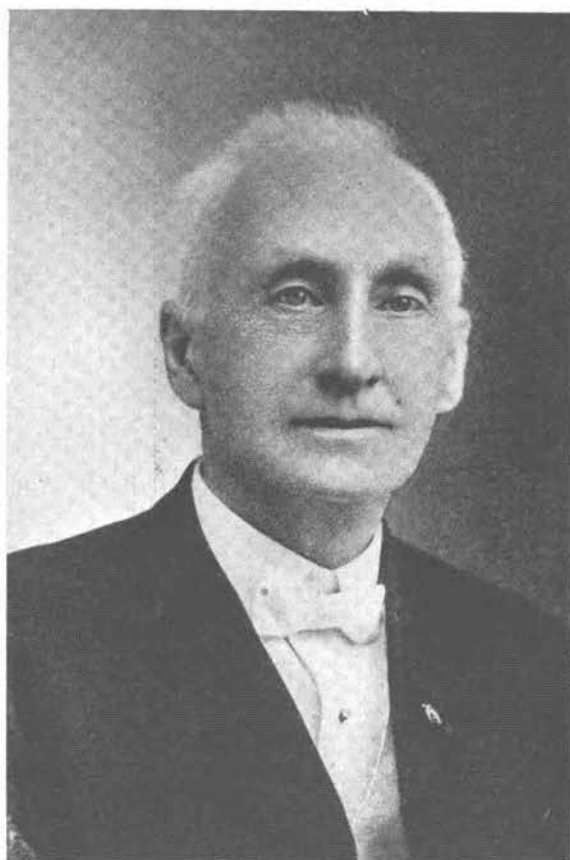


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Disease is the result of loss of poise, either on the physical, mental or soul plane. Health is the result of perfect equalization (balance) of the energies of these planes, with a control and direction of these energies based upon a clear understanding of ourself and life's finer relationship.—*Julia Seton Sears, M. D.*

The ultimate end and aim of music should be the glory of God and recreation of the mind. When these are not kept in view there can be no real music, only and infernal jingling and bellowing.—*John Sebastian Bach.*

"He that has energy enough in his constitution to root out a vice, ought to go a little further, and plant a virtue in its place; otherwise he will have his labor to renew. A strong soil that has produced weeds may be made to produce wheat with far less difficulty than it would cost to make it produce nothing."—*Lacon.*

"If thou dost but free thyself, thou art a world's liberator.

"If thou dost but set thine own feet out upon the way of light, thou art a redeemer of men."

—*Muriel Strode.*

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That thou might shine through me, O Sun Divine,

And find no spot or blemish, naught to mar

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From thy great pulsing heart of glowing love.

Illume and fit me for thy courts above."

—Townsend Allen.

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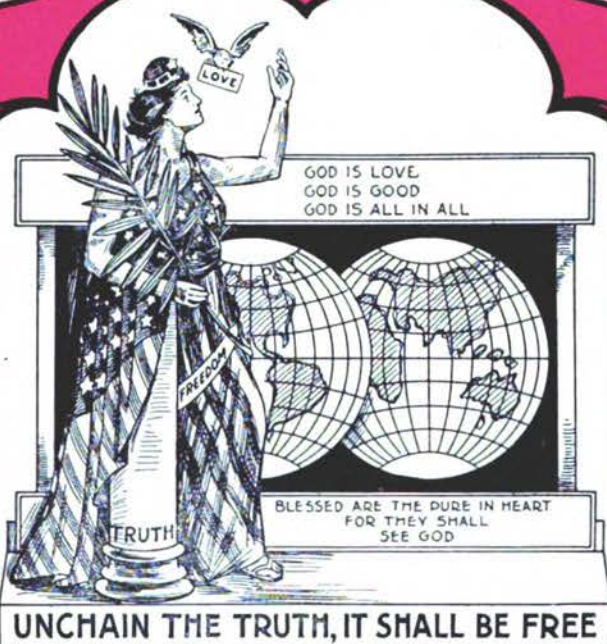
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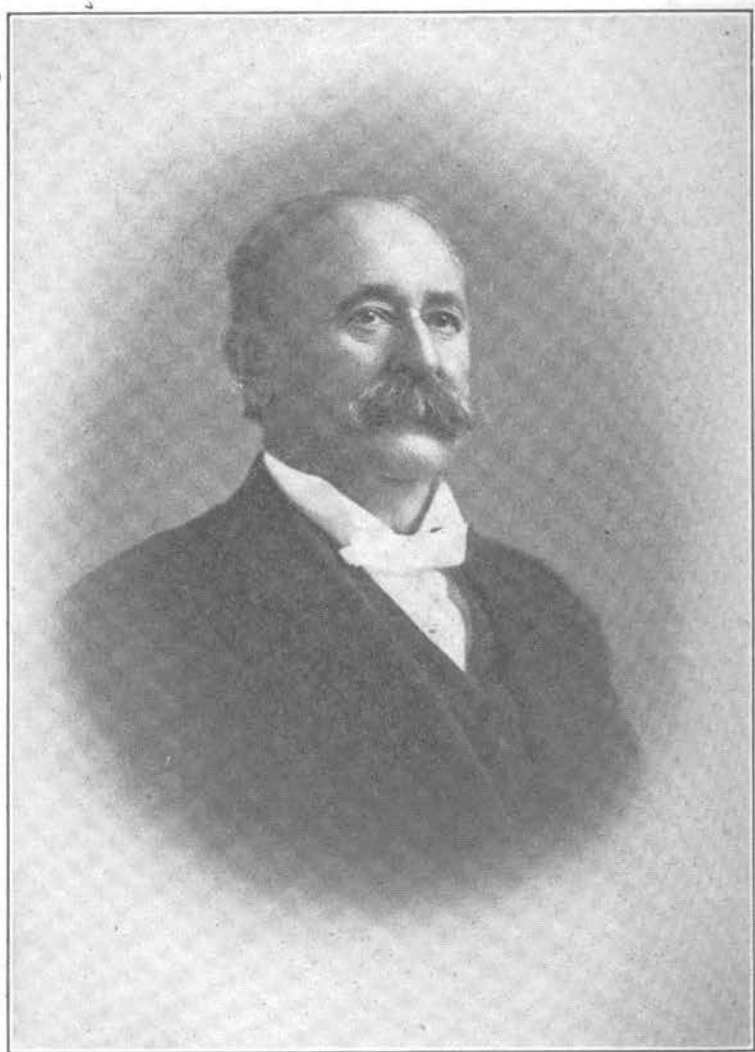
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BISHOP OLIVER C. SABIN



VOLUME XIV.

WASHINGTON, D. C., JUNE, 1909.

NUMBER 9.

God is All and in All

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I WISH to commence this lecture by publishing the beautiful hymn that you have just heard rendered by our soloist. This song is from the gifted brain and heart of Philip Phillips, and was one of the favorites of Abraham Lincoln.

YOUR MISSION

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them
As they launch their boats away.

If you have not gold or silver
Every ready at command,
If you cannot to the needy
Reach an ever open hand,
You can visit the afflicted;
O'er the erring you can weep,
You can be a true disciple,
Sitting at the Master's feet.

Do not then stand idly waiting
For some greater work to do,
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor
You can find it anywhere.

If you cannot in the harvest
Garner up the richest sheaves,
Many an ear, both rich and golden,
Will the careless reaper leave.
Go and glean among the briers,
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

The subject of this morning's lecture is "God is All and in All." This is the center pin, if you will permit the expression, of what we call divine demonstrations, not only of divine healing but demonstrations along any other line of metaphysical truth, and there is perhaps no other one subject that is so greatly misunderstood.

As far back as we have any record of man we have God shown to us in some form of personality, represented by this or that king, or sage, or philosopher, or by this or that kind of animal. One of the most difficult things the children of Israel had to contend with when they left Egypt was to keep from worshipping that old calf they had left in the land of Egypt, and when Moses was away from there a little longer than they thought he ought to be, they got their rings and other trinkets of gold, and made a golden calf, representative of Ibis the principal god of Egypt.

In the far-away, back beyond, we find a system of gods shown forth in the Brahman religion. They had a gradation of reincarnations until you got through the seventh heaven, and after a person once passed through that seventh and last gradation, the whole universe of souls that had gone beyond, he was with the great I am, the Creative Power.

In the book of Moses, in the history of the Jews, we find them worshipping what was termed a personal God. God is here talking to that one and there talking to another, and walking in the garden of Paradise, and infinite Mind is asking, "Adam, where art thou?" Adam had hid in the brush, and infinite wisdom and infinite knowledge did not know where he was, and cried out "Adam, where art thou?"

You will find through all history, in-

cluding the history given by Moses, fulness of error, fulness of absurdity, fulness of contradiction, fulness of utter worthlessness; and yet you will find within them all, here and there, nuggets of wisdom, which taken as a whole, prove the universality of universal Life.

So far as I am advised Socrates was the first one who preached the immortality of the soul pure and simple, and so far as I know there is not anything of the kind in the books of Moses, or in his history. So you see we cannot be confined to one system of books, or one system of philosophy, but we have to step upon the wider platform of reason, of philosophy, and of logic; and where you find any system of so-called philosophy, or so-called religion, or whatever it may be, purporting to be the Truth, that crosses any of these axiomatic principles of philosophy, of reason, of logic, you may know that it is false; it cannot be true. All truths run in parallel lines. There is no crossing. No truth runs that way, no truth crosses another truth, contradicting it, because truth is universal, and every truth must harmonize with every other truth.

The idea that God is a person or a personality represented by metes and bounds is the great heresy of the present age, that destroys the vitality of the so-called Christian religions of the earth. Take our ministry. I do not believe in a professional religion. I do not believe in a religion that has pinned upon its lapel a card saying "I am a minister," and represented by a long face and a holier than thou look; I do not believe in any such religion at all. I think that is an error that has been put upon theological teachings. The only religion that is worth anything is the religion that manifests in solid work, in fruits and in

acts. In other words, by the fruits of the tree you shall know whether it is good or whether it is bad.

This idea that God is a person is what destroys the vitality of the Christian religion. If God were a person, it makes no difference how big—if it took a rope a million miles to go around Him, it would make no difference, the principle would be the same, because infinite space in every direction from that person would be Godless, and God would not be All and in All and all in this infinite space in every direction would not live move, and have their beings in God—if God were limited in any respect He would not be infinite. Infinite God covers all in all, is omnipresent, everywhere. Not only is God here in this country, and in this world, but he is in all the worlds, in all the universe, worlds without end, no limit.

When I first came to studying this so-called philosophy this was my great stumbling block. I could not understand that my conception of the God I had learned to worship and fear from my childhood, was not true. I could not imagine that God, sitting upon a throne, and Peter up against a stone wall looking over the books, telling whether this soul should go into Heaven, or go into hell, was not a real fact. That was the picture in my mind, that is the picture in the universal mind of theology today. It is a false picture; it is the falsehood that has taken the vitality out of religion.

If I were to sum up in one sentence the greatest and most beautiful thought that has come to my mind since I came into this so-called new philosophy, I would say in that sentence that the thought was that it had given me the realization of a God of Love, of Life, and of Good. To me such a God is the

sweetest character, the sweetest thought, the sweetest manifestation in all the universe, and it is not difficult to love a Creator of that character. The old God of Justice it was difficult to love. He held you up to a strict line, and put down in the book every time you stole a water-melon or told a lie. Every time you gave a beggar a five-cent piece; or a poor man a loaf of bread, that was to your credit; and my church, which we called the disciples of Christ, followers of Alexander Campbell, taught that if we got more on the credit side than we had on the debit, we would squeeze through. It was like the case of the old Dutch miller who used to call up his brother millers to judgment and send them to the devil for taking too much toll, and who got into heaven himself by a tight squeeze by saying that he gave his stealings to the poor. That was the way we were. If we got more good on one side than we got evil on the other, we would get through, but by a tight squeeze.

In later years I became very familiar with Presbyterians. I think some of the loveliest friends I ever knew were Presbyterians—the sweetest people I think I ever knew. But they taught me if I sinned in one thing I had sinned in all. Therefore I was in for it. I knew the devil had me anyway, and I was not going to bother during the few years I had to live on earth about what I was going to get hereafter; so I quit.

Such a religion as that has no tendency to make you love God. It has no tendency to make you a better man or a better woman, except as it has the tendency of a restrictive force. Penal law has a virtue in keeping men from committing crimes. All people do not steal horses, and some people refrain from it for fear of the law. A minister once said to me,

"I do not know how you can fill your churches without a hell and a judgment; I do not know how you can keep them in; we keep them in because they are afraid to stay away." That is pretty nearly the truth of it.

We do not say there is no punishment by any means. We say that when you commit a sin you are going to be punished, and you will know precisely, yourself, that the day of judgment has come to you; and unless you repent of that sin, you will be punished for it, good and strong and to the uttermost farthing. There is no use in thinking of dodging any wickedness that you may ever think you are going to commit. So far as the future state is concerned the difference from this existence will in many respects be but slight.

Our Savior was given to us in the way of example. He had a body which was visible or invisible as He chose. He had the power to talk to people and to close their mouths and to close their thoughts so far as inquisitiveness was concerned, and they could not ask him a question. I have had a visitor of that kind twice in my life, and after he had gone from me it seemed as though I would have given everything to have been able to question him and find out what he was and who he was, and what was his mind. But when I was in his presence I had no power, no thought, no desire to question him; I could only hold up my hands and receive.

That will be the way with us hereafter. We will have a body as we want it. I do not know, but I believe that we will travel as thought travels. If I want to go to the North Star I am there. If I want a body, thought creates it instantly, and as Jesus did, I can go through a key hole and find myself in the

midst of them, "Peace be unto you." I believe it, I cannot see any other logical way. Thought creates everything here, and we will have no difference; the same universal, omnipotent, unchangeable Mind continues on forever, unchangeable; and there is but one Mind—the one Universal Mind that fills you and fills me and fills the universe, the Great God Almighty Life wherever it is manifested.

God is manifested and is Life. You see the Life budding in the flower, you see it coming through the grasses as they come out of the earth; you see it manifested in the beautiful leaves upon the trees; you hear it in the warbling of the birds of the air; you see it swimming with the fishes in the sea; you see it manifested in the mighty rivers that go on to the ocean, with their currents and in the ocean currents rushing around the world. And in the air we have currents here and currents there; currents crossing and recrossing, independent, apparently; but all Life, everywhere Life. When anybody asks you What is Life you are utterly helpless; you cannot tell what Life is. You know that you have life; you know that Life fills you with happiness, with health, and with harmony, if you so receive it; but what that Life is you do not know. But you know when it is taken from you your so-called body is laid away and called dead.

Now God has not Life as you have or I have it, for God Is Life. If He only had life, Life would be greater than God, and when Life would be restored and taken from Him God would be dead. Don't you see? But God is the essence, the IT, the Life itself; and wherever you see life, whether it is in your own heart, in that of your friend, or in the elements, or in the animals, or in the birds, or in nature manifested anywhere, that Life is

God; and everywhere that Life is God manifest.

It is not necessary for you or for me to crack our skulls or ruin our minds trying to pry into something that is not for us to know. The time will come when we will know all; the time will come when we can tell what electricity is, what magnetism is; the time will come which will give us the key to the knowledge by what power I take up my hand and lift it to my forehead. You have no key yet. It is promised to us and, so, let us enjoy this beautiful life covered with universal Life.

God Almighty Love is omnipresent, as is God Almighty Life, and fills all space, and all that is is good; and there is no opposite; except the opposite which we create in our own so-called carnal minds.

God is all Power. This is a practical thought to which I want to call your attention. A person says "How tired I am!" You see you are not tired at all and I want to show you why you cannot be tired. God Almighty is all the power there is. I could not move my finger except by the power that God gives me. Now there can be no diminution of that power. It can move a world as easy as it can move my finger. There is simply no measuring it; it is infinite power; measureless. Then why do you say "I am so tired?" I think the last time I was ever guilty of that must have been six or seven years ago. I had worked pretty hard all day, according to material thought. I got through and sat down, "Thank God I have got a chance to rest. I am so tired!" Then I got hold of myself. I saw what a consummately erroneous creature I was, saying I was tired. I got up and put on my hat and coat and got on a street car. I rode from Washington Heights down to the Seventh

street wharf and back again, treating myself all the time I was gone against the fool idea, and affirming that there was no such thing as fatigue. I do not recollect of being fatigued since. Once in a while I will get up and say this, but I denounce it and clean it out. There is not one particle of sense in attempting to create the thought in your mind that you are fatigued. But you can do it, and you can lie down and it will kick you all over the carpet and all over the ground, and in a little while it will give you a nice coffin, and they will dig a hole in the ground and put you in there, if you stick to it. You can do that in all these things if you simply want to nurse these devils in your heart; but if you will stand up in the dignity of your manhood or your womanhood and claim your rights as the child of God Almighty Life, knowing that the Life that you have is from God; knowing that the mind that you have is from God; knowing that the Love that you have is from God; knowing that the Power that you have is from God, then you will have all and you will not get tired and you will not be fatigued.

You have to practice these things. They do not come easy, because all the world is against them; this mortal mind world says it cannot be. In any one class of diseases, some people are harder to cure than others, because in some cases everybody's mind says, "Oh yes, he will die; he can never get well;" and if they find out that a Christian scientist is treating him they will say that he is being killed. That is why I advise my students everywhere, and my patients as far as I can speak to them and in my writings not to let the world know what is being done at all. Take the example of Jesus when they came to him with lepers. He healed them and said, "Go

and show yourselves to the priest." He would then heal another and say, "Go and tell no man." I have known people to be brought back after they were perfectly healed, brought back worse than ever, and we would have the hardest kind of a time to keep them from being cleaned out because they went out and proclaimed it with a blaze and glare. "Go and tell no man."

Some say, "If you will heal me I will advertise you; I will send all of my friends to be healed." I tell them I want none of their advertising, and I

want none of their business. God Almighty takes care of me, and advertises me. Whatever business is necessary for me to have properly comes to me from Him, and I do not want help from any human being on the face of the earth.

Simply commit your ways in this science to God—universal Life, universal Good, universal Power, and universal Love—and trust, and He will bring it to pass. The promise is, "Commit your ways unto the Lord and trust in Him, and He will bring it to pass."

A HYMN THAT WILL LIVE

O Love that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I can not close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn will tearless be.

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

—George Matheson, D. D.

GET A TRANSFER

If you are on the gloomy line,
Get a transfer.
If you're inclined to fret and pine,
Get a transfer.
Get off the track of doubt and gloom:
Get on the Sunshine train, there's room—
Get a transfer.

If you are on the worry train,
Get a transfer.
You must not stay there and complain—
Get a transfer.
The cheerful cars are passing through,
And there's lots of room for you—
Get a transfer.

If you are on the grouchy track,
Get a transfer.
Just take a happy special back—
Get a transfer.
Jump on the train and pull the rope
That lands you at the station Hope—
Get a transfer.

—Chattanooga Times.

The Philosophy of Divine Healing

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE word philosophy is susceptible of very numerous definitions, which I am not called upon to discuss today, except in so far as it relates to the particular branch of philosophy that it is my purpose to talk about. The fundamental part of any science is one of the definitions of philosophy, and I propose to talk to you of the fundamental part of the philosophy of divine healing; and in so doing I shall hope to make myself understood as plainly as possible, for upon the proper understanding of this subject depends one's ability to demonstrate this Science.

Now this philosophy is a science. One of the generally accepted definitions of science is that it is a rule of action, (as I might term it, to use a legal phrase,) which explains itself. I think that is as plain as I can put it in the English language: a rule of action which is susceptible of self-demonstration, or self-proof.

If one goes to a blackboard and puts down the figures 1, 2, 3, 4, 5, draws a line and adds them, you all know exactly what sum you are going to have; you know that the result that you have there, if you have made no mistake, is the true result, and you can prove it by tearing it apart and analyzing it, showing that all the integers represented in that column of figures are represented in the answer.

It is so with this philosophy of Divine healing. I do not know why anybody ever called it a science in the Eddy church. I never saw one of them that understood what the science was. But I was laboring under this disability: I never was taught by any of them, and it may be that they had this nugget of wisdom "up their sleeves," so to speak, and gave it out only to the favored ones who went into the classes, and therefore I never heard what the science was. However I have never heard an Eddyite who understood the science and was willing to give it out to me.

In this so-called mental science the world at large are laboring under the same difficulty. They do not understand the science, as a very large percentage of their writings prove. If it is a science it is susceptible of demonstration; and that demonstration is what we term the fundamental part of the philosophy of divine healing.

For instance, suppose that I was to demonstrate along any line. The same principle appertains. But consider this instance. Two or three days ago there was a great black cloud here, I think it was day before yesterday. I was sitting in my room reading I looked up, and it was so dark I had to light the gas. It kept getting darker, I went and looked out of the window. It looked as though there was a cloud coming there

black enough to blow the town away. I commenced to treat, to deny the power and effect of that cloud, and before I had been at it three minutes I noticed at the bottom the rifts beginning to show, and it was not twenty minutes until that cloud commenced to lighten up. I treated that its power and effect would all dissipate, and some of you will remember we had no rain out of it to amount to anything.

That may have been a coincidence, but where a coincidence always follows the application of the rule you reasonably have a right to say it is a demonstration.

When you work on the elements like that there is nobody but you in whom there can be any failure, no other factor. The elements are there without carnal mind, so to speak, and they are subject to the dominion of man, provided that dominion is applied in a scientific manner—in other words, if it is applied by a master who understands his lesson. You are almost always more sure of perfect results in demonstrations of that character than you are in almost any other kind.

There is another grade, in which the application is not so clear, not so universally true in its results, and that is in the finding of lost articles. You very rarely ever lose anything if you declare when the thing is lost, or as soon as you ascertain it, that nothing can be lost in Divine Mind.

The other day a lady was telling me about a lost article. I cannot give you the story completely, but it was one of those wonderful cases of a thing being returned that was lost away from home. If you will apply the science to anything that is lost, declare that there can be nothing lost in Divine Mind, and have that realization in your consciousness, you will not have to come to me or any-

body else, or to read any books to make you believe that the results will be perfect, because you will have them for yourself.

For instance, suppose that a person is sick. There you have an opposite environment, so to speak, to contend with. You are the healer, so-called, who has the application of the Truth to apply, and you may be running against a combine of mortal mind that has to be overcome before the Truth can be applied in its purity to the purpose of healing.

I know a lady that belonged to Mrs. Eddy's people, who has passed on now, and was one of the best healers I ever knew, a Godly, upright woman. She had the case of typhoid fever, that of a lady who came here from Chicago to attend a wedding. The young lady who had the fever was a Scientist and her mother was a member of the Eddy church in Chicago. They called in this Washington woman healer. She shut herself up with her patient and would not have a doctor. The young lady was staying at the house of a doctor. The daughter of the doctor was the one that was to be married. It soon got into the newspapers that this visitor was there and that she had the typhoid fever; that she had employed a Scientist to treat her and would not have a doctor, and would not let anybody see her. This whole town raised its hands in holy horror. A mental murder was being committed. The result of all that hue and cry was that mortal mind was arrayed against the patient and it was stronger than the healer could overcome, and the patient died.

Had I been called to that case, the first thing I would have done I would have said, "You get a doctor." What would have been the result? This whole

hue and cry of the whole town would have been avoided; they would have said, "That fellow has some sense; he and the doctor will heal her." I would have gotten rid of that hue and cry, and I would have healed my patient with the word of Divine Truth. I would not have wanted them to give her any medicine; I would not have cared, but the presence of the doctor would have tended to establish harmony and destroy this carnal mind that said "You are killing your patient."

I was called to a house one night about an hour before I commenced to teach a class. The person was said to be dying. I got a carriage and went as fast as I could. There was a great nest of them around there. They knew nothing about science, and I asked them all if they would not retire except the wife and the husband. It was the husband who, apparently dying, was lying in the bosom of his wife. They all went out and I applied the Truth, and before I left there was a reaction and the danger line had been passed. Had I permitted myself to treat that case in the presence of all of that roomful of people, that said, "You cannot do anything," I would have had to overcome all their thoughts before one particle of Truth could have touched the patient.

I am blamed, sometimes, by some of my students, who are good people, because I do not get a knife and go after the doctors. If anybody wants the doctors knifed let him join Mrs. Eddy's church. I discussed that all in my mind before I left them, and I concluded that if I prohibited the use of the doctor I sealed the possibility of giving this Truth to 45 or 50 per cent of my patients that came to me for healing.

While we rarely ever get a case of

what we call acute disease, that we can heal right along, the human family, universally almost, go to their doctor, and after the doctor throws up his hands and says there is no possible hope, they will hunt around and get some of us scientists, and they are healed with a percentage of perhaps one failure in twenty-five. That would be a very large percentage of the failures; and, as I figured it out a few years ago on our cases, I do not think we lost by death more than one in 250.

Now let us look at it. I was raised in a family of doctors. My father was a physician, and, without enumerating them, there were lots of doctors among my relatives, and the name Sabin was almost a synonym for materia medica, so far as my family was concerned. I believed in it as much as I believed in my own existence. Suppose anybody had come to me and said, "Now here, if you will discharge this doctor, I will treat your wife, or son, or daughter, as the case might be, and I will give them the benefit of this new kind of religion that I have that we call Christian Science." Suppose I had consented and had done so, and my patient died, what would I have thought? Would I not have thought that I had been a party to the murder?

I tell you, and our experience shows it to be true, that God Almighty can heal the sick irrespective of whether they have a physician or whether they have not. But do not misunderstand me. I place all reliance of healing in divine Truth, in the demonstration of this philosophical science and the application of its rule. This thing called materia medica is simply something thrown out to parry what we term carnal mind, and for the carrying out of what the apostles said, that we

must be wise as serpents and harmless as doves.

According to the laws of this country if a person has one of a certain class of diseases, and fails to report it to a physician he is subject to a criminal prosecution. So true is this and so bitter is the persecution that Mrs. Eddy, I think about two years ago, made a ruling that none of her healers should treat any of those so-called contagious diseases. The rule that I have made and have carried out, so absolutely that I invariably follow it, is that you shall have the doctor, or I will not touch your case. If I should get a telegram today or tonight, or any time, as I have from distant points, to treat small-pox, I would commence to treat the very moment that I got the telegram, but I would telegraph or write to get a doctor, and protect against the law. When one of my friends has what is called scarlet fever, or smallpox, or whatever it may be, if it is a so-called contagious ailment, I say "Get a doctor, so that they cannot put a rope around your neck."

I do not think a doctor's service in a case of that kind is worth a snap of my fingers. I do not believe there is any necessity for any other kind of healing throat diseases in the world except this science, because I believe if it does heal any one thing better than another, it is throat diseases. But of course there is no difference and can be none. I received a telegram from Nova Scotia to treat a woman who was choking to death with quinsy in the throat. The result was that the woman was relieved in two hours after the treatment commenced. This science seems to be a perfect panacea for all kinds of throat troubles. I had what was called diphtheria in its most vicious form. I will

not say I never thought of taking medicine, because after it had been on me forty-eight hours I did send one of my children to get some sulphur. They brought the sulphur and I looked at it and pulled open the bureau drawer and put it in there. I made up my mind that no sulphur would go down my throat, and nothing else but God Almighty Truth. The result was that I got well. If I had relied on the sulphur and kept the temperature of that room at such degree I have no doubt that I would have died.

I have no doubt that the student or the person whose environments are friendly had better depend on God Almighty Truth. But where you are surrounded by a great nest of fellows that think you are murdering your patient, or murdering your wife, or your child because you have not a doctor, get a doctor and stop their noise. That is all there is to it.

This science not only harmonizes all conditions of human endeavor, but it gives you perfect happiness; it builds you up and makes you strong. And it does not belong to any one person any more than does the science of mathematics. There is no person under the sound of my voice, or who will read my words, but that can learn this science as well as any other, if he goes to God Almighty and asks, seeks and knocks, applies, and studies. You not only have to ask, seek and knock, but you have to apply yourself, you have to work. As I have told you so often, in this great phenomenon of existence there is no such thing as slothfulness. You have to work; you have to work from morning until night, and from night until morning. You have to have your eye centered upon the one great fundamental

point, the center spot, the Truth; you must hew and let the chips fall where they will. You cannot afford to waver. If you do you will find yourself surrounded by enemies upon the right hand and upon the left. I have no doubt that if I should advertise that I was going to make a speech, or make a demonstration, or any other thing to bring myself before the minds of the people, 75 per cent of the people in this town would blackball me if they were about to vote on me for election to one of their lodges.

The time has come, however, when men are not judged by what they do, but by whether they believe God Almighty Truth or not and apply it, and if they do the enemies of the Truth stand ready with their church organizations, their medical organizations, their society organizations, and the various ramifications from these central thoughts to down and destroy all such people; and this will continue to be true so long as people pander to such prejudices.

But I want to tell you, my friends, that the skies are clearing, that the clouds are passing away. A lady came to see me yesterday from a large city in New Jersey, who said that the Baptist ministers had commenced to preach this Truth. You will find the Episcopal ministers now in all of the larger cities are preaching it. It is true that they preach what we might term the half of the story, yet it is the opening wedge, and it will not be ten years from to-day until those who believe in the Truth that God Almighty Science does heal the sick, does demonstrate, does teach you how to control the affairs of life, will be respected and respectable.

After I came into this thought, when I would meet my old friends and tell them of its works, they could not believe

it. They did not just exactly tell me that I was a liar, but they did not believe my story. I sat by the side of the Librarian of Congress, when a gentleman got up and told about the healing of a dog. I was sitting over on the south side there. There were not half as many people in the hall as there are now. I leaned over and whispered to him, "That is a lie." I did not whisper it low enough and some of those scientists close by heard it. Of course, the dog was healed. After a while I got to where I believed it, and then I was a liar. So I would tell them "you go in and join this crowd and learn this science and you will heal, and then you will be a liar. It is catching."

All you have to do is get to where you can do something that the other carnal minds around you cannot do, and then they are ready to brand you as a liar. I have gotten so that it does not affect me, because I have charity for such people, because I was once as big a fool as any of them.

In conclusion all I can say is study. This is a very Truth; this is a philosophy susceptible of self-demonstration; it is as clear and as substantial as the God Almighty Truth itself, for that is what it is.

There is a larger man within you. This interior man is the real you, and it is infinitely greater and more powerful than your outer personality; and it is upon this interior man that you must depend for results. Act as if you were the superior man within, and you will feel that you *are* the superior man within.

The happiness of life depends less upon what befalls us than upon the way in which we take it.—Lavater.

Popham Beach Chautauqua

Free Course of Teaching During Month of July

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 county. 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. 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.

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.

All Should Investigate the Truth

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE Truth that we have to especially consider this morning is what we term the Truth of the New Thought, that embraced in what is called the New Thought of the present day. While it is not a new Truth it is a reawakening; it is a renaissance of the work of our Savior and his apostles.

If we consider what this New Thought, or New Thought Truth, stands for, then there would appear evident, one would think to all, the desirability of investigation. It proposes mighty things, and claims mighty things for its work and for its virtues. It claims that it can control the affairs of life; that it can make the sick well, the poor prosperous, the sorrowful happy, the old young, and give universal harmony to the children of men. In other words, instead of bowing down with fear, the fear of disease, the fear of death, the fear of suffering, the fear of poverty, the fear of sorrow, we are manumitted and become free in the knowledge of this great Truth, which it is our duty to investigate.

Now if all these claims are true, one can hardly reconcile such a thought with the thought of the people who refuse to believe or to try to believe, or to try to study. It is beyond the comprehension of the human thought that men will blindly close their eyes and refuse to investigate. All that this Truth needs for its vindication and for its triumphal proof is investigation. You do not have

to take anybody's word for anything at all. You do not go into this thought with a blind faith, but with the understanding that it proves itself; and when it does prove itself, then you are forced by the power of circumstances to believe.

The human mind, as I have told you time and again, and as philosophers teach us, is something that can be controlled only by evidence. I may tell you something and you may believe it because you believe in my integrity, and because of the testimony that I give you. In the trial of lawsuits, the great majority of them are sustained or rejected upon what we term human testimony. No man who is on a murder jury sees the accused man commit the murder, but here are reputable citizens who testify to what they saw, and the testimony of this combined cloud of witnesses controls the human mind and forces it to believe that A, B, or C committed the murder.

In reading of the past, of the ages that have gone by, we do not know anything from our personal knowledge, but we take testimony; we take the testimony of the historians. They tell us of the wonderful works of Alexander, and of Caesar, and of Moses, and of Christ, and of all the great men of the past, and we know, with as firm a certainty in our own minds, that Socrates lived as we would if he were here in our presence this morning and we all saw him. We have no possible doubt; we have no room

cease thinking of evil,—both disease germs and doctors who believe in them as real powers, and think only of the All-wise, All-powerful Creator, He will dwell in you as soon as you renounce the lies you have been serving as the most obedient of slaves. There is nothing that can hurt or destroy you if Christ's words actually abide in you. The body that is racked with pain is simply the outward manifestation of impure thoughts and false beliefs. Perhaps you have been taught that God creates disease and afflictions, and that man can heal them. Reverse this false belief at once. Man's evil ways is the only cause for all his sickness and afflictions, and God is the only healer,—“As a man thinketh in his heart so he is.” Get right with God and you are healed. A purification from all error gives you dominion over all conditions of your flesh. You have heard of the judgment of God. You are being judged this moment. You are judged every moment. Now, as you realize you are standing in the presence of the Most High, drop everything you do not want Him to see in your possession. If you are a church member and your hands are calloused from casting stones at sinners, do not put them behind you, but open them and hold them out in front of you. God knows all about it, but you must acknowledge your sin by showing the marks it makes on you before you can be forgiven. Strip yourself of every impure thought. Cast out every fear, doubt and everything that stands between you and God. Sweep out all evil that may be lurking in the dark corners of your heart. Make your inner consciousness the cleanest place on earth, and it will become at once the secret place of the Most High,—that dwelling place of Christ and His powerful words that de-

stroy both the disease germs, and man's belief in their power. This purification from all error, this kingdom of God within you is a Holy Sacrament. It is communion with God. You must partake of it daily. You can do so if you will. It is the most exalted condition you can attain during your fleshly life. It is seldom if ever taught or manifested in one whose ideas of God are limited to a man-made church, creed, or doctrine. Like the Pharisees of old, the alleged Christians of today are astonished at the doctrine of Christ because it is not taught in the churches. You have not found it because you thought it had to come from a church and be administered to you by a clergyman. The world is growing and traveling in pain and darkness because mankind seeks a preacher, or human personality instead of the living words of Christ,—seeks a doctor instead of the only healer, Christ; seeks a ritualistic form of communion instead of a purification from all error,—seeks a baptism of water instead of the Holy Spirit,—seeks the Kingdom of God through creeds and doctrines instead of self-purification which is the only way to find it. Jesus says: “*Seek first the Kingdom of God and His righteousness,*” and everything necessary for comfort and happiness “will be added unto you.” Seek for that kingdom within your inner consciousness where Jesus says it is. *I is there*, but you have not found it because you were thinking of evil and could not be conscious of its presence. “Because you have made the Most High your refuge and habitation, there shall no evil (sickness or affliction) befall you, neither shall any plagues (disease germs) come nigh thy dwelling.”

Now, dear reader, if you have partaken worthily of the Holy Sacrament I

have described and will continue to walk in "His statutes," you will overcome all evil with good and become a reflector of the God-given Light within you. If Christ's words are abiding in you, you will radiate Love everywhere you go. You will find yourself "transformed by the renewing (purifying) of your mind," thus proving the "good, and acceptable, and perfect Will of God." You will learn that you can forsake all sin and destroy the belief that there is pleasure in it. You will learn that you can commune with God, purify yourself from all error, receive the baptism of the Holy Spirit, become conscious of the risen Christ within

you, and overcome any form of sickness or evil without the aid of any human personality, preacher, teacher, or church. You will learn that all good is from God, and the only price you have to pay for it is obedience to His law. No man nor church can give you these Divine gifts nor take them from you. Neither can you receive the blessings of a Holy Sacrament through the efforts of others. Deliver yourself wholly up to God each day that you may receive this sacrament and its blessings daily, and manifest forth the glory of the risen Christ by proving His promises are fulfilled in you.

—H. D. J. in *The Shepherd*.

Questionings of the Over-Soul

M. EVALYN DAVIS

What do the stars sing to you, Dear Heart,
Do they whisper of my glad love?
The gleaming light does it pierce your soul,
And woo you to look above?

In their twinkle and quiver, does there reflect
The sparkle of rippling rills,
Of dancing light on the ocean of Life
That with joy your being thrills?

Through limitless space in eternity's path,
As swept onward, harmonious, they move,
Do you see in their sparkle, their gleam
and their glow,
The *Infinite power* of MY love?

Do they bid you float on the deep-vaulted blue,
And bathe in their splendor and glow?
Do they laugh in your heart, and shine in your eyes?
Pray tell me; and if it be so.

Do they rival my love as it throbs on the shore
Of Eternity's ne'er-ending time?
Do they bid you mount higher, and throw wide the door
Of your soul to All that's sublime?

Love to God

"Because he hath set His Love upon me, therefore will I deliver Him."
Psalms 91, 14.

GOD is Love, and because man is the offspring of God it is the nature of man to love. Every one loves something; and it is impossible to love too much. Sorrow comes, not from too great a love, but from love misdirected. It is set upon something else than God—upon father, mother, son or daughter; or upon property, ambition, or something in the without,—and the results are loss and disappointment, because the heart is made for God, and can never find satisfaction in anything else, no matter how hard it tries.

God is Life; and if the love is set upon Him, man will love life and find deliverance from death in a realization of abundant eternal life. Where there is really a consciousness of the one, everywhere present, abundant, eternal Life of God, there can be no dissolution and decay. This means also deliverance from disease, for health is a consciousness of perfect harmonious life.

God is Wisdom. If the love is set upon God, wisdom is loved, and the counsel of wisdom is sought and obeyed. The wise one will be delivered from all the troubles that come from unwise thought and action. The book of Proverbs has much to say of the Good that will come through love of wisdom.

God is Power. When God is loved, power will be loved, and laid hold of and expressed. This will deliver from all

the failures that come from clinging to negative thoughts of weakness and inability.

God is Substance. To set the love upon God is to set it upon the real, enduring, spiritual substance of things, and this will bring deliverance from the care and anxiety and lack that comes to him who sets his love upon houses and lands and business, and the material things which seem to have in them the promise of plenty.

It is well to notice that the love must be set upon God. It must be fixed and unwavering. To set the love right, there must be an idea in mind of the place where God is found. We are told that He is everywhere, which is true; but the place where He can be consciously known is within man. There "Spirit with Spirit doth meet," and this meeting place is the "secret place" of the Most High.

The wonderful 91st Psalm has for its key the 14th verse. If one loves God, sets his love upon Him, he abides in the secret place under the shadow of the Almighty. To abide is to have such love that the interest and attention are centered on the God within, instead of being fixed upon the unstable, everchanging things of the outer world, and by abiding, all things in the without fall into harmony with the within.

Small wonder that we do not inherit the promises of our love is not set upon God. Promises are statements of the results of law, and love is the fulfilling of the law.

—Edna L. Carter.

Text Book for Chautauqua Students

All students of Evangelical Christian Science should have a copy of Christology, by Bishop Sabin, as it is the clearest text-book yet published along the New Thought lines.

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CHRISTOLOGY, cloth bound. Price per copy, \$1.00. Address Washington News Letter Pub. Co., Lock Box 324.

"Gold is good in its place; but living, brave and patriotic men are better than gold."—Abraham Lincoln.

Twentieth Century Armor

IN days of old when might constituted right, when strength was the court of last resort, and brute force the ruler, it was needful that he who would pursue his way in safety should go forth clad in armor.

The visitor to the Tower of London is moved to wonder how men were able to go about at all incased in such heavy coats of mail. Even the chain armor was more than the modern man would be willing to wear while he walked a dozen blocks, and yet these cumbersome articles were deemed necessary for the protection of the body because the times were such that bodily violence was the order of the day and every passer-by might prove an enemy waiting to deal a mortal blow.

All these conditions of the past are now as great a curiosity to us as the armor itself. We consider that the world has advanced, and so it has, but although no enemy lurks behind each corner ready to do us physical harm we are still in need of protection from a danger more subtle than any which might affect the body.

This danger comes from the destructive thoughts and suggestions of those around us and because it affects our minds and souls has not perhaps been recognized in its true proportions.

The enemy who attacks his victim with a sword is not as dangerous as the man who discourages another. The friend who laughs at your ambition might better deal you a blow.

We can all do more and better things, think nobler and higher thoughts and de-

velop greater powers than we have yet dreamed of. Our hopes and ambitions of today will become our realizations of tomorrow if we will be true to them. All life is growth and we should all be able to grow into the very best we can imagine for ourselves if we will not be turned away from our model by the Robber Thoughts that infest our daily path.

The friend who does not believe in our ability is throwing out a strong mental image of our downfall and robbing us of our confidence without which we are helpless. The cynic and the doubter are busy with their words and thoughts destroying our ideals and yet we fail to recognize in them the enemies that they are.

If men's bodies were worth being protected with heavy armor, are not men's minds and souls much more worthy?

The time has come for those who would advance to a higher plane to recognize the need for armor to shield them from the destructive thoughts and suggestions that surround them. This armor should be made of strong, protective, upbuilding thought. Each one of us should aim to be so surrounded by positive thought that the negative, destructive thoughts of others may not reach us.

Whatever our aim we should think only success thoughts and give no place to fear and doubt. We should keep our purpose before us calmly, without anxiety and without haste, knowing well that if we do nothing to interfere our own must come to us. What we expect and look for in confidence will surely

materialize in our lives, but the armor should be worn constantly against the attacks of fear or doubt.

The result of every fear thought is a *retreat*. We cannot progress while we allow fear thoughts to influence us and so we should surround ourselves with such thoughts and suggestions as will protect us. We should cultivate by every means the thoughts of calmness and strength that will give us courage to go forward and patience to await results.

We should realize that the good in us

is far greater than our errors. That God has made us with potentialities for greater good than has ever been attained, for greater powers than have been developed and that all that has held us back is our doubts and fears.

No limit has been imposed upon us. We have made our own limitations by our own thoughts and if we will shut out the destructive thoughts the limitations will disappear, and we shall grow more and more into the likeness of our ideals.

—*The Optimist*.

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best he had; whose life was an inspiration; whose memory is a benediction."

Habit young, is weak, timid, hesitating. You can box its ears, and put it to bed supperless; or if you prefer you can put it on the Skidoo Express with a ticket to nowhere. Let that same habit grow and it will become strong, dictatorial and may box your ears and put you supperless to bed, and also put you on the Twenty-three with no return trip ticket. Cultivate only the habits that you are willing should master you —Ex.

Peace shall come in a day, known to the Lord; there shall not be day nor night, as in the time that now is; but everlasting light, infinite brightness, steadfast peace, and secure rest.

Help me, eternal Truth, that no vanity be in my motive.

Come to me, heavenly sweetness, and let all impurity flee before my face.

—Thomas a Kempis.

—*The Talmud*.

Dear reader, it is absolutely necessary for you to understand that God is Good and that God is Love. Within these two cardinal principles resides all the power you will ever have for healing the sick, for when you realize the Goodness of God and His perfect Love as you realize you are His image and likeness, that you live, move and have your being in God and are perfect as He is perfect, then you can heal the sick. This is the healing thought, and you cannot heal in any other way than through this thought; it is impossible.

Getting There

WHERE?

In what region of infinite space do these seekers for happiness expect to find it?

Behold them going up and down the earth, asking of every traveller they meet: "Which is the path? Am I getting there?"

Self-made aliens all of them, looking for something that they expect to find outside of themselves, apart from their homes and all present environment.

"If I could only get there!"

Where?

"Into the kingdom of peace and harmony. I read, I study, I listen, I seek with all my soul for the truth that shall make me free, and yet my prayers are not answered. I cannot get there."

Think of it! They are there all the time and do not know it! There is no other place where they possibly can be. Truth is all there is, and, there is no changes in truth. It is omnipotent, omniscient, and omnipresent. It cannot be sought; it cannot be found. *It is*. When you run after it, you take it with you. Do you strive to run away from it, is it still yours.

Lies cannot shake it nor despair reveal it. It can neither be threatened nor coaxed. It is your very inmost self—your divine, non-understood *ego*.

"The truth shall make you free"—that is, the perception of the truth shall strike off the shackles of illusion. You have never been anything but the truth. Every fetter that binds you has been fastened by yourself. No one in the universe has

the slightest power over you unless you choose to endow them with such influence. Even then they have not. It is simply your own belief that keeps you bound.

There is but one way to "get there." "Getting there" is simply knowing that you are there. That way is by the door of silence. Stop hunting for what you already possess, and sit down in the quietude with yourself. It makes no difference how small or how humble the place; God—the Truth—is not confined to church or drawing-room. Truth knows no high or low, rich or poor, educated or ignorant. There is just as much of God in the little kitchen, beside the tiny cook-stove, as in the palaces of kings.

"More," someone may say.

No—no more, no less. God is indivisibility; you cannot cut Him to fit the spot. He is there and you are there because it is impossible for either or one to be anywhere else. You can hew and hack and carve and divide material things, but spirit is forever one and the same; and you are spirit. You never were nor never can be anything else, though you may constantly flaunt your sin and your shame before your eyes. Become acquainted with the Real of yourselves, and the external sins which you so much deplore will drop from you faster than leaves drop from the trees in autumn.

You are not getting there; you are there. You never have been anywhere else, for there is no territory outside of Truth.

Spirit is spontaneity; there are no stints and no limits in spirit.

Spirit once recognized does the whole business. Acquirements once coveted fall as naturally and easily into the mind as the dews of heaven fall upon the earth. A knowledge of Truth brings everything to pass, and you at this moment are in the very heart of Truth, which is spirit and all the Good there is. It is simply your ignorance concerning your great possessions that keeps you so fevered and restless, so poor and sorrowful.

You own all things, and you are a beggar.

Health and happiness are yours, and yet you travel to distant countries in pursuit of them.

To be alone with God, men seek the fastnesses of the mountains, forsaking kindred and ignoring the most sacred ties. They welcome poverty and starvation; they skeletonize and crumble. What is the use? Do they find Him?

Truth means enough—wholeness. There is no truth in poverty.

God is riches. Recognizing the allness of Truth, and poverty, which has no foundation in spirit, is known no more.

It will not avail to seek the Himalayas or woo rosy crosses for the nectar that feeds and satisfies.

The study of the occult sciences may pique the curiosity and tickle the imagination, but without a realization of Truth as a foundation, such lore is worse than useless. It excites and distracts because wobbly and disconnected. Unite it with its source, and you have a rich feast.

The kingdom of heaven is the kingdom of Realization. "Seek first the kingdom of Realization which is within you, and everything else shall be added."

There was a woman who stammered

most painfully. Shame, because of this infirmity, kept her lips closed most of the time, and she became sullen and most vindictive. Thoughts of suicide filled her mind, and her relatives were so alarmed at her condition that they watched her constantly. This espionage was most distasteful, and things grew worse and worse. One day her minister called, and, among other things, said to her:

"Mary, did you know that God had given you dominion over all things, among them your tongue and the muscles of your mouth and throat—I mean that you are the sole mistress of yourself, and that you can speak the word as well as another?"

A flash of intelligence illumined the weary face. Such a thought had never occurred to her in any practical sense, just as it has never dawned upon the majority of our readers. How strange that it should be the very last thing to enter our consciousness, this—that we were not obliged to run after dominion because it was a gift conferred upon us.

This was what Mary answered:

"I never thought till this moment." And there was no hesitation in her speech.

This was the "twinkling of an eye" realization. Occasionally the stuttering habit would assert itself, but Mary knew her power, and conquered.

Whatever the creed of this blessed minister, he was a good scientist.

"Man never is but always to be blest," says Pope. Not one in ten thousand has a glimmer of an idea that to man was *given* a divine estate, was *given* absolute freedom, real dominion; that he did not have to earn his privileges, or buy by hard labour and discipline his title to life here and hereafter.

There is only one question of any vi-

tal consequence before the world today, and that is the question of Realization. Fifteen minutes of real knowing would untie all the knots in creation.

There never was a truer statement made than this of Burnell's: "You need not browse after what you are."

Isn't it a grotesque thing to think of a millionaire hunting for riches—not for more wealth, but some wealth, believing he had none?

Let us discard all the old, cumbersome paraphernalia that have so long and so completely mislead and borne us down. Let us cease measuring this year with last year in the matter of growth and development.

Let us stop hunting for the jewels that we hold in our hands. Let us stop hunting for our possessions, and step at once into the Realization that we *are* there and not "getting there."

—From *Eleanor Kirk's Idea*.

The Pure in Heart

"I. L. HARPSTER in Bible Review"

Blessed are the pure in heart: for they shall see God.—Matt. v. 8.

THIS is the most glorious of all beatitudes; for when the soul of man becomes purified by right thinking and holy thoughts, it may enter the presence of God. How enter the presence of God? We learn from the Gospel of Jesus the Christ, that the kingdom of God is within the soul, that the body of man is the temple of God, and that when the soul and body become purified then the Holy Spirit will reside in man, and man becomes the Son of God.

The Jews, not realizing that man could become one with God, wished to kill the man Jesus when he called himself the Son of God, for they considered this blasphemy. Jesus tried to explain to them that the works which he did were not through himself, not through the physical man, but the Spirit resident within his soul was the power by which the work was accomplished. The Holy Spirit is that which is

Truth, is Love, and through it all things are possible, for it is Wisdom and Power; it comprehends all, and accomplishes that which it Wills to do. Therefore the works that Jesus did were through the Spirit—God, for "God is Spirit."

The soul of man is in equilibrium between heaven and hell, between the human and the Divine, between the lower and the higher self. It is free to choose whom it will serve. The carnal mind, the lower self, is opposed to purity and Spirit—Divine: the two are at antipodes, they will not mix nor will they combine. The soul takes on the nature of its desires: if it revels in the lower self its substance becomes depleted and loses power; becomes infirm like its body thru dissipation and decay. On the other hand, if the soul through pure desires inspires thought from the higher realm, it builds a structure more intense, it expands, it grows and will attain eternal life.

The pure in heart can do no guile; will

not sanction impure thoughts, acts or deeds. Here the lower nature is subdued. self is dethroned; no longer do the burning lusts of lower self cause the soul and body to grovel in the dust of carnal acts.

The pure in heart are children of the light. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Herein is where this possibility lies. It is through the door of purity whereby we may approach God-likeness. This is the magnet that draws and fills the soul with Spirit Divine; for vessels of purity only may hold the Divine of God.

When carnal thoughts control, the man sees reflex; he sees that which seems to be. Carnal thoughts dwell on material things, and these are made of that which does not appear, and, so, in time will pass away. The mortal eye cannot behold the Spirit God, therefore that which the eye beholds was made, that through the manifest, man might gain experience and, finally through growth of soul, again rediscover the unmanifest.

Purity of mind brings peace, harmony and blissfulness. The body is at rest, the atoms are at ease and vibrating in harmony with the higher self. Purity of mind brings the body, soul and spirit into harmony, and when these three function perfectly then the goal of life is won, and God and man are one.

"Blessed are the pure in heart: for they shall see God." The greatest beatitude of all: For if the heart is pure, then the Divine of God dwells within the soul; heaven is ours, and then the other beatitudes are solved. We need not say, "Blessed are the merciful: for they shall obtain mercy," for, in the heart of him that is "pure," "mercy" reigns. Nor, "Blessed are the meek: for they shall inherit the earth," for, in the heart of the "pure" the spirit of "meekness" rules.

And so throughout the beatitudes, for, if God dwells within the heart of him only whose thoughts are "pure" then all of the beatitudes are conjoined, and man circumscribes them all; for where God dwells all things are possible.

Thoughts precede all actions and all deeds, or, all actions and all deeds are but the fruits of previous thoughts and desires. Carnal thoughts lead to carnal acts and deeds; they arouse the lower self to manifest upon the material plane in which some fuse of life becomes burned out. Pure thoughts are sure foundation stones upon which to build aright; they are gems of eternal luster that never fade or pass away.

The day has come when purity of heart, of mind, of soul must rule, or else the temple will fall to decay. The lower self must be transmuted to higher form through purity and Spirit Divine. Then, when the temple builder comes whose right it is to choose, the pure in heart will stand the test.

All the glory the Father has promised to bestow will be upon the "pure in heart." Those who have by Will transformed themselves from carnal self to higher self, who have united their lives and desires to the Spirit Divine; these are to be his jewels. They are the sons of God, having been transmuted by the refining fire of Christ-Love—and perfected in his likeness; these will take the dominion and rule in justice, righteousness and love.

From the Aquarian Gospel of Jesus the Christ:

"If you would find the Silence of the soul you must yourself prepare the way. None but the pure in heart may enter here." "The secret spring that throws ajar the door of soul is touched by noth-

ing else than purity in life, by prayer and holy thought The carnal man beholds the outer man, which is the temple of the king, and worships at his shrine. The man of God is pure in heart;

he sees the king; he sees with eyes of soul: And when he rises to the place of Christine consciousness, he knows that he himself is king, is love, is Christ, and so is son of God."

The Joy of Life

MAN in his present conditions may not be able to accept a statement of himself as he is; man is loaded down with his sorrowful conditions. In this state it is one chance in a hundred that he will care to hear of his glory of Being. Be the story told never so eloquently, it may sound like a dream or a fairy tale.

But one thing about himself man knows.

Man thinks.

This he knows very well; but what thought is, and what it does and can do, man knows very little about. But at least he knows that he thinks.

Because of knowing this, he can the more readily accept certain facts about thought.

Man makes his thoughts.

Man makes his convictions.

Man makes his thoughts and convictions, and they make his conditions and circumstances.

The man who accepts this statement lifts himself, by the mere acceptance, from the position of a slave to that of master. He has deemed himself the slave of conditions, circumstances, and environments, but he now knows himself to be master of them all.

It may be many months before he can prove his power over conditions, but mastery lies in determination and perseverance.

Whether man is inherently good or bad can, for the moment, wait to be decided.

Whether or not man believes that evolution is true is not of vital importance to man's welfare. All national questions, all economic queries, all social problems, are not of such burning importance as that man creates his thoughts.

All these things, and more, sink into comparative insignificance before this one great thing—

Man makes his thoughts and convictions, and they make his conditions and circumstances.

This is a statement that can very easily and quickly be made clear to anyone who wants to understand it.

To understand it is to act upon it, to act upon it is to prove it true, and all the rest of man's glory follows.

By degrees thought sees man as he is, and all problems are solved.

Thought's wanderings are over. It has found its home and the glorious work awaiting it. A new life opens before thought—a new life, indeed, for it has left all illness and death behind it; it is now constantly occupied by working for Life and Love.

As it works for Life, the nature of Life and its meaning becomes clearer and clearer to thought. Day by day Life reveals itself to thought in new glories and in new beauties.

Life shines with the power of Love; Wisdom is its Light. Eye has not seen what thought now sees, nor have ears heard the marvellous music which surrounds it and fills it with joy.

Thus thought is born again; thought is regenerated. The regeneration of thought is followed by a regeneration of the body.

For thought now knows regeneration of the body to be part of its work; it knows that the body must shine with the glory of Life. What thought now sees in Life must be revealed in body.

The joy in Life must ring through body as it thrills through thought. All the indescribable sights and sounds which thought has found in its home must be made manifest in the body.

Thus will the body prove the Life of it to be glorious and most wise. The eyes will be the voice of Love, and the tongue reveal the Wisdom of Life.

Oh, thought, you marvellous one, what powers are yours, what glories are yours, and what responsibilities!

—Alma Gillen, in *Expression*.

Developing Thought Forces

There is nothing truer than that "we can make ourselves over by using and developing the right kind of thought-forces."

Not long since a young man whom I had not seen for several years called on me, and I was amazed at the tremendous change in him. When I had last seen him he was pessimistic, discouraged, almost despairing; he had soured on life, lost confidence in human nature, and in himself. During the interval he had completely changed. The sullen, bitter expression that used to characterize his face was replaced by one of joy and gladness! He was radiant, cheerful, happy, hopeful.

The young man had married a cheerful, optimistic wife who had the happy faculty of laughing him out of his "blues" and melancholy, changing the tenor of his thoughts, cheering him up, and making him put a higher estimate on himself. His removal from an unhappy environment, together with his wife's helpful influence and his own determination to

make good, had all worked together to bring about revolution in his mental make-up. The love-principle and the use of the right thought-force had verily made a new man of him.

He is a fortunate man who early learns the secret of scientific brain-building, and who acquires the inestimable art of holding the right suggestion in his mind, so that he can triumph over the dominant note in his environment when it is unfriendly to his highest good.

—Orison Swett Marden, in *Success Magazine*.

O do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.

—Phillips Brooks.

John Wesley Healing the Sick

IN his old journals there have been found many accounts of healing in answer to prayer. We quote a few.

"My old disorder returned as violently as ever. The thought came into my mind, why I do not apply to God at the beginning rather than the end, in my illness. I did so and found immediate relief so that I needed no further medicine."

"My horse was exceedingly lame, and my head ached more than it had done for some months. (What I here aver is the naked fact. Let every man account for it as he sees good.) I then thought, 'Cannot God heal either man or beast, by any means, or without any?' Immediately my weariness and headache ceased, and my horse's lameness in the same instant; nor did he halt any more either that day or the next."

"My friend, Mr. Myrick, was ill. The physicians did not expect him to live till morning. I went to him but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer. Before we had done, his sense and his speech returned. Now, he that will account for this by natural causes, has my free leave; but I choose to say—This is the power of God."

"I was desired to visit one who was eminently pious, but had now been confined to her bed for several months, and was utterly unable to raise herself up. She desired us to pray so that the chain might be broken. A few of us prayed in

faith. Presently she rose up, dressed herself, came down stairs, and I believe had not further complaint."

He reports the following instance as told him by a friend: "I called upon Mr. Kingsford, a man of substance as well as piety. He informed me, 'Seven years ago I entirely lost the use of my ankles and knees, that I could no more stand than a newborn child. Indeed, I could not be in bed without a pillow laid between my legs, one of them being unable to bear the weight of the other. I could not move from place to place, but on crutches. All the advice I had profited me nothing. In this state I continued about six years. At Bath I sent for a physician; but before he came, as I sat reading the Bible, I thought, 'Asa sought to the physicians, and not to God; but God can do more for me than any physician.' Soon after I heard a noise in the street, and rising up found I could stand. Being much surprised, I walked several times around the room; then I walked into the square; and afterwards on the Bristol road. And from that time I have been perfectly well."

Mr. Wesley regarded these results as from the Lord, and he had a simple faith in calling upon God for the needs of his body as well as spiritual help. If we should live more in the atmosphere of prayer and keep our eye upon God, we would understand continually His promise to us. "If ye shall ask anything in My name, I will do it."

—*Christian Alliance.*

Doctors and Preachers

Healers Ethical Relation to Medical Men and Members of Orthodox Christianity

An ethical question worthy of especial attention is: How shall our healers treat the question of doctors, and what shall be their intercourse with them? The reader may be called upon at some time to go off and preach this gospel, teach this truth and heal the sick. Wherever you go you should be so hedged around by divine wisdom as to find a welcome. It is deplorable that some narrow-minded healers have arrayed so many enemies against them, principally from two causes. The first is the physician. According to a rule some time ago adopted by certain metaphysical healers of an exclusive school, when called to treat a case the first question that is asked is, "Have you a doctor?" If then the answer is "Yes," then the reply is: "Turn him off; I will not have anything to do with the patient if you have a doctor." If the doctor is turned off, what is the result? The doctor is made an enemy, the healers and all of his friends become enemies, and it makes society at large an enemy. Why? Because the healer has antagonized all the fixed habits of the people against him. The doctor has been here all these years.

The reason assigned by the fanatical healer for turning off the doctor is, that it is cheating God. See how absurd for a moment that is, he or she—a material creature here on earth being able to cheat the Creator of the vast universe!

In this connection I am forcibly reminded of an incident pertaining to the

great Napoleon when he was returning from an expedition to Egypt. Some officers were discussing the question whether there was a God or not, and most of them denied His existence. Napoleon was walking to and fro on the ship's deck. He stopped and said: "Gentlemen, permit me to say one word. 'Look up and tell me who made the universe.'"

The idea that we could cheat God! How absurd! We are told to be wise as serpents and harmless as doves. In my practice I never ask if patients have a physician. The thought rarely comes into my mind, and I never ask the question. What is the physician? What is man? If God Almighty cannot cure us in spite of physicians, then He is not omnipotent. Treat your patients, do your work; do it in accordance with the rules laid down metaphysically, and you will accomplish the desired results, and you will not array the whole world against you; you will not block the wheels of this precious Truth by needless antagonism. A gentleman came to me in Washington a short time ago and asked treatment for a certain friend who had been lying for four days unconscious, with what is termed typhoid fever. I treated him four times; the man recovered. I did not see the doctor at all, and I do not suppose he knew that anybody had treated his patient. Whenever you have a chance to give a cup of cold water, give it, and let circumstances take care of themselves.

Another source of considerable annoyance and hindrance to the propagation of this Truth has been the attitude toward the churches. When I was quite young in science, I believed that this was a great truth, and I wanted everybody to have it. I liked to talk it continually, and I wanted to be always at some religious service. I was requested by a scientist high in authority to quit going to the other churches, to let them alone, drop them out, and have nothing to do with them. Now, that is all wrong. The other churches are right, so far as they go. They preach Jesus Christ as the Savior of men. That is true. Christology elucidates all the believers of other churches preach, with a few exceptions, and its adherents put in practice what others preach, but do not believe. Wherever Christ said, go and preach the gospel, He invariably said also, "Heal the sick." We take both commands. Some of the churches believe in the doctrine of hell fire and a personal devil. We cannot believe that, for this reason: God

created all that was created; all that He created was good, and therefore He did not create a personal devil, the father of liars and of evil.

Therefore, this belief of a personal devil is erroneous. It is a myth. It is a presentation in material form of this thought which we call material carnal mind. This carnal mind is the only personal devil, and it is devil enough to destroy the race unless we counteract it. As an expounder of the beautiful doctrine of Christology, I do not ask people to leave their churches; I do not want them to leave their holy temples. They are missionaries in their churches for this truth. The time is coming, and it is coming rapidly, when every church will adopt this idea and heal the sick; and I predict that within twenty-five years—and I am willing to go on record on it—there will be no more medicine given to suffering humanity. God's holy truth will effect the cures for everybody reposing faith in His healing power.

—From *Christology, Science of Health and Happiness*.

KEEP YOUR IDEAL IN SIGHT

He who lives with God and Christ and the Angels has a cheerful disposition and a power to do and achieve that is invincible.

Cheerfulness and serenity gives anyone power. The cheerful and serene state can come only in its highest degree through love and faith and hope. It comes when we take all of our troubles and worries and anxieties to the great GOD and ask Him for grace and light and strength.

LET THY LIGHT SHINE

The Spirit of God dwelleth in thy bosom. Give it *all* the room thou hast and thou shalt be like a beacon light to guide some wandering brother to a haven of peace.

I do not think there is any other quality so essential to success of any kind as the quality of perseverance. It overcomes almost everything, even nature.—John D. Rockefeller.

TODAY AND TOMORROW

Here's a rule that is good, though it may
not be new,
And its virtue applies to whatever you do,
Whether errand of business or pleasure
or sorrow.
Just mind what I say,
And perform it today,
For who can fortell where we'll be on
the morrow?

But if you are weary, and feeling half
sick,
And are hunting for trouble and some
one to kick,
Or to dabble in stocks you are tempted
to borrow,
I'll shade what I said,
And I'll offer instead:
Don't do it today, put it off till tomor-
row.

—Charles W. Scarff, in "*Sunbeams*."

OPTIMISMS

The optimist grins—and wins.
The pessimist loses—and abuses.
Smile and the world smiles with you;
growl and the world smiles AT you.
The habit of cheerfulness is the best
life insurance as it insures a happy life.
If you enjoy all the good that comes to
you you will be too busy to bother with
the rest—leave that for the pessimist, he
wants it.

The man who is *interested* in being a
success will succeed because we all move
in the direction we turn our thoughts.

The cheerful person is a human mag-
net drawing to himself the best friends
and the best opportunities for the best
people like good cheer.

Think of people's faults and you will
find all men faulty. Think of their vir-
tues and your world will be peopled with
good men and good friends.

THE ETERNAL GOODNESS

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.
O brothers! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And then, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee.

—John Greenleaf Whittier.

A SILENT PEACEMAKER

"I was a peacemaker today," said little
Amy, happily, on her return from school.
The Golden Text of the Sabbath school
lesson had greatly impressed her the day
before, and she had evidently been trying
to carry its teachings into effect. "I
know I was a peacemaker."

"What makes you think so?" asked
some one, half indulgently, half teasingly.
"'Cause there was something I did not
tell," replied Amy, serenely.

The answer and its note of content pro-
voked a smile, but the child was right;
there is a deal of peacemaking in not tell-
ing things—the things that one is forever
hearing, and that would do hurt to no
purpose when they are repeated. There
is truth in the old proverb that "an ounce
of prevention is better than a pound of
cure," and while the blessing pronounced
upon the peacemaker belongs to all who
help to end public wars or private feuds,
to reconcile belligerent nations or es-
tranged neighbors, it belongs no less to
the one whose wisdom and kindly tact
prevent the break from occurring.

—*Christian Advocate*.

"Seek and ye shall find."

"Ask and you shall receive."

"Knock and it shall be opened to you."

When you know how, when and where. All of Life is in the Know.

It is not a hit-or-miss, come-by-chance catch-can-proposition. Although most people think it is so.

Life in itself is easy, oh so easy--- when you know how. Don't condemn it if you make hard sledding of your existence through ignorance.

Wake up, come out of your trance, take hold of yourself, get control, get 100 per cent out of yourself instead of a scant average of 10 per cent at present. It's worth it.

Life means pure Bliss, Joy, Peace, Harmony, Power, Happiness, Satisfaction. Come alive and get your share of these blessings. They are yours to command. They are handed out free to the Wise Ones.

Emerson says Life is a search for Power and that the Universe is filled with it.

Every crack, crevice and cranny is full of it. It requires no herculean, strenuous effort to find and operate this Power.

"Ye shall know the Truth and the Truth shall make you free." But you can't guess it.

There is no occultism, mysticism or esotericism connected with the Truth, although many teachers would have you believe so.

"There is nothing hidden that shall not be revealed."

"Revelation is not sealed. Answering unto man's endeavor Truth and Right are still revealed." —Freedom.

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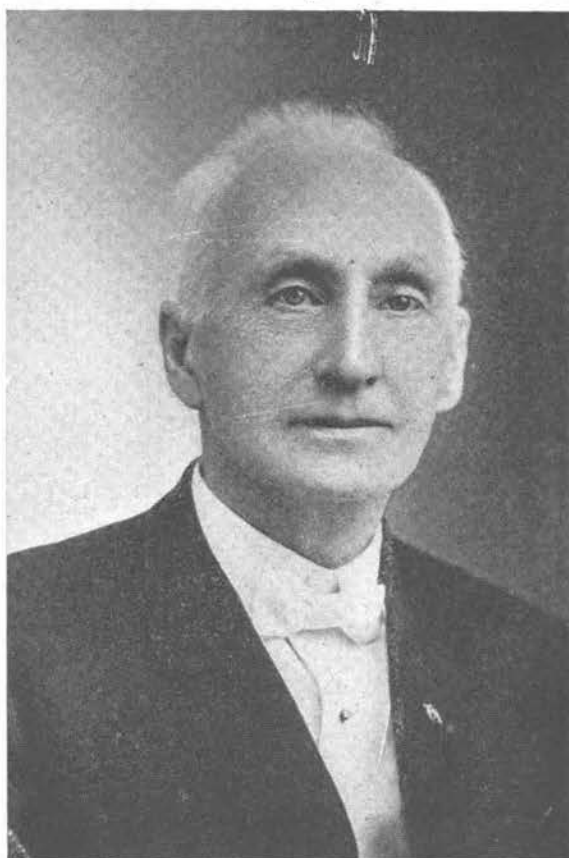
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Never was time it was not ; end and beginning are dreams !

Birthless and deathless and changeless remaineth the spirit forever ;

Death has not touched it at all, dead though the house of it seems.

—Sir Edwin Arnold.

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Mary Eleanor Roberts

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And gratefully we take them at her hands;

Patience she has, and pity for distress,

And love that understands.

Ah, ask not how such rich reward was won,

How sharp the harrow in the former years,

Or mellowed in what agony of sun,

Or watered with what tears."

—*McClure's Magazine.*

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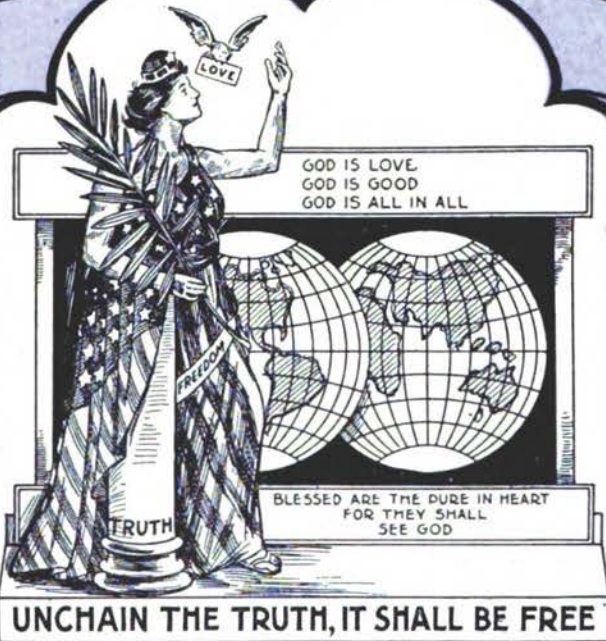
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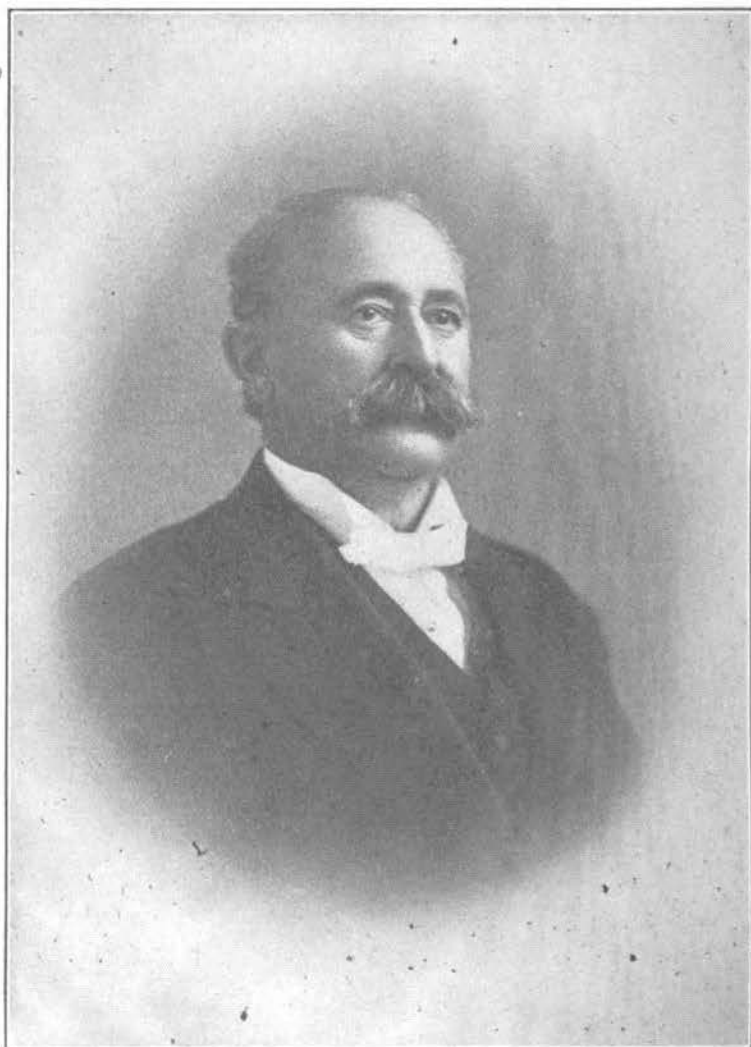
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BISHOP OLIVER C. SABIN



VOLUME XIV.

WASHINGTON, D. C., JULY, 1909.

NUMBER 10.

The True and the False of So-Called New Thought Theories

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

YOU will all understand that this, while we call it the New Thought, is not new. It is as old as God Almighty, without creation. We talk of creation and we talk of destruction. There never was anything created, there never can be anything destroyed. We may change the form, change the locality, but eternal Truth remains. It always has been, and always will be. So far as we have a record of this so-called Thought, which we term in this day the New Thought, it has always had the same characteristics attending it that it has to-day. It gives the one who possesses it the mastery. The Hebrew children, when they were thrown into the fiery furnace by the

king of Babylon, were the masters of the fiery furnace. They walked through and came out unscathed; and Daniel in the lion's den was protected by the same Power.

Wherever we find the prophets of old as mentioned in the books of Moses and in the history of the Jews we find occasionally a man who has been endowed with what is termed the mastery thought. He had the power to heal the sick, raise the dead, destroy the inharmonies of life; and you always find him the master. He went to the crowned heads who had control, and in their teeth, so to speak, he gave them the Truth without fear, and was always the master. And so it is wher-

ever we find this thought in its practice, this Truth. We find that it has always had tendency to build men up, to build nations up, to make the world better, more intelligent, stronger, more intellectual, more harmonious and more Godlike. But wherever we find it tinctured with the false it has always had the same baleful influence. We might say there has always been a doctrine that filled the earth with human destruction. Take India, for instance, that great nursery of the human family, and you find them enslaved with the false thought; and the religion that we have been sending to them has not apparently done them very much good. I receive letters from India quite frequently, and they make the complaint that we send them a God who will punish and burn them if they do not take heed. In other words, this doctrine of a quid pro quo, an eye for an eye, and a tooth for a tooth, is being injected into that country through our missionaries, and it is but very little better than is the doctrine of the Vedanta, or all that which is given out through the olden histories of that ism. Brahma, and the reformer Buddha in their turn, which was tinctured with the false, and the trouble has been, and is, that it has depressed and destroyed the people.

You can take the same line of argument and show by the history of every country that has existed for many years, and you will find that the baleful influence of this false thought has been destroying the people. Take the land of Persia, the land wherein the great Nebuchadnezzar reigned, and the Chaldean empire. Look at Babylon, with its mighty and beautiful structures, whose hanging gardens were one of the

seven wonders of the world, and were it not for scientific men its very place of existence to-day would be a very difficult thing to ascertain, Babylon having been destroyed by the baleful thought of evil, that they have taught and has been taught to their people without a vitalizing germ.

Abraham went out from that people by himself with his servants, hanging at the head of his banner, you might term it, the flag, the thought of the one God only. See the result, the wonderful result to the children of Israel and their history as the direct result of that one beautiful idea and truthful idea that God Almighty Life permeates all, and there is none other than the one eternal, invincible, perfect God.

The vitalizing influence that was given to that damnation known as Mahometanism, was only in the thought that there is but one God, and I have not any doubt but that he was preserved by that Providence and by that Power. He preached for twenty years in Mecca, and tried to proselyte, and he had less than twenty followers, if my memory serves me right, as the historical account, when he came to flee, and when the time came that he had to flee, there were only three found who were willing to follow his fortunes. They hid in a cave and the spider wove its web over the mouth of the cave, and when the soldiers came and saw the spider's web, they knew that Mahomet was not in the cave, and they went on; Mahomet was permitted to go on, and he did go on, and he became a conqueror; even if it was by the sword, he carried the idea that God is All and in All.

But the beautiful thought that we practice, the Truth in all of its purity.

shorn of all of its evils, was brought to us by Jesus Christ. He came to the world to save it, to redeem it, to save man from his own sins. In other words, we had wandered off; the world had wandered away from the true, wandered away from the knowledge of the great Jehovah, God, and Jesus came to take us back again, to show us the way—the way, the truth and the life. He came teaching us that the only road to follow was the road of love; that if we would be great, if we would be masters, we must love God with all our hearts and square our actions along the lines of perfect harmony with our brother; and in making choice, if there was a choice, to give the best to our brother rather than to ourself. If there was a lowly seat at the table take that, and let your brother be exalted, preferring one another. Conquer your enemies by love, instead of this doctrine that is carried on by the Christian world to-day, who pretend to be the followers of Jesus Christ, arming themselves with these mighty craft of war, filling the land with soldiers, destroying the productiveness of the world, in order that they can keep one another from killing one another and cutting one another's throats.

His doctrine was to love your enemies, do good unto them that despitefully use you, and in all things prefer one another. I think it was Solomon said you must heap coals of fire on the heads of your enemies, and I think Jesus repeated the same thought. But the great world could be conquered by love. Take the United States of America, and let each one of us become a power of love, sending out the vibrations of love to this and that nation. It would be as utterly impossible for

this nation to be disturbed by enemies as it would be to pull a star from the firmament; and instead of your sixteen-inch guns and 25,000-horsepower vessels of war, the white dove of peace, accompanied by the angel of love, would give universal harmony and universal happiness, and the world would learn to love one another.

The time is coming and we must not be discouraged. When Jesus came to the world teaching this Truth, he was not received by those in authority; the lawyers and the statesmen and the priests and the priestcraft and the doctors, all gave him the cold shoulder. He was forced by the conditions surrounding him to associate himself with and obtain his workers from the lowly walks of life, among the Galilean fishermen. He took them and He taught them; He told them to go out and preach the gospel and heal the sick; to tell the people that the kingdom of God had come nigh unto them. His message was a message of Love. If you go to a house peace be to that house; if they receive you not, leave it, shake the very dust off your feet against that town and get out of it. In other words, as we have said time and again, throw them the lifeline, and if they refuse to accept it let their blood be upon their own heads, you have done your duty. That is my aim and object in life—to throw the lifeline of the Truth, to let it go out to all the world, and the hundreds of thousands of people who will read my remarks this morning may know that our message is the message that Jesus Christ taught us and commanded us to preach to all the world; and he that believeth is saved, and he that believeth not is condemned by his own ignorance

and the circumstances surrounding him.

This New Thought gives us the mastery as individuals. We no longer bow our heads to evil, to sickness, to sorrow, to want, but we stand up like stalwart men and women, holding the great Truth in our consciousness that we are the image and likeness of God Almighty Life, God Almighty Truth and God Almighty Love and God Almighty power; that those characteristics of the great Deity belong to us; and if we but practice; if we but trust; if we but believe that which we profess, we are masters; and naught can make us afraid; nothing can harm us; nothing can distress us; but, on the other hand, all the good things of God Almighty belong to us and are for our enjoyment. That is our religion; that is the New Thought; the Truth.

Now in this practice among our students I wish to make a few remarks, something of a personal character. There is a danger line in the way of studying this New Thought. Mrs. Eddy, while I speak her name with respect, has been blamed very much for one thing, that people must not be allowed to read anything but her writings and the writings that are published by her publishing house. Now I want to tell you wherein there is a great deal of common sense in what she says and what she writes. In this city of Washington I presume at a low, at a moderate, calculation, I have taught four thousand students. I suppose at a moderate calculation there are four thousand people in the city of Washington of these who have been here who are now healing their own ailments, etc., that have obtained the

initial thought through this church. But those students have, many of them, very many of them, been wrecked. Take all the students that Mrs. Eddy ever taught, and when I used to know them there were something near five thousand, and you could not have scraped the whole earth and found two hundred and fifty remaining loyal to her.

There are many, very many, of the students that we have taught here in this church, without fee and without reward, or any desire for reward, who we find have been taken out of the line of the true thought by mixing their reading with error. Vedantism started a good church out of this very church, and took a whole lot of them that went away, and not one of them ever amounted to anything and the leader lapsed back to where he came from.

I tell you there is only one line. Jesus Christ says, when you put your hand to the plow you must not look back; you have to go ahead. You do not dare to doubt. St. James tells us that he who doubts is lost, and the old phrase is, "He who hesitates is lost, and he who doubts is damned," is as true as Holy Writ. We have to get the Truth and stay right by it and go right straight ahead. Narrow is the gate and straight is the way that leads along these lines. It does not permit you to go out on the by-ways into the by-ways on the right hand and on the left. It does not permit you to steal and to swindle and cheat your brother during the week and go to church on Sunday and be long-faced during that one day. That kind of religion belongs to theology. There is no theology here. There is nothing here but Love God

and Love your brother, and be honest. That is all there is to our religion,—love God and love your brother as yourself, and in preferring prefer him to yourself. You follow that, and if you are brave enough you are the master of all creation.

Now my students ask me often "What shall I read?" If you are strong enough to read I say you can read anything. Remember to not adopt any of the errors, but wherever you find a nugget of gold appropriate it. I have read the Vedantas of India and the other ancient books, and found many beautiful truths in them and many very grievous errors. But you have got to learn, as St. Paul tells us, to rightly divide the word of Truth. You cannot take the Bible and swallow it every word. There are errors in the Bible.

How they got in there God only knows, but it does not make any difference. There are great truths in the Bible, take them and the errors cast out; and when any long-faced theologians say you have got to swallow it all, you tell them No. They sometimes remind me of an Irishman who was a witness in a lawsuit. He was describing a horse, and said the horse was seventeen feet high. The lawyer got to cross-examining him: "How high did you say the horse was?" "I said he was seventeen hands high." "No, you didn't; you said he was seventeen feet high," and they read the stenographer's notes to him. "Well, if I said he was seventeen feet high, I will stick to it." That is theology re-

ligion. Anything that does not harmonize itself with perfect truth is false. All truths, remember, run in parallel lines. They cannot cross one another, and wherever you find a supposed truth that is trying to cross something that you know is true and proves itself, denounce it, and do not follow it. You know it is false.

Now in our religion, if you may call it a religion, or philosophy, or whatever you do, we do not pretend to ask anybody to believe anything unless it proves itself. You can prove it just as well as I can. All you have to do is to learn your multiplication table and learn your a b c's. You cannot read unless you learn your letters, and you cannot work mathematics unless you learn your multiplication table.

But when you take these primary lessons that are necessary—they come free, without money and without price in this church—then you can prove what is false and you can prove what is good and true. I do not take any man's word, or the statements of any book or anybody else for anything unless it is susceptible of self-demonstration. Then you know you are right; and as Jesus says, if you do not believe me, believe me for the very works' sake; let them speak; and when you find that you have the power through the realization and prayer to God Almighty to bid all these inharmonious conditions to fly, you know that you are on the right track, and you know the rule that you are working by is the true rule, and that is the rule you want to follow, and follow no other.

Now

THE old simile—"Time is a flowing stream and each human being a bark, floating or rowing along its tide"—is not truth; is full of misconception; belief in it causes many of the so-called evils of life.

I am. I am not carried along by time. I am centered in God. I am the Rock of Ages, forever fixed and changeless. The tide of appearances passes by me, but I, Rock, am not moved by it. I, Ego, am forever fixed, immovable and unchanged. I recall, as Memory, the flowing tide of events, but in all this memory stream there is but one individuality. I have ever been I. There is no change in me in all these years. I have only changed my mental attitude toward the One, who is in all events and who is events. At the earliest memory I can recall a little child at play. It was I: as school-boy, I was still the same; I read now the old school lessons and the schoolboy compositions, and it is the same "I" that writes this that wrote them. I have only a little more expression now than then, am more conscious of what I am—but the I AM has not changed. I read, again, the old army letters and it is the same I that reads them now that read them thirty years ago. Never, for one moment, can I be in memory anything but the same unchangeable I, the I of which I have been conscious all these years. The panorama of manifestation has passed by me, but has never changed. The God, of whom I am, never changes; therefore, I change not. Time is only a condition, it implies change and is, there-

fore, not to the real man. It is the appearance of life to the conscious man; the unfoldment of the intellectual man.

If a proof of immortality were needed, here it is. In this conception of the Ego lies the realization of unity. In it I know myself, with the everpresent One. With my elder brother I realize "My Father and I are one." That One is ever-present and knows neither space nor time. I am in God and God is in me. I am immortal and ever present. I am changeless as God is.

I am immovable. God, in manifestation, God in the Non-me, passes by me, as he passed the prophet on the mount, in earthquake, storm, wind, fire and the still, small voice, but I move not. The illusion, the phantasmagoria of events passes, but the Ego is an immovable spectator. Recognizing this the conscious man names the passing show—Time.

But, even conscious man can see and recognize only in that which is to him the Present Now. It is only now, that he lives; it is only now that he sees this moving stream. In the now he loves and thinks. He has only now in which to say "I am."

This being so, it follows that whenever one tries to live in the past, to think backward in regret or sorrow, or to live in the future in anticipation, or in fear, to the extent that one does live in these two divisions of time, one loses the realization of the present, and in actuality, one is dying. Life manifests itself only in the present. All attempts to live in the past or in the future are but a living

death to those who, in any degree, succeed in obliterating the present. This mental attitude is for this present conscious life a spiritual suicide. It is refusing to live, by shutting out the expression of life in the only time that life can express itself and that is the now.

To hold any thought of life, save as an expression of Spirit (God) in the present moment, is to refuse, to the Ego, to the Real Self, the manifestation of Itself as Life. Such thoughts cause disease, decay and death. There is no prison so dark, and so cold to the soul as this one builded of the past and future. It shuts out the ever living present. "Act, act in the living present," says the poet speaking the true philosophy of life.

This can well be the Affirmation for him who would live "above all years"—

I am the Rock of Ages! I am immovable! I am unchangeable! Time to me is not. I am, and I live in the ever present now. The changing tide of events is only the flowing robe in which God manifests to conscious man. I am ever the same. I am Truth and Love, incarnate in the flesh. I am the Living Word; I am forever the same. There are for me no "dead yesterdays," and no "unborn tomorrows." ALL is NOW. I fear no future. I regret no past. Now is the accepted time. Now is the Father's time, and it is mine. I rejoice, Now! I labor, in Faith NOW. I am NOW. I make unto myself, within myself, heaven.—HENRY HARRISON BROWN, in *The Optimist*.

The Fulfilling of the Law

W. R. C. LATSON, M. D.

LOVE is the fulfilling of the law.—Jesus.

What is the law—the law of which love is the fulfilling? Why, it is the law of the universe, the law of life, the law not only of spiritual life, but of mental life, artistic life and moral life.

What does this mean? It means that, through love, not only shall we arrive at the highest possible degree of spiritual realization, but that, through such love, the mental powers shall be quickened and refined, the artistic abilities developed and the health and beauty of the body augmented.

This is a sweeping claim. But to me it seems the only possible construction

which the thoughtful person can put upon the text which stands at the head of this little sermon. And I believe I can make clear even thus briefly that the cultivation of the spirit and habit of love enables one to fulfill the law of his life on every plane—to fulfill at the same time the law of the universe; for these two laws are really one.

HOW LOVE DEVELOPS SPIRIT.

Let us begin with the spiritual phase of growth. First of all, love breaks down all barriers, all distinctions. It is no respecter of persons. It meets both Zaccheus and Nicodemus in the same spirit of simple confidence and good

feeling. Such love sees in all living things merely so many expressions of the immanent God—God working His way upward through a million, million years, through a million, million forms, toward the image of Himself.

The tall grass that nods and beckons so affably on the green hillside, the flower that glows in the warm sunlight exhaling its sweet prayer of perfume, the slimy snail that crawls ignobly along the wall, the eagle poised on proud, moveless pinions, a speck in his master's great aerial empyrean, the plow horse plodding along the loose, brown furrows; the prince, the harlot, the shrill-voiced newsboy; the aged slave spelling out his first primer, the scientist delving the depths of space—all, all are one; all are expressions of the Great Cause. Smile not. Do you not know your God when you see Him?

LOVE, AND THE WORLD IS YOURS.

And this viewpoint, this wide faith and sympathy with all living things—(and which thing of them all is not a living thing?)—this viewpoint is the very essence and keynote of spiritual unfoldment. Without such an attitude, such a spirit, there can be no true philosophy—only fallacy and vanity. Without such sympathy and respect for all living things there can be but pretence, not power; ecclesiasticism, not Christianity. All our laborious researches into biology, physiology, embryology, paleontology and geology have merely confirmed the instinct of the child who prattles in the garden to the birds and flowers.

LOVE MEANS PEACE AND HAPPINESS.

With the acquisition of such a love as this there falls from us, as the tattered

garment from the fairy prince, the whole absurd lot of doubts, fears, jealousies, hatreds, ambitions and cares which harass the average man and woman. We look at subjects, as at people, without fear, without prejudice. And then we see them in their relation, their true relation to us and to other things. And this is the great final triumph of pure intellect. Verily there is a royal road to learning—or rather to wisdom which is better. There is a short cut to Parnassus, and its name is love—love the fulfilling of the law.

THE GREAT LOVE MEANS HEALTH.

And how does this make you healthy and beautiful? Well, first let me say that, speaking in the most concrete and fundamental sense, it may be said that for all sickness, weakness and ugliness there is but one cause—mind. If you are sick it is because your mind likes the wrong kind of food or your mind likes tight corsets or your mind likes cigars or your mind likes other people's money too much. So, while bad feeling, and tight lacing and cigars and competition cause disease, it is the false attitude of the mind that causes you to love those things that cause disease.

Now love makes the mind clean and clear, so that it stops liking unclean things like bad food and ugly squeezed bodies and cigars. And love makes the mind kindly, so that it does not yearn for more than its share of other people's money. So, in the gaining or the maintaining of health, too, love is the fulfilling of the law.

And how about beauty? Why beauty is merely health—plus love. Therefore, if you have love you have all things; for all things are ruled by law; and love is the fulfilling of the law.—*Nautilus*.

Attributes of the New Thought

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN the short time allotted for the morning lecture, I can only hope to give a few of the more important points in this subject of almost infinite magnitude.

To me, the greatest triumph is that it has given to me a God, a Father in Heaven, in whom I can trust, one that we know, and one in whom we can rely. The Father God never was known before the days of Jesus Christ, and when He intimated that He and the Father were one, they wanted to stone him to death, kill Him. They did not understand the quality of God at all, or what He was.

The God that Abraham brought out of Chaldea with him into the land of Canaan was a personal proposition, a personal being, something like the golden image that Nebuchadnezzar set up, but larger I presume; a God that would talk from a personal body.

Now on that subject—talking by way of parenthesis—I want to give you a thought that you will understand. People are talked to now. I have been talked to three or four times. There was a gentleman to see me last night who was telling me about two different times when he had communications. But, mark you, there is no talking about it. I was sitting one night about 2 o'clock in my chair, meditating upon a certain subject, and the answer came in a voice that was audible;

and yet there was no voice. It could not have been more audible, or more particularly, or exactly, understood, if it had been as loud as the loudest cannon shot. I recognized it as the answer to my prayer. I bent on my knees and thanked God Almighty for answering it, and went on and did what I was commanded to do, and all was successful. Those of you who live long in this work will from time to time have voices come to you, as to Moses came the voice from the burning bush. He heard a voice, and yet there was no voice there; and that is the way these voices come.

So do not disbelieve everything you see in the Bible, because you see it could not be so as we understand it upon the face of the returns—as we would term it; but understand, in interpreting the rules of the Bible, as well as every other book, you are to be governed by certain inflexible, unchangeable laws. By the fruit of the tree you know.

When Gideon commanded the sun to stand still, he doubtless thought he was commanding the sun, and it did stand still—the sun was still, no doubt about that, and it had been still for all eternity before Gideon told it, and it has been just as still ever since; and the idea that Gideon had the power, or that God Almighty perfect Law had the power to reverse himself is perfect

nonsense. God Almighty, we have been taught by this Science to be eternal, inflexible, unchangeable law, and cannot reverse itself, cannot reverse Himself; God cannot lie. God cannot lie, because God is true. God cannot hate, because God is Love. Can you get hate out of Love? When you hear about those instances where God's wrath was stirred up just simply know it is not true, any more than you can take a streak of darkness from a sunbeam. Can you get wrath out of Love? Perfect Love is all love, and there is no hate in it, and no wrath in it; and when you talk about infinite wisdom repenting itself that it ever made man and wanting to drown the whole nest, I do not believe a word of that, and I do not believe that anybody does believe it that understands the law of logic, or of truth, or of philosophy.

There are certain rules that cannot fail. Two and two make four in all languages, under all conditions, and there are certain axiomatic principles that are just as true as that throughout all the world.

Now we have learned to throw this hobgoblin of paid theology to one side. You take the world centuries and thousands of years before Jesus Christ, before we have a record of man, and we find him bowing down to animals or men or something that had a visible form. The idea of spirituality was crushed out; man had none; he knew nothing about it whatever. Take the law of Moses from beginning to end, and the thought of spirituality as being the ruling spirit, God is Spirit, God is Love and God is Good; there is not a word of it in it. But by the evolutions of law, and of education, and of development, man is fast coming up out of this

bygone ignorance, and is fast developing. Yet we are environed round and about to-day by many of these so-called paid theological ideas, all coming from the past, the past of ignorance. When Constantine declared the Christian religion to be the religion of the empire, he purposely put into the churches here and there pictures of the saints, in order that the pagans, who had been used to that kind of worship, would the more readily take hold of the new. That is where you get the pictures, the statues, etc., of the so-called Christian religions. It is a relic of barbarism, a relic of the days of long ago before we learned, before we understood that God the Father was one omnipresent Life.

But the world is developing out of them. They did good. This great religion has done good. The great Catholic church, with its broad arms ramifying all the world, whether civilized or not, has done a great deal of good by taking the story of Jesus and the cross with it, and the Catholics have by their lives of devotion and sincerity done wonders in the world's conversion.

So with the Protestant churches, especially the Episcopalians. The Episcopalians of to-day are the advanced runners of the New Thought, one of the developments of this age in what they call the Emmanuel movement: yet that church has its errors. It is filled chock full of error. But they will evolve out of it, until, by and by, they will see the sunlight in its purity.

It would seem very presumptuous for one person to say that he had the whole Truth, and that nobody else had it, would it not?

I have been fortunate somewhat in

my life. When I was a boy I belonged to a church that was the whole thing. All we had to do, was to be baptized, and we were saved right out of hell, and all we had to do was to sympathize with the poor Methodists, Presbyterians, Episcopalians, and Baptists; and the Catholic, he was not in it at all—there was no hope for him, because he was going to come back in the form of Beelzebub to live here in the United States for a thousand years. I had that preached into me all my life. And the Catholics were going to pull out our toe nails and finger nails. It was not the Catholic church that did those things at all. It was the barbarity of the age in which those people lived. It would be as impossible for any religion, or any religionist, or any kind of character, to establish that kind of damnation here now, as it would be to pluck a star from the firmament. It would be impossible. Men know, men are civilized. The more ignorant you find people to-day the more intolerant they are.

I think some of the members of my old church would be as good as John Calvin was when he stood by and saw his student burned. To-day I think they would be glad to burn me. They would do it for Christ's sake; not that they have any hate for me; they love me; but they would like to burn me by way of example. I have a sister who would no more think of writing to me than she would think of going to perdition. She belongs to that same good church I was raised in, a thoroughly pious woman, sick all the time, filled with religion, disease, and the devil. That is a good combination, and they almost always go together. Wherever you find persons that are so thoroughly

inoculated with this long-faced religion, you will always find them filled with a sour stomach, and almost always confirmed invalids. It is a fact.

We have a religion, and it is one of the developments of the New Thought. It gives us happiness; it gives us cheerfulness. We look up, we see the sunshine, and thank God that it is so beautiful; we see our brothers and our sisters around bedecked with fine clothes and hats, and we thank God that men and women are as beautiful as they are. We thank God that there is so much good. If you are a perfect Scientist you never see the evil, you see the good; and good is really all there is, because all that is not good is transitory. It has no foundation. God is eternal, and God is good. Look for the good, and as Jesus said, Before you go around and try to pluck the mote out of your brother's eye, try and see the beam that is in your own eye and get it out. Wherever you think you see a particularly good example of criticism drop it instantly; go back into your own heart, and see the devil that is within you and cast it out, and then you will see the beautiful child of God in the one you had so much criticism for. See only the good, remember only the good. Have only Love, and then you manifest the God that is within you.

Jesus says, The Father and I are one. This infinite Life that moves the world, sets everything in motion, and keeps everything in perfect harmony, is the indwelling Spirit of the creative Power that sets your heart and your body and your soul in motion, and it is God manifest in you.

This is what the New Thought has taught us. It has taught us to destroy

all kinds of evil; taught us to destroy fear. We have no fear of the future, nor of the past, nor of the present, because God Almighty Love engulfs us. We have no fear of poverty or want; we have no desire to overreach and rob, because this universal Love, love God and love your brother must be, and is the practical moving sentiment that controls every true Scientist, every true follower of Jesus Christ.

It is the doctrine that He taught; and is it not right, is it not all? Here is a church; we have no human personality to bow down to and worship. We have a beautiful Father God at our right hand to protect us and lead us. We follow the teachings of Jesus Christ. He was sent here to redeem us, to heal the sick, and destroy inharmony, through universal, fixed law as given by Jesus Christ. Where is there anything else? Is not that all? It restores man to his dominion. How many of you older ones in your youth ever dreamed of the idea that you had power and dominion, when you read the story of creation in the first chapter of Genesis? How many of you thought that God had made man and given him power and dominion over the earth and all that is. We read it, yes, we knew there was something there, because when we would go out into the woods and see a beast he would flee from us; but we could not tell what it was. But the idea that we had any power and dominion that was anything like what it is was as foreign to us as anything that we never knew. But the New Thought has given you this dominion; it has given you freedom; and it is the power that controls you in all of your actions.

This skulking religion in which you go through the world trying to dodge hell on the right hand and God Almighty justice on the other, is a horrid religion. The only religion that is worth a cent is to take the love of God into your confidence and let Him lead you. Commit your ways unto the Lord and Truth and everything is yours. Be brave enough to do right. Be brave enough under all conditions and circumstances to be honest and upright, and do not permit yourself to waver to the right hand or the left. Hew to the line, and God Almighty will take care of the rest.

I think one of the most beautiful things in this religion of ours is that we now have the knowledge of this power, of this dominion. I doubt whether any of us have got it yet, even in the thousandth part of what we are entitled to. I know the time will come. I hope to live to see that time when we will speak the word and we will heal the sick. I know the time is coming, has come, when under proper preparation you can take a person and fill him with this Holy Spirit, protection of Love; and you let the lame, the blind and the halt walk through that power and fifty per cent. of them will be healed.

I know that the time will come as it came in the days of the Apostles, when the very shadow of Peter would heal them. Do you believe the words of Jesus Christ when He said The works that I do you shall do, and even greater works. Did He put any limit there? There was no limit, but there was universal Truth that He expounded, that He enunciated. But it belongs to you and it belongs to me, and the only reason why this paid theology

cannot do it is because they have no religion, no spirituality.

Got a religion? Yes. Barrels of it; but not the kind that is moved by the Spirit of God Almighty. Religion is the name that covers all kinds of worship. The true religion is governed and controlled by the Spirit of God Almighty, and that kind of religion is not taught in the colleges as a profession. Mind you, I am not saying anything against college men. I believe in colleges; I believe in advancement and the broadest education that can be given. But I do say that when you make religion a profession as you do the law and medicine and various other things, that it reduces man to a machine, and that very machine does destroy the spirituality that might be lying around loose in the consciousness.

The greatest enemy of this New Thought to-day, the greatest enemy that mankind has to-day in its perfect forward advancement is the paid theological machine; it holds them down. A doctor giving a lecture at one of the Eastern colleges said it is better for you to let your patient die according to the rules than to permit him to be healed in any other way. The argument is you must stand by your guns. The physicians are educated that way. So with the ministry. They are theologians taught by rule. They are taught to stick by that kind of creed and have a knife for the other. But God is changing those things.

Take the people of today and the churches of to-day, and they are no more like they were when I was a boy than the darkness is like the sunshine. Take the morning Post or the Star of last night and read over the subjects

that are being preached on to-day by the ministry. One is upon the subject of the Power of Thought; another the Freedom of Advancement of Religion, and along those lines—thoroughly New Thought subjects, that twenty years ago they never thought of or knew anything about it.

When I was a boy if a fellow did not believe in baptism, baptizo pedo, and all of the conjugations of the verb—or whatever it may be—he was fitted for hell, and hell would get him sure; and the idea that a person could ever get into Heaven, and be sprinkled, and not immersed, was just simply absurd, because "he that believeth not shall be damned," was rung into your ears. I have heard that all my life; you have to believe and be baptized. That was my church idea. We had no use for the other fellows; we taught that way.

Here you have a system of pulpits built up all over the world, each little nest brooded over by a paid theologian. I do not know, my talk may be a little bit harsh along those lines this morning, but I tell you I am giving you the God Truth, and you can just lump it; I do not care whether you like it or not, you can just lump it. I would take my shovel and go out on the street and work before I would preach for money. I may be a crank on that, but I do not believe in a paid theology. The old Quaker has a pretty good religion. He goes to church and sits there with his hat on, and sits there until the spirit moves him, and if the spirit moves him he gets up and talks. If the Spirit does not move him he says nothing. I have seen them sit through their service without one word said. I would sooner go to church and have nothing said

unless it was moved by the spirit. Let the spirit of Life, of Love, of Good, control, and all will be well.

I thank God, my brothers and sisters, the New Thought is developing. You would be surprised to know even from the center that heads here in this church what is being done in the world, and that is only one of a numerous propaganda scattering broadcast. There are churches in large numbers throughout Australia, and throughout South Africa; and in the various islands of the sea, in England, there are workers in this cause all the time, healing the sick, and I have no doubt if the truth were known there are fifty thousand healers to-day at work through what is termed the Evangelical church thought. And what is true of us is true in some of the older denominations. Some of them may have errors. We may have some errors; if we do I

would cast them out, but I do not know of any. A great germinal thought is spreading over the world and capturing everything as it goes. The ministry are falling out of their pulpits trying to catch on to this car of advancement and they will keep it up, and the Spirit of Truth I will hope and trust in God will fill them full, so that they will be beacon lights to lead others on out of this world of sorrow, of pain, of sickness, and of death. Let us all, for God Almighty's sake, give them the lifeline, cast out to them the vibrations of love. Let love alone be the motive power that moves you, and when you can give the cup of cold water to one of the little ones, be sure to give it; and God Almighty's blessings will bless you here and will bless you forever; and in the sweet by and by, as the saying is, the stars will fill your crown, and God Almighty's blessings will be yours forever and for aye.

The Twenty-third Psalm

The Lord is my Shepherd, no want shall I know;
 I feed in green pastures, safe folded I rest;
 He leadeth my soul where the still waters flow;
 Restores me when wand'ring, redeems when oppressed.

Through the valley and shadow of death though I stray,
 Since Thou art my Guardian, no evil I fear;
 Thy rod shall defend me, Thy staff be my stay;
 No harm can befall, with my Comforter near.

Let goodness and mercy, my bountiful God,
 Still follow my steps till I meet Thee above;
 I seek, by the path which my forefathers trod
 Through the land of their sojourn, Thy kingdom of love.

—Montgomery.

The Prosperity Thought

THE Prosperity Thought is for everybody. Whoever you are, and wherever you may be, you can join with us in the thought and get the results in a greater prosperity.

It is your birthright to be prosperous. In the Great Source of all there is no thought of lack, and it has no right in the mind of man. Jesus said, "Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you." This has been interpreted by the various sects to mean, "Belong to our church and the Lord will prosper you." But a fuller understanding of the law of reation reveals that this "righteousness" is not conforming to some religious belief, but becoming right mentally, regardless of creed, dogma, or religious form of any description.

Get into the right thought, and you will demonstrate prosperity. Cultivate a habit of thinking about abundance everywhere, not only within the images of your imagination but in the forms without. When Jesus was shown the piece of money with the image of Caesar upon it and said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," He did not mean to make a great separation between the two, as if they were at enmity. The lesson was one of right relation — know where the material belongs and put it there; know where the spiritual belongs and render unto it its own.

First of all, remember that prosperity does not depend upon capital or environment wholly. Poverty is a condition brought about by certain ideas ruling in consciousness. Change those ideas and the condition changes in spite of environ-

ment. Those who come suddenly into riches without the *consciousness* of riches as a balance-wheel soon part with their money. Those who are born and bred to riches usually have plenty, though they never make an effort to earn a dollar themselves. This is because the idea of plenty is so interwoven in their thought-atmosphere that it is a part of their very lives. They have no concept of a condition where the necessities of life are lacking. They are like the queen, who, when told that the poor had no bread, said, "Let them eat cake." Children of luxurious ideas give no place in their thought to the poverty possibility. And it is woe unto them if they through sympathy or study enter into the contemplation of a condition where there is lack. They invariably reap the result in a slipping away of their financial resources.

Then you advocate the accumulation of riches? we are asked. No, we advocate the accumulation of *rich ideas*. When one has large ideas of bounty, there is no necessity for laying up gold, nor investing in stocks or property that will insure a steady income. The rich ideas will keep one in constant touch with abundance, and with it may be a great generosity and yet no fear of depletion. Those who have the accumulative thought dominant in the financial world are unbalanced, because right with it there is a thought of fear of loss of riches. This makes the tenure insecure. It is based upon a wrong idea of the source of riches, and eventually means disaster. The sin of being rich is the *love of money*. This is a material selfishness, and leads to soul starvation. "What does it profit a man if

he gain the whole world and lose his own soul?"

Certain reformers are sowing broadcast the idea that it is a crime to be rich, even prophesying that a war between the rich and the poor is impending. It is a crime to hoard money, but a virtue to be rich. The fact is, that the rich are the salvation of the country. If we were all in "poverty hollow," famines would be as prevalent here as they are in India. In that land millions upon millions of the people are held in the perpetual thought of poverty and hunger, and want in all its forms is with them from the cradle to the grave. This awful burden of poverty-thought acts upon the fecundity of Mother Earth, and year after year she withholds her products, and millions of Hindus starve in consequence.

It is the rich thought that does things. The man of resources has confidence in a providing power. He may not be in possession of a dollar, but he knows that his undertaking has merit, and that the money to carry it forward will be forthcoming. This is true riches—confidence in a resource that is ever ready to meet our righteous demand.

Some people think that all one has to do is to sit down and hold thoughts of abundant supply and it will come without other effort. This is limiting the law to thought alone. The law must be fulfilled in manifestation also. Holding the thought of abundance is the first step in the process. Being alert in doing whatever comes to you to do, cheerfully and competently, is the second step. This second step is very essential and necessary to the fulfillment of the law.

"The earth is the Lord's and the fulness thereof." This is a truth. The One Mind that moves all nature is in possession of all its products. Puny personal

man uses all his craft to get control of these products, but is always defeated in the end. The universal man only is in permanent possession, and it is unto him that the Father says, "All mine are thine." Jesus did not own in fee a foot of land, had "not where to lay His head," and was evidently without money—His disciples carried whatever funds the company had. He did not burden Himself with even the tub of Diogenes, yet He was always provided with the very best of entertainment. He took for granted that what He needed was His to command. If it was wheat, He entered the field and plucked it; if it was a room for a feast, He sent word to the owner that He had need of it; He demonstrated that He was the Son of God. The fishes carried His pocketbook; His sideboard was the invisible ethers, from which He easily handed out food for thousands. He was rich all the way through, and He proved that the earth does belong in all its fullness to the Lord, and that His righteous sons are in possession of everything.

Jesus said, "Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on." (Read Luke 12:22-34, Revised Version.) The old version says, "Take no thought for your life." This is not the correct translation. Jesus was giving a treatment against mortal thought, anxiety and fear of future lack. The assurance of the all-providing care of God, as illustrated by the lilies of the field and the sparrows, is striking and convincing.

The anxious thought must be eliminated, and the perfect abandon of the child of nature assumed. To this add the thought of unlimited resource, and you have the fulfillment of law Divine for Prosperity—*The Signs That Follow*.

The Triumph of Divine Love

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

TO properly understand any historical question it is necessary to review the past and compare it with the present. Looking over the history of man as far back as we have any record, and even farther as far back as tradition gives us knowledge, we find a condition of mankind that was very crude. I am not referring now to the Bible history of man, but to the history of man as it comes down to us outside of what Moses wrote.

Originally the physically strongest man controlled his fellows. If they did not obey him he whipped them, and after that they became his followers, and he thus accumulated a little band. They would antagonize another little band, and these two bands would have a fight, and the victor would be the controller of both bands, and then they would get up a little monarchy on their own account. The oldest son was the heir to the crown, if we might term it a crown, and he had the power of life and death by his own sweet will, not only of those outside of his own immediately family, but his own brothers and sisters, and even his own mother, after the father was dead. These families would grow stronger, and overcome other families, and in accordance with the universal law of that day the conquered were always made slaves, and they were brought in and amalgamated

with the tribe. These tribes became stronger in different localities, and one tribe would fight another. The conqueror would become stronger still, and he would fight some other stronger man, stronger company or little kingdom, until naturally great kingdoms were established through the known world. That was how such great and mighty kingdoms as the Chaldean empire were originally established, and the Indian nation, with its hundreds of millions of people, and the Chinese empire, and the great Tartar hosts, millions untold.

Genghis Khan, one of those great warriors, had, if I remember correctly, one million five hundred thousand cavalry in his army at one time. They literally ate up the country as they went through it. Those vast hordes coming from the great eastern lands and from beyond the eastern steppes of Asia would flow westward to Europe, lapping one over the other, literally eating the country up. The fellow they found there they ate. They ate his young ones, appropriating his wives and children, such as they wanted, just as the grasshoppers used to devastate the plains of Kansas. They left nothing that was not eaten up, except those of their own class that were left behind.

Finally these great hordes overflowed what we term the France of to-day and extended away down to the gates of

Gibraltar. Some of them even crossed the Mediterranean and went over into northern Africa. They overran and destroyed Rome; and, in fact, all of the great nations of the world were overrun and destroyed by all of these great hordes from the far east, or from the Scandinavian countries of the far north.

There was no such thing as the thought of love in all of this so-called government. It was the power of might. It was before religion was even thought of in the sense that anybody else was wanted to come into it. Each one of those classes and clans had its own religion. The god that they worshipped was usually some more or less successful conqueror who had been in their family.

But ultimately the harbinger of love, the dove of peace came to the earth, represented by Jesus Christ. 'His religion and his followers first declared the universal God, the Creator of all, as a God of Love. He and His disciples first taught that you must love your enemies, and do good unto them that despitefully use you. Even this Mosaic law, which was largely a reprint from laws enunciated thousands of years before declared an eye for an eye, a tooth for a tooth, and whoso sheddeth man's blood, by man shall his blood be shed. This universal thought of love enunciated by Jesus Christ had no part or parcel in the doctrine of Moses. No more than white and black can be one and the same thing, or truth and falsehood can be the same, can the doctrine of vindictiveness taught by Moses be harmonized with the religion that Jesus taught, that to him that smites you on the cheek turn the other.

But this doctrine of Divine Love as practiced by Jesus and His disciples, and

which has since been gradually developed, is the most wonderful power in all the world. It is the power of love, the creator of all that has ever been created. Love is the creative power of divine law, and wherever Love is used it is invincible; it is unconquerable; it destroys all antagonisms, tears down all opposition, and brings you at once in touch with infinite Good, infinite Love, infinite Power; infinite Mind.

This power of Divine Love is the mightiest force in all the world. It is not only the destroyer of all inharmonies, but it is specifically to take up and control and destroy all the little evils that come to us, or come against us. If you are suffering from sickness, Love is the healer. If you can place your heart in a perfect condition of perfect love for all the world, and for God, coming as a little child to infinite Mind, and there asking, seeking and knocking with perfect faith and perfect trust, you can overcome all the sickness in the world. When the wolf stands at the door and poverty is rapping and knocking, and grim want stands grinning at you, look above them and beyond them into the domain of infinite Love, and declare that Love controls, that Love is all, and all that is not love is false and unreal, and these so-called evils vanish as the mists before the sun.

Now, mark you, I have told my students, everywhere, hundreds of times that you may be full of all these thoughts, but that you cannot receive any benefit from them unless you put what you know into practice. You have simply got to practice what you know. When you are attacked by any evil, it matters not in what form it comes, you must not lie down and surrender. Then is the time to show your manhood or

your womanhood, and stand up and call on Divine Love for victory.

I remember one time that I had just finished the writing of an article for my magazine. It was perhaps two o'clock at night; I had been in Science but a short time; I had not gotten so far that I had quit smoking. Thought I, I will smoke my cigar and go to bed. I lit a cigar and commenced to smoke, and it seemed as though a strong left hand took me by the throat, and the right hand by the heart. It seemed as though my very life was going to be squeezed out of me. I just rolled out of the chair on my knees and asked God Almighty to annihilate that devil and drive it from the house, and it was gone as quick as a snap.

I had two of those manifestations in my early history in Science, and I wondered if anybody else ever had similar experiences. Four years ago I received a letter from a gentleman in Australia that had left England in his early married life. He described his condition as being just the same as though somebody choked him on the throat and on the heart precisely as I had had the experience. He had left England hoping to get rid of it by going to Australia, but it followed him and kept him a wreck and filled with fear and misery. I commenced to treat along the line that I knew would destroy it, sent him the book Christology and told him to take the Vibrating Treatment, and I received by return mail the gratifying intelligence that harmony had been restored.

Once there were several of us Washingtonians stopping at a watering place on the coast of Maine, and a lady came into our room one night crying. She was being nearly suffocated to death.

It seemed as though somebody had her by the throat and heart, and was choking the life out of her.

These symptoms of evil, in whatever form they come, can be destroyed by Divine Love. It is that which makes you free. It is that which drives out all fear. Love, we are told, casteth out all fear, and that is true. If you are living in touch, in tune with infinite Love, you are master and you fear not. You do not fear disease; you do not fear trouble; you do not fear sorrow, or any of the so-called ills of life. You ride upon the storm, and you are a master; and the more completely you become saturated with this great infinite thought, the mightier worker you are in the domain of God Almighty Truth.

This Love is triumph, and the world is growing fuller and fuller of it. I believe to-day that there are but few intelligent families in Washington or any other large city that have not heard of this word **Christian Science, Mental Healing**, or some one of the various names by which it is known. You would have thought that a man who was as broad a reader as I had been would have known something of everything that was current as late as twelve years ago. But about that date was the first I ever heard the word, or knew anything about it. I had no more belief in Christian Science than if such a thing had not existed until after I investigated and found it to be true. So when you find your fellow hanging back and disbelieving, look at your own experience and see how unbelieving you were yourself, and then cast the mantle of charity over him, and affirm that God will give him the Truth, and the Truth by and by will make him free.

Remember Love is the conqueror;

Love is the power which creates; Love is the power which sends this Truth throughout all the world; Love is the power which will destroy all fear; destroy all prejudices and bring the world out bright and happy, strong and radiant; and we shall learn war no more; peace alone will reign, and Love will be the crown, the all in all.

Now that is our religion; that is the power by which we work. It is the application of the principle of Divine Love, a love that takes the God of the universe into your own heart; a love that can reach out and see your brother and see in him yourself, and see a desire to do to him just as you would do to your own self; and when you get strong enough and brave enough to dare

to do what you ought to do you can drag the mountains down if you so desire. I tell you that a heart that is so surcharged with love in its unbounded and unstinted form, is simply invincible, and is master, and can control not only one thing, but all the affairs of life; and those who possess it instead of being the creatures of circumstance, kicked here and there by so-called adversity, can ride the storm, dictate terms to their enemies and annihilate all beneath their feet through the application of Divine Love. That is its ultimate crowning glory. The whole family of man will be blessed, and each and every one of us will live in this kingdom of beauty and of good, and all will rejoice in the victories and triumphs of Divine Love.

Impossible Without the Spiritual

"Without the spiritual, observe,
The natural's impossible, no form,
No motion; without sensuous, spiritual
Is inappreciable, no beauty or power;
And in this twofold sphere, the twofold
man

(For still the artist is intensely a man)
Holds firmly by the natural to reach
The spiritual beyond it, fixes still
The type with mortal vision to pierce
through
With eyes immortal to the antetype
Some call the ideal, better called the
real;
And certain to be called so presently
When things shall have their names."

* * * * *

"Every natural flower which grows on
earth

Implies a flower upon the spiritual side,
Substantial, archetypal, all aglow
With blossoming causes, not so far
away,

But we whose spirit sense is somewhat
cleared

May catch at something of the bloom
and breath,

Too vaguely apprehended, though, in-
deed,

Still apprehended, consciously or not,
And still transferred to picture, music,
verse,

For thrilling audient and beholding
souls."

—Aurora Leigh, Mrs. Browning.

New Thought Calendar for the Month

SAM WILKESON WISTROM, in Power

1. There hath no temptation taken you but such as is common to man: but God * * * will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

2. The very circumstances in your life that seem torturing, heart-breaking evils will turn to joy before your eyes, if you will steadfastly refuse to see anything but God in them.

3. As self dies within us, we grow conscious of a peace that fills the heart, and clears our eyes, to see the glory of the distant hills.

4. If your spirits are low, do something; if you have been doing something, do something different.

5. The will to do well is the next thing to having the power.

6. It is written of the Son of Mary, that, having loved His own which were in this world, He loved them unto the end.

7. That man is healthy who knows how to use his mind and body so well as to labor nearly every day at an occupation that brings satisfaction.

8. That thou art happy, owe to God; that thou continuest such, owe to thyself.

9. As thinking is enlightened by Truth, our vision of things grows clearer, and our judgments are more true.

10. Since there is such abundant evidence that the world is not reformed by the old methods, it is wise to consider

new methods, even the Christ method of love and non-resistance.

11. Let us not forget that the newness of eternal life is taught in the Bible. It is there because it is true, not true because it is there.

12. When you eat, declare that your food is pure Divine Substance, and that it nourishes and renews your body, and makes it appear what it really is, spiritual and holy.

13. The continual effort to raise himself above himself, to work a pitch above his last height, betrays itself in man's relations.

14. The purpose of the silence is to unite the world of things with the world of spirit, and thus give the fairest life in all the world to body, mind and soul.

15. If your eye is on the Eternal, your intellect will grow and your opinions and actions will have a beauty which no learning or combined advantages of other men can rival.

16. Earnest Crosby was at one time a judge at Cairo. He said that one day it dawned on him that he ought to stop judging men and begin to loving them.

17. Unbounded courage and compassion joined proclaim him good and great, and make the hero and the man complete.

18. One reason why women were forbidden to preach the gospel is, they would persuade without argument, and reprove without giving offense.

19. If Jesus of Nazareth demonstrated the power of God and healed

the weak in understanding, I also can do the same.

20. The storms of life do not terrify me, because I know there is but One Power governing and controlling all nature.

21. Never severed from my heart, never parted from my side, still as in that later dawn, in Thy bosom I abide.

22. We should look upon difficulties as opportunities through which to demonstrate to others the great truth that nothing is impossible when God is with us.

23. The feeblest sense is trusted most; the child feels God a moment, ichors o'er the place, plays on, and grows to be a man like us.

24. Bless what you are doing right now by doing it to the best of your ability. When it is time and right for you to do something else the way will be opened for you.

25. There are no limitations to those who live in the limitless, fathomless breadth and depth of Universal Spirit.

26. The only plan steadily confronting the finite is to become attuned to and one with the Infinite.

27. I advise you to go into the silence and sit down and get acquainted with yourself, and find out what wonderful powers you have of which you never dreamed.

28. Open your eyes, look, see why this is. How good it is that it should be just this way.

29. When we become as scrupulous about our words as we are about our clothes we shall become a superior race.

30. The wisdom that cometh from above is first pure, then peaceable.

31. No soul that aspires can ever fail to rise; no heart that loves can ever be abandoned.

This One Thing I Do

STEADFASTNESS, steadiness of mind, is necessary to anyone who would achieve success in any field, but this is especially true of those who follow the Spirit. One who is steadfast is not drifted about by every wind of doctrine, but is established in the Truth. Many think they are established in the Truth because they believe some creed, and can quote Scripture to back it up. These are apt to be thrown off their foundation, because it is not sure. The only real foundation is understanding of Truth. We must understand Truth as we understand mathematics, and those who have this un-

derstanding cannot waver. There is only one Truth, and when we know that Truth, we are steadfast.

Belief in good and evil makes one unsteady and wavering; understanding of the Truth that there is no reality in evil, centers the mind in the good, and harmony in mind, body and affairs follows. So, we may become steadfast by denying all materiality and imperfection, and seeing only the perfection of Christ. Unsteady nerves come from an unsteady mind, and an unsteady mind comes from beholding evil.

Faith is an essential in the establish-

ment of a firm, unwavering mind. First, we understand Truth, and then we lay hold of it, and make it ours by faith. No one will be an overcomer until he has that understanding and that living faith which will make him steadfast. One who is steadfast will not attempt any short cuts to the demonstration of Truth. He loves Truth for its own sake, and not merely as a means of bringing to him the fulfillment of his desires; so he rejoices in the Truth, and waits patiently for its outward manifestation in his affairs.

There is a great effort on the part of metaphysicians to control thought. This power to control thought comes from steadfastness. "This one thing I do; forgetting the things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus." Everyone must come to the place where he can say with Paul, "This one thing I do." "Forgetting the things which are behind" is one of the secrets of acquiring steadfastness. Looking back or looking forward scatters the thought-force, and makes concentration and demonstra-

tion very difficult. Understanding of the Omnipresent Good, and faith in it, will center the mind in the present and free it from the tendency to look to the past or the future.

People who are very sincere and conscientious sometimes fear that they are wavering when they are merely having their faith tested and proved. In the outer realm of consciousness there may be a feeling of unsteadiness, but if there is even a small faith, there will be a center where quietness and assurance will reign, and the conscious mind will come to realize it. So there is no cause for discouragement when the mind is disturbed, if one will quietly rest in the place of stillness within and patiently wait until the Spirit of faith and steadfastness does its perfect work. In the boldness and assurance of faith, speak your Word of Truth, even though appearance may contradict it. Do not contend with the conditions you wish to overcome. This makes them seem real. See only the Truth. Truth manifest is your good.—*The Signs That Follow.*

The new phase of life is non-resistance; not taking arms against a sea of troubles, but lifting our thoughts with clearer perception. Everything is co-operating with us. We have failed to meet it, but the universe is forcing us to co-operate. As soon as we can say, "There is no separation, all is unity; no evil, all is good," we shall abolish trouble.—*Nona L. Brooks.*

"You are as you think; your thoughts are as your impressions; and your impressions come either from your environment or from your own superior ideas. What you are to be, and what your fate is to be will therefore depend upon whether you think what is suggested by your surroundings, or think what you are inspired to think by the greatness that is within."

Expounds "New Thought"

DECLARING that the fundamental principles of New Thought should be accepted and lived up to by every good Christian, Rev. George A. Warner, rector (Episcopal) of Holy Cross Church, Plainfield, N. J., upheld beliefs of the "new" sect in his sermon yesterday morning. "These followers of New Thought," said the speaker, "serve by the rehearsal of their beliefs to stimulate us in faith, and their claims on this point are sound and founded upon Bible teaching."

As reported by the Daily Press of that city, the rector said, "In these days of advanced thought and great scientific achievements, Christians are often puzzled over 'new' interpretations of the long-accepted Christian philosophy of life. 'New' religions and beliefs have sprung up in this generation—Christian Science, New Thought and the Emmanuel Movement. We should not shun these believers as fanatics because of the beliefs they hold. Their religion is Christianity, only it has, perhaps, a freer interpretation of the Bible than we have been taught to accept. We should meet the questions face to face—not dodge them, and we should give them consideration and deep thought.

"These New Thought believers claim that a man is just what he makes himself. And so he is. If we believe that we can be successful, or healthy, or particularly valuable in some field of work, why this faith will enable us to live up to our beliefs. Why it's the same truth that we read in the New Testament over and over again. Jesus Christ himself advocated just this strong faith as a means for accomplishing any object. 'Dost thou be-

lieve?' He asked, in miracles of healing. And we read the answer: 'Lord, I believe.' And when the cure was completed, we read Christ's words, 'Go, thy faith hath cured thee.' This New Thought truth, then, is Christ's own teaching, and as such ought to be accepted by us. It has its practical, everyday value in our lives, but it has remained for New Thought believers to set it before us. The man or the woman who suffers from insomnia, for instance, suffers needlessly, for the sleeplessness is due to worry and nervous strain brought on by lack of faith. This same lack of faith causes some of us lots of suffering in other illness, real or fancied.

"People say to me: 'I don't like to go to these lectures on new religious movements, or read of the tenets of their followers, because I am afraid they will take away some of the props of my religion.' True Christianity is not strengthened by any 'props.' It is a religion of a thinker, and varies slightly according to the interpretations of the individual. We frequently read in the newspapers and magazines today of New Thought, Christian Science and the Emmanuel Movement, and the exponents of these sects base their religion on the Bible. We must not shut out a thoughtful investigation of their principles.

"There are many disciples of New Thought today, and the thinking Christian must see that the religion is not fanatical by considering its followers. They are in every instance cheerful and healthy people, and theirs is a religion of faith. We must judge by results."

The Religion of Common Sense

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

OUR Savior gave us a rule by which we could judge things. By the fruit you shall know, for a good tree brings forth good fruit and a bad tree cannot. We have had enough religion since we have known of the world's history to judge something of the fruits, and thereby to say whether it is good or whether it is bad.

To judge anything according to the rule of common sense would mean that we would judge it by the truth. Common sense is a synonym for the truth. Therefore, all religion should be judged by the fruits that it throws out. There is no need for us to be mysterious in order to understand religion. There is no need to send a young man to college, bright, vivacious, sparkling with life and love, and bring him back five or six years hence a long-faced hypocrite. The fruit of that kind of teaching is not good.

If a religion is worth anything, and has any common sense to it it should make you happy. Take these devoted men who go into the cloisters, and women as well, who immolate themselves and withdraw from the sight of mankind for years, and often for their lives. There is no rule of common sense by which we could judge the fruit of that tree to be good.

Take the Brahmin, who holds his arm up until it withers and becomes stiff, and thereafter throughout his en-

tire life is not able to put his arm down—this being done in the name of religion; this immolation of his body. There is no common sense in that.

I tell you that the only religion that is worth anything is the religion that gets down to the common things of life and makes things practical. Is there anything practical in teaching this damnation doctrine that God Almighty is the Judge, sitting upon a throne, judging the quick and the dead, casting some into hell and some into Heaven, some to suffer, and the others to be eternally happy? Is there any common sense in saying that infinite wisdom went through the Garden of Eden, crying out "Adam, where art thou?" Infinite wisdom! Wisdom that knows all, yelling up Adam, who was hidden behind the brush! Either it was not infinite wisdom that was doing it, or infinite wisdom was "talking through his hat,"—as we would term it. There is no common sense in any such story or belief.

Take the world's history and what do we find? We find religion buried in superstition and made eternally the vehicle of oppression and the hand-maiden of ignorance and superstition. Religion has always been made a system by which the world's people have been ground under foot. Hundreds and thousands and millions of people

are living upon the earth to-day who are suffering from this kind of slavery. We, in this boasted land of liberty, in this day of advanced civilization, are surrounded by the great body of our people who are bound down by anything else than a religion of common sense. I can remember the anathemas that were sent out against Tom Paine because of his book *The Age of Reason*. He was worse than the Devil, if there was any difference between them, simply because he said that the doctrines of religion should be governed according to reason, according to common sense.

Take such men as Bob Ingersoll, with their great, giant intellects; they have gone astray. They cannot believe that story of incomprehensibles, but they do not go far enough to see there is the truth. The trouble with Ingersoll's doctrine is that he tore down and did not substitute anything for it. Many of his criticisms were just and true, but his idea of religion was entirely false, because he was not governed by common sense.

In all the ages we find here and there a man developing his ignorance. Nebuchadnezzar made everybody bow down to a golden image. The children of Israel when they thought they had lost Moses, made a golden calf, and bowed down to that. And, when the religion of Jesus Christ was established as the religion of the Byzantine empire, the churches were filled with images in order to bring the people on, so that it would not be such a break-off. It was all images before, and they continued them. That is why we have images in the older churches to-day. They are all void of common sense; nothing to them.

A religion that has not the power to make you happy; that has not the power to shorten your face; that has not the power to make you smile; that has not the power to make you successful, is a religion that is worthless and is devoid of common sense.

I do not know that the machine religion of this age is any worse than it has been. It is the same link out of the same chain, but it is devoid of common sense. The ministry of to-day, when they appear before the world, what do they do? The majority of them are long-faced; they have a holier-than-thou expression on them. I used to practice law, and had what was termed a general practice, and I have seen the long face pulled off so many of those fellows that there was a time I did not have very much respect for any of them. But I have learned to be more charitable. Now I am willing to concede that they are mostly honest, but mostly misguided. I do not think perhaps this lecture will be very popular among them, because the world likes to be humbugged. They say there is a fool born every second. There are ample opportunities for them all to be fooled with this nonsense.

Jesus Christ struck the keynote every time, if you will get right down to what He said. "You shall know the truth and the truth shall set you free." The lawyers and the priests and the theologians and the philosophers gave him a wide berth. They would have nothing to do with him. He was here teaching the doctrine of common sense, something that had a tendency to uplift the world. Where, I ask you, in the name of Truth, is there anything in the religion of to-

day that has a tendency to lift you up and make you free? As a counter-something to that I tell you that the statistics of the insane asylums throughout the United States will show you that there is a very large percentage in them because of the mystification and fear that have been thrown over them by so-called theology. We have cases not only in this country, but we have them in England and other places—people insane because of religion.

Here is the mighty gulf of destruction presented to their minds, surrounded as they are by this frail body, taught as they are by the false teachers that lead them. They know that if the letter of the law is carried out, and they are taught to believe that it is so, damnation is the only thing for them, and they catch it on this side.

The religion that makes you free is the religion that gives you the knowledge of who you are; that tells you that you are the child of Infinite Love; that Infinite Love covers you and protects you; that you live, move and have your being in it; and that no harm can come around you or about you, because you are protected in every conceivable way. The religion that makes you free is the religion that gives you the knowledge that God Almighty life in you is part and parcel of God Almighty life, and that you dwell in God and God in you. The life that is manifest throughout the entire universe is God manifest.

That is the religion that builds you up. The religion that makes you free is the religion that gives you the understanding that you have a dominion and a power, and that by the exercise of that power and dominion you can

conquer. It makes you a master and manumits you from slavery. That is the religion of common sense.

And yet the world prefer to be humbugged. They prefer beautiful rhetorical efforts, cruising along on the outside of hell, right along the outside, but just so they do not get into it. They seem to want to walk on slippery walks, with the fires beneath, and the anathemas of a wrathful God above them. Just so they fail to slip into the fire they are happy.

There is no common sense in such a religion. The common sense religion is a religion by which you can go to God, your Father, and ask Him, knowing that He is going to answer your prayer. The religion of common sense is the religion that makes you love that Father, and that makes you love His image and likeness, man; take him to your heart and go with him as your brother and do unto him as you would do unto yourself in similar circumstances. In other words, it tears down the barriers of hate; it destroys this contemptible long-faced hypocrisy, it annihilates this paid machine religion and brings out for you the natural product of God Almighty Truth; and the Truth leads you and blesses you and makes you free.

Oh, if the world only knew, as Jesus told His people when He went out to preach, when he sent them out to preach two by two and heal the sick, that the kingdom of God is come nigh unto you. That was the burden of their song; that was the burden of their appeal. The kingdom of God is come nigh unto you. Here is the kingdom of God, it is nigh unto you; if you will accept of it, you will walk in the pathway in which He has taught us

to go. If you will do as He has taught, all the fears of life will be destroyed; we no longer will be environed by the hobgoblins of the future. The kingdom of God is within you and you will come to the realization of that fact. You will no longer have fear of disease, because you will see through eternal and infinite Love and Life; and know that you are its image and likeness and cannot be diseased; all the inharmonies of life will be blotted out, and you will learn to live in Infinite Love and infinite trust, and God Almighty will lead in all things.

This, the religion of common sense here to-day, as we present it to you, is the simple story of Jesus Christ, which we were told is so simple that the wayfaring man, though a fool, might understand it. No logician is required to interpret it. All we have to do is to accept the simple story of Love; love God and love your fellow, and do your work on the square. That is the religion of common sense. It is as short as the writing upon a single page and need not be elaborated, and it is as broad as the fatherhood of God and the brotherhood of man. It takes us all in, and God Almighty sustains us when we thus come in contact with His Truth.

We know. It is no guesswork. We prove what we say by the works. Jesus Christ says "If you do not believe me believe me for the very

works' sake." The works prove now as they did in His day the truth of this religion of common sense. But this long-faced professional religion will not have it because it destroys their business. The Great-is-Diana-of-the-Ephesians cry went up once when the Apostles were teaching against this idolatrous worship. That Diana-of-the-Ephesians cry fills the churches, and it controls the world. It sustains the cliques, and the cliques control the people and make them their servants. That is what the religion of the world is. Those that do not believe it do not have to put that cap on. But all will agree who know anything of history. That is the result of the world's religions from the world's early dawn. That result is getting less; religion is becoming more refined, but it is not less deadly in its hatred. But the Truth, like the stone which Nebuchadnezzar saw in his dream, that was hewn without hands, is rolling on, and it will continue to roll on until it fills the whole earth. This great Truth is universal love, love to God and love to your fellow; that is the doctrine, that is the religion, and that is the teaching of Jesus Christ, and it will crumble all of this falsehood, all of these images, and by and by mankind will be manumitted, and we can all rejoice in a beautiful religion dominated by common sense.

Ideas go booming through the world louder than a cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots.—*W. M. Paxton.*

The whole course of things goes to teach us faith. We need only to obey. There is guidance for each of us, and by lowly listening we shall hear the right word.—*Emerson.*

THE MORNING GROUCH

How do you rise in the morning?
 Gloomy and sad and dour,
 Or glad for the rest that was given you
 And brave for the battle hour?
 Do you rise from your couch at day-
 break

With a smile for your loved ones true?
 Come, tell me, now, is a churlish frown
 The best that they get from you?

Do you rise in the morning merry,
 Or gloomy and cross and sad?
 Do you growl and snarl at your morning
 meal
 Because the coffee is bad?
 Don't do it, for life has troubles,
 Ah, many, and greater, too,
 For the simple things in the morning
 hours
 To bother a man like you.

Get up with a smile and whistle;
 Get up with a cheery word;
 For a morning grouch, when you think
 of it,
 My brother, is so absurd.
 Reserve your growls and your bitter
 words
 For the time when a real grief frets
 you;
 What chance have you in life's big affairs
 If a trifling thing upsets you?
 —*Detroit Free Press.*

In ourselves the sunshine dwells,
 In ourselves the music swells;
 Everywhere the heart awake
 Finds what music it can make;
 Everywhere the light and shade
 By the gazer's eye is made.

—*Sunshine Bulletin.*

I AM HERE TO AFFIRM

I am here to affirm, 'tis my Infinite right
 To do all the good that I may;
 To gather my sheaves, the fullest and
 best,
 And be happy every day.

I am here to affirm all nature is mine,
 To give me her richest of store;
 I inhale her perfume and drink from her
 stream;
 All her beauty is mine to adore.

I am here to affirm all heaven is mine,
 Her aid and assistance to lend;
 The Sun in her life giving splendor does
 shine;
 My joy with her beauty I'll blend.

I am here to enjoy, to affirm, to unfold,
 These God-given talents of mine;
 And thus I will garner the fullest and
 best,
 And so make my treasure divine.

—*Mary A. Wilcox.*

All of success lies in you. You need
 never ask any man's aid or counsel if you
 set all your own forces to work. As well
 ask another to walk for you as to help
 you to success. Depend upon yourself.—
Ella W. Wilcox, in Record-Herald.

"If anything disturbs you, it means
 that there is a weakness in yourself that
 you must find and overcome."

"Let us then be up and doing,
 With a heart for any fate;
 Still achieving, still pursuing,
 Learn to labor and to wait."

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RESERVE POWER

The runner who holds on with faith will get his "second wind;" and the one who still perseveres, making a dogged and determined demand on Nature for more power will get his third and fourth wind; the limit to the powers of man has never been found. No matter who you are, or what your present physical condition, there is an enormous amount of power in you which has never been drawn upon at all. You can get your "second wind" if you will; or your third, or

fourth. You are not "exhausted," or "worn out," or "broken down" or "old" except in your thoughts of yourself. The runner who admits that he is "exhausted" will never get his second wind; but if he asserts that he is still good for several miles, and keeps right on running, nature honors his draft, and the power comes to him.

Declare that you are young, strong, and powerful as ever; live in the faith and FEELING that you have unlimited power. Live in the mental consciousness of power, and never, for an instant, admit the thought of weakness. Keep your grip, and run right along; nature will honor your draft; you will get your second wind and be delighted to find that you are stronger than ever.—*Exchange.*

THE OLD, OLD STORY

'Tis a wonderful, beautiful story,
Tho' old, yet will always be new:
Of our Father, whose love never faileth.
For those who will ever prove true.

'Tis a wonderful beautiful promise
He gave us to live by each day.
The Lord will provide (if we trust Him).
And, "LO" I am with you alway.

'Tis a wonderful, beautiful silence
When we enter the Temple's great
doors,
And listen to the voice of the Master,
Obey, and all things are yours.

'Tis a wonderful, beautiful journey.
To walk with the Angels of Light:
The pathway illumined with gladness.
No shadow, no darkness, no night.
'Tis the wonderful, wonderful Spirit
Who dwells with the children of men,
To comfort and rescue from trouble—
Says this story again and again.

Unchain the Truth

The editor of the NEWS LETTER at the time of the issue of this paper will be at Popham Beach, Maine, and the lecture course of the Maine Chautauqua will commence on the evening of July 6, and continue thereafter five evenings each week during the month of July.

I feel that I desire to give this course of free lectures as a donation to God and the advancement of the Truth.

I hope to see a large class in attendance at the commencement of the lectures, and want as many as can to stay the entire course, as that is much the best way to obtain perfect results.

Lovingly yours,

Oliver E. Sabie

Bishop.

What's the Good of Your Religion

What's the good of your religion, if it cannot make you smile,
What's the good of being pious, if you're gloomy all the while,
What's the good of a religion that will never help you be
A joyous, happy creature, full of love and sympathy?

What's the good of your profession as a follower of the Lord,
If you're not made sweeter, better and your life with His accord,
What's the good your being a Christian, if no one is helped thereby,
Just as well be born a heathen and a heathen live and die.

—June Reed.

It is good to think well;
It is divine to act well.



How Topsy Mothered Her Neighbor's Kittens

SOPSY had no babies of her own. Tarlequin, her next-door neighbor, had two soft, cuddly ones. Topsy was lonely. Her tail grew big and bushy, and her eyes grew dark and bright as she trotted off toward the woodshed, where, in a barrel of nice-smelling shavings, her neighbor had set up housekeeping.

Tarlequin was not at home that morning. Topsy did not stop to knock, but gave a big spring and landed right in the middle of the babies' bed. Then she took one of the babies right in her mouth by the loose skin at the back of its neck, jumped out of the barrel and ran home as fast as she could. She laid the stolen kitten softly down on her own bed, and began to wash it all over with her funny rough tongue.

Soon the kitten began to cry, for it was hungry and missed its own mother. Alice heard the strange sound and ran to find out what it could be.

When Topsy saw her little mistress, she

curled herself up all around the stolen baby and began to growl and hiss, something she had never done to Alice before.

"Oh, mamma, do come and see what Topsy has found!"

"Well, well," said mamma. "It is one of the Tarlequin babies. Where did she get it?"

"Why are Topsy's eyes so shiny and why does she growl at me, mamma? I am afraid to touch her," said Alice.

"She thinks that you are going to take the kitten away, little daughter; but it will never do to let her keep it. Tarlequin will miss it, and, besides, we have no way of feeding it."

Alice's mother began to talk softly to Topsy. After awhile she put her hand out and gently stroked the cat. Very soon Topsy allowed mamma to take both herself and the little kitten up in her arms. Then mamma carried them back to Tarlequin's barrel in the neighbor's woodshed.

Tarlequin was at home this time. She

seemed very glad to see her lost baby back again and called: "Meow! meow! meow!"

Mamma stroked Tarlequin, saying, "Nice kitty! nice kitty!" Then she put Topsy right down in the nest beside Tarlequin and stroked her. Soon the two cats were purring softly and licking each other and the two kittens by turns.

That was the last time that Topsy was ever lonely, for she lived in Tarlequin's barrel after that, and helped bring up Tarlequin's babies, and she took just as good care of them as their own mother

did. She cuddled them close when they were cold; and licked their coats until they were smooth and shiny, and she let them tumble and scramble all over her, nip at her ears and play with her tail as much as they liked.

"Isn't Tarlequin good, mamma, said Alice, " to let poor Topsy help bring up her babies?"

"Yes, indeed, said mamma, "and I wonder if there was ever a family of kittens before that had two mothers at the same time!"—*Jane L. Hoxie, in "A Kindergarten Story Book."*

THE LITTLE BOY'S PRAYER

Dear God, I need you awful bad;
I don't know what to do;
My papa's cross, my mamma's sick;
I hain't no fren' but You.
Them keerless angels went an' brung,
'Stid of the boy I ast,
A weenchy, teenchy baby girl,
I don't see how they dast.

Say, God, I wish't You'd take her back,
She's jest as good as new;
Won't no one know she's secon'-hand,
But 'ceptin' me an' You;
An' pick a boy, dear God, Yourself,
The nicest in yer fold;
But please don't choose him quite so
young,
I'd like him five years old.

If a man lives entirely on the physical plane, he can never be permanently satisfied, because the other sides of him are inactive. Though he devour the finest dinners, the *best* part of him remains *unfed*.—*Carlyle*.

JESUS AND THE LITTLE CHILD

In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me; but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.—*Matt. 18.*

Do the truth you know, and you shall learn the truth you need to know—*MacDonald*.

All the Rules of Punctuation in Verse

JOHN FAIR In "New Life Magazine"

All points: (, ; : . ? ! - — () " " ') you see.

All very important you will agree,
Full to the brim with meaning;

Eleven points: (, ; : . ? ! - — " " ')
you see.

One little point with a curve a trailing
Tells you not long to pause when in-
haling,

And holds up your voice never failing.

This little point, the comma (,) you
see.

When a longer pause is your pleasure,
Then trail your words and take the meas-
ure;

Then speed you on, to seek new treas-
ure,

This little point, semi-colon (;) you
see.

If out of breath you chance to be,
And two little dots you chance to meet;
Then pause, these tiny dots to greet,

These little dots, the colon (:) you
see.

One little point both round and small,
But where it stands the voice must fall;
That is, at the close of each sentence, all.

This little dot, the period (.) you see.

This little ear-shaped point implies,
Keep up the voice and await replies;
And to gather information tries,

The interrogation point: (?) you see.

This little point, called an exclamation,
Presents itself to your observation;
And leaves the voice at an elevation,

The exclamation point: (!) you see.

A hyphen, tho very short I be,
I am freely used, you all agree;
To join the parts of a combination,

This little hyphen mark: (-) you see.

I am a dash, both long and small,
I tell of sudden change for one and all:
This I do complete, and here I am so
neat,

This punctuation mark: (—) you see.

Two little curves for the reader are we.
Used to "say": (read low) an expla-
nation;

If dropped, does not hurt the exhorta-
tion,

The convex and concave curves: ()
you see.

A set of quotation marks are we,
Used to borrow words of another we be.
And we happily denote it, you all agree.

These little marks: (" ") you see.

An important point, the apostrophe.
I be,

Used to denote possession or owner-
ship of thee.

I am tiny, but I tell how much you
own,

Whether small or full grown: (')
you see.

Eleven little points, "be sure to
heed us,"

And carefully study, write and read
us,—

We are sure, you will never cease to
need us,

All the points: (, ; : . ? ! - — () " " ')
are we.

DOROTHY'S MUSTN'TS

ELLA WHEELER WILCOX.

I'm sick of "mustn'ts," said Dorothy D.;
 Sick of "mustn'ts" as I can be.
 From early morn till the close of day,
 I hear a "mustn't" and never a "may."
 It's—"You mustn't lie there like a sleepy
 head;"
 And "You mustn't sit up when it's time
 for bed;"
 "You mustn't cry when I comb your
 curls;"
 "You mustn't play with those noisy
 girls;"
 "You mustn't be silent when spoken to;"
 "You mustn't chatter as parrots do;"
 "You mustn't be pert and you mustn't be
 proud;"
 "You mustn't giggle or laugh aloud;"
 "You mustn't rumple your nice, clean
 dress;"
 "You mustn't nod in place of yes."
 So all day long the "mustn't" go,
 Till I dream at night of an endless row
 Of goblin "mustn't" with great, big eyes,
 That stare at me in shocked surprise.
 Oh, I hope I shall live to see the day
 When some one will say to me, "Dear,
 you may."
 For I'm sick of "mustn'ts," said Dorothy D.;
 Sick of "musn'ts" as I can be.

—Southern Presbyterian.

COUNT YOUR BLESSINGS

When upon life's billows you are tem-
 pest-tossed;
 When you are discouraged, thinking all
 is lost,
 Count your blessings, name them one by
 one;
 Count your blessings, see what God hath
 done.

TO LIVE FOR

"I live to greet that season
 By gifted men foretold,
 When men shall live by reason
 And not alone by gold;
 When, man to man united
 And every wrong thing righted,
 This whole world shall be lighted,
 As Eden was of old.
 I live for every cause that lacks assist-
 ance,
 For every wrong that needs resistance,
 For the future in the distance
 And the good that I can do."

The Spirit of God in each of us presses for acknowledgement, for manifestation. If we make a conscious effort to let the Spirit operate through us we find it leading in ways of pleasantness and paths of peace. The commonest obstruction of the Spirit is an urgent feeling that we must do all the directing, that we must operate it instead of letting it operate us. So it is sometimes hard to relax; it is also a quite usual thing that this tendency to govern everything is deeply hidden in the subconscious and we are not awake to the cause of the delay in our unfoldment. Sometimes there is a subtle pride that secretly glories in its own resistance.

It is not necessary to labor for the attainment of righteousness; in fact, laboring prevents the demonstration. Expand the being in a glad acknowledgment of the immanent Good. Adopt God into your thinking as you have taken in the fact of air, food and sunshine.

"Love the Lord, thy God, with all thy heart and with all thy soul, and with all thy mind," and love thy neighbor as thyself.

Obstacles

HERBERT J. SMITH

AN OBSTACLE is generally defined as "something in the way." What "the way" may be is dependent upon the direction one's face may be turned, or towards what end the will is directed.

Things or events are in themselves neutral, they are not obstacles until they become so by the action of the individual.

For illustration: Imagine yourself in a fresh, unbroken country. It is made up of the elements natural to it. There are the majestic mountains towering up and commanding the surrounding lands; on their slopes lie extensive forests, and down the valleys between, broad streams wind their way to the ocean. These are perfectly natural. But the pioneer comes along. He wishes to extend the benefits of civilization. To accomplish his object he sees that means of communication between country and country must be established, telegraph laid down and railway constructed. The mountains, forests and streams are obstacles in his way, and if he intends to carry out his plans these obstacles will have to be met, dealt with and overcome.

What made the obstacles? Were not the conditions the pioneer encountered quite natural to the place he came to? Nothing wrong about them. The pioneer himself is a perfectly natural being in the world; he did not make the obstacles. His desire to increase the comfort and happiness of his fellows was quite good, but, *in the carrying out this desire natural conditions became obstacles.* Not until that desire entered his mind did the ob-

stacles arise, and not until he did the practical work would they be overcome.

As without, so within. I think it can be said with truth that every one meets with obstacles; he certainly will if he has any will at all.

We are all in the way of life and we progress by steps of experience. Every experience we have during the day is a step taken on that road. If we desire to reach some particular goal; if our will is to attain a certain end, we are sure to meet with obstacles, there will be something in the way. It is the perfectly natural course of events and is the same for everyone.

There are no obstacles until one has an object.

To a great extent the end desired determines the *kind* of obstacles to be met and overcome. One person desiring to be successful in a certain line of business will meet with the obstacles peculiar to it. Another wishing to be at the head of his profession meets with difficulties which can only be overcome by serious study and constant practice. Another, whose aim it is to make known particulars concerning some remote unexplored region, meets with obstacles in the shape perhaps of suspicious and unfriendly tribes, which are overcome by the exercise of tact and courage. Another, desiring self-conquest, meets with obstacles arising from his own natural tendency and from common custom which call for rigid discipline and the exercise of the best of his determination before it is accomplished.

As each individual has, to some extent, a different aim in view, and as the aim determines the kind of difficulties to be encountered, the obstacles of one will not be the obstacles of another, each will have his own peculiar difficulties to face. This is the reason why one person does not fully appreciate the difficulties in which another finds himself placed, and unless he can put himself into the position of the other, see clearly the end which the other is working for, he will not be able to give the help needed in overcoming the difficulties of the way. It follows also from this that those having a similar aim will understand each other better, and will be able to assist one another on the journey.

The way of life lies through existence and it is the common road on which we all travel. Existence is made up of a series of experiences. These are perfectly natural. If we live we must experience, this is the natural course of the human soul. *What* we experience is determined by two causes, natural tendency and volitional aim; it is not deliberately placed before us by some superior being who sees that such particular experience would be good for us.

It is the destiny of every human soul to make manifest all that is good and beautiful, all that is noble and right and true — that and no less. For the accomplishment of this destiny he is endowed with the necessary capacity and power, and it is a law that power to do a thing increases as it is exercised.

Each one can say, as Napoleon said, "God has given me the power and the will to overcome all obstacles." But what is the use of this power unless it is exercised? The only proof that we possess it is seen in its exercise. It appears to be a law of growth, paradoxical as it may

seem in statement, that we cannot consciously possess a power until we have used it.

Further; the power would never be used were there no obstacles to occasion its use, and, as power increases with exercise, these obstacles are necessary for any increase in power.

The strongest character is that which meets and overcomes the most and greatest obstacles.

A man is not made by luxury and dancing, but by the steady application of inherent capacity to outward conditions.

Because of what you are by nature you have the power to accomplish anything you set your mind to. What is wanted is, first, determination, then, time. If you have time you can do anything which lies within the range of human possibility.

As Archimedes said in effect, "Give me a point on which to rest my lever and I will lift the universe," so I can say, "Give me but time and I will make a man." This making involves the development to actuality of *every* inherent capacity. He who recognizes this and sets about the work will meet with the natural conditions which act as obstacles when he begins to go forward in that direction.

If one desires to become a teacher he immediately encounters the difficulties which arise out of his own natural ignorance, but, because of inherent capacity and the desire to attain, these obstacles can be overcome. So also on other lines; the healer in man, as well as the teacher, awaits manifestation, and before this can take place the necessary wisdom must be worked for, the purification accomplished.

This is a work of time, that is, it is a work *in* time, and the time taken is in inverse ratio to the *applied* determination.

Obstacles are never overcome by shirking them, or putting them off, but invaria

bly by facing them up and dealing with them in the best way we know how, a little at a time. The big obstacles are made up of little ones. A bundle of sticks refuses to be broken at once, though a man exert his whole strength upon it, but taken stick by stick, it can be done quite easily. So with the greatest obstacles; although too much to be overcome by any single effort, they will yield at length to steady, persistent endeavor.

Nothing can be accomplished without determination and perseverance.

The strong character is never developed miraculously, never by spasmodic effort alone; he stands at length in process of time the embodiment of steady, persevering growth. He is the one who has power—so has everyone—but he *knows* that he has it because he can prove it.

The greatest obstacles are those met not in the outer life but in the private con-

sciousness within. When one has seen the possible ideal of human accomplishment and set himself to its attainment there comes invariably a condition of depression; perhaps progress is slow, or fate unkind. It is consequent upon the inner antagonism of the new and the old. This is a difficult obstacle to overcome. It is an obstacle and a very persistent one, but it *can* be met and conquered by steadily affirming that Good is over all, working in and through all, and chiefly is it working in the enlightened endeavor of the man with the steadfast purpose. Nothing can for long withstand his will; to him conditions bend and difficulties bow.

The steadfast purpose can *best* be formed and held when knowledge of the nature of human life and destiny is understood. This can be learned and proved. for everyone is to this end so endowed and equipped by God and nature.—*Unity.*

Will

S. E. KISER

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear,
I will waste no moment whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread,
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine—
I will cease to preach your duty and be more concerned with mine.

—*From the Chancellor.*

The Quest of Happiness

URIEL BUCHANAN

HE soul of the lily lies sleeping at the core of the bulb. The deep soil presses heavily around it. Worms are its neighbors and companions. Grubs and larvae fight for the solid plant flesh that ensheaths it. Mysterious thrills are felt by the soul of the sleeping flower, and its dreams are of heaven, where it shall be clad in beauty, kissed by the sunbeams, caressed by balmy winds and loved by the butterflies. Lured by these visions of bliss it breaks through the huge weight of earth; it springs up from below the ground and puts forth swaying stem and trembling leaves. It thrusts its roots down and draws up the sap for drink. It thrusts the stalk up and absorbs the sunbeams for hue and color. It turns the minerals into food for the stalk. Through the chemistry of the leaves, it feeds on the gases of the air, and works them into glowing texture. It blossoms into perfect life, a faultless white flower ravishingly perfumed. It reaches the crown of its being and fulfills the purpose of its existence, all without haste and tumult and worry.

"Come up! Come up!" the sunbeams signal.

"Come up!" echo the rain and murmuring winds. "Here is life, here is joy. Come out into the open and be bathed with the light."

The lily awakens to the beauty which envelops it. The falling dews fill it with refreshing nectars. It receives the overflowing wealth of life and light and sweetness that pours upon it. The finer

elements play upon it to mold its stalk and petals and distil fragrance and beauty into its gossamer pores and veins.

And if a flower that tranquilly works with the equipment nature has given it, can achieve its mission of beauty, man is endowed with attributes that enable him to achieve happiness and peace. The test of the flower is beauty and fragrance, the test of the bird is that it soars and sings, and the test of man is radiant joy, reposeful power and victory over life's troubles. The soul of man should unfold like the lily. If we aspire earnestly to reach up and attain, divine power will flow into the heart and mind with spiritual life and wisdom and beauty. We need only become receptive to be filled with light and power. We are encompassed by all that can make us beautiful, by all that can make us strong. We are channels for divine forces, for the steady strength that upwells from limitless power. If we stand still in our places, like the lilies, and open our eyes and all our senses, the light of truth will illumine every difficult problem and we shall live in peace and abundance. So living, harmonized with the cosmic forces, the friction of the struggle will vanish and we will enter the way of joy. Not cherishing ambition, opportunities will come for true advancement. Without hurry, without effort, we will achieve success. Without striving to conquer, we will subdue men's hearts. We will be freed from the inward unrest and reach out with

hopeful aspiration toward the peaceful reality and divine beauty of the unselfish life. We will overflow with positive power and be sustained by limitless creative energies.

The man who is dominated by pride, avarice, vanity and self-will, craving the wines of luxury and pleasure and ever seeking his own personal happiness regardless of others, enters that path which leads to the dark states of anguish and despair. He who desires to improve and become wise and good, will guard himself against self-seeking. He will be ready to sacrifice, to renounce to the uttermost, in order to gain wisdom and perceive truth in its beauty. The man who without expectation of reward, does good from motives of pure compassion and genuine charity, will attain to a higher state of moral and spiritual development than one who is in bondage to self and its illusive enjoyments. One enslaved by self cannot realize the inward harmony and the perfect justice. We do not understand the love that is selfless because we are chained in the dark prison of illusory desires. By giving up vanity, hatred, limited conceptions and all the illusions of error, we may enter the path of peace and find the spiritual reality.

A man develops power, stability and influence only by checking his impulses and selfish inclinations. When man awakens to the higher states of intelligence and consciousness and begins to build upon principles of truth and justice, his word and work endure. Spiritual power is acquired by inward illumination and the realization of divine principles. He who has gained perfect control of interior forces can retain an unbroken calm and confidence amid all duties and distractions. He possesses pa-

tience, purity and deep charity of heart. This tranquil state of mind may be realized by drawing nearer to the divine reality and turning our thoughts toward the divine source where satisfaction alone is to be found. The strongest chains of fate and circumstance by which men are bound are self-forged. Men can only escape the inward unrest and the binding chains of perishable interests by unremitting endeavor in self-discipline and by rising to that height of pure vision where love, goodness and justice are seen to be universal and all-conquering.

The instinct for happiness is as deeply embedded in man's nature as the instinct of life. Joy should move like an advancing flood over the earth. Happiness and tranquillity should be possible for all. Inward peace accompanies all right conduct; restlessness follows all wrongdoing. Every act in accord with divine principle gives strength and resonance to those chords that vibrate joy. Happiness comes through the sincere acceptance of the temperament and task destiny has appointed. The great hours in life are not the dull, sodden hours, the hours steeped with selfishness and coarseness; but the hours of ecstasy that come when the soul is sensitive and sympathetic and responsive to the true and beautiful.

When the light of unchanging principles dawns upon the mind, man becomes calm, dauntless and self-possessed. The inward illumination and realization of spiritual principles can only be realized by constant practice and application. The essence of human life is the conscious ever-growing manifestation of selfless love. To recognize this principle, to accept it as the supreme, essential thing in life as guidance for conduct, is to be-

come one with truth and to know our divine nature. To attain this love, to understand and experience it, requires patience and faith. As we detach ourselves more and more from selfish thoughts and meditate upon the imperishable principles of truth and justice, the love that is selfless will gradually unfold in the consciousness, and we will come into the joyful realization of the supreme good.

When in full and joyous life and uplifted by a great hope, the human mind becomes freed from the channels of evil and enters the way of purity and peace,

the consciousness will arise to that height of clear vision where divine love, goodness and justice are seen to be supreme, all-powerful, indestructible. Then that within which had dreamed and hoped will more gladly and wonderfully dream, and hope, and seek, and know, and see ever deeper into the mystery of beauty and truth. There is no dream that shall not come true, no hope that shall ever go famished, no tears that shall not be gathered into the infinite skies of compassion, to fall again in healing dews.—*New Thought*.

I Am His Image

I am stronger than my fears,
I am wiser than my years,
I am gladder than my tears,
For I am His image.

I am better than my deeds,
I am holier than my creeds,
I am worthier than my needs,
For I am His image.

I am greater than my pains,
I am richer than my gains,
I am purer than my stains,
For I am His image.

I am truer than I seem,
I am more gracious than I deem,
I am more royal than I dream,
For I am His image.

I am grander than my names,
I am broader than my claims,
I am nobler than my aims,
For I am His image.

I have naught with death or birth,
I encompass heaven and earth,
Measureless my power and worth,
For I am His image.

He Whose image thus I bear,
And Whose likeness I shall share,
All His glory will declare,
Through the "I" — His image.

God's Saving Health

JOHN DEEM

PEACE be unto thee. Luke 10:5, 6.
Is any sick among you? Jas. 5:14.

Have you "suffered many things of many physicians?" Mark 5:26; paid them lots of money? and decided that they were of no value? Job. 13:4.

Have drugs and medicine all proved a failure? Jer. 30:13.

Are you sitting in the region and shadow of death? Matt. 4:16.

Then I trust that this letter will throw a ray of sunshine across your dark and gloomy pathway.

The Great Physician that "rescued the perishing" in Palestine 1900 years ago is just the same today. Heb. 13:8.

In the beginning God made man, and every organ in his body.

The Great Mechanic understands all about man's organism, and you certainly believe that He has the power, and knows exactly how to repair it.

With God all things are possible. Mark 10:27.

A "hay-seed" farmer knows better than to take his delicate watch to a rough blacksmith for repairs.

Doesn't it look equally as silly to take one's body—the temple of God—to a knifing hospital to be "made whole?"

The Great Physician demonstrated in Palestine that He had power to forgive sins, and power to heal the sick. Matt. 9:2-7.

He is just the same today. Heb. 13:8.

Jesus said to the 12: "Heal the sick." Matt. 10:8.

He said to the 70: "Into whatsoever city ye may enter, heal the sick that are therein." Luke 10:1-8, 9.

He said to believers: "These signs shall follow them that believe, in my name shall they lay hands on the sick and the sick shall recover." Mark 16:17, 18.

And 60 years after Christ, James (one of the 12) said: "Pray one for another, that ye may be healed." Jas. 5:16.

In the first place you must believe that you can be healed, for without faith it is impossible to please God. Heb. 11:6.

And in the next place you should discharge your doctor, and abandon all drugs and medicines.

Put your whole faith in God.

Burn the bridges behind you, and make up your mind that you will never look back. Read II Peter, 2:22; Job 13:15.

Retreat unfits one for the kingdom. Luke 9:62. See Heb. 6:4-6.

It will enlighten your understanding, and build up your faith, to study, and daily speak into yourself, such Bible truths as the following:

The kingdom of heaven is at hand. Matt. 10:7.

Jesus Christ is come in the flesh. I. John 4:2.

His reward is with Him. Rev. 22:12.
There is no power but of God. Rom. 13:1.

He hath taken unto Himself His great power, and Reigns. Rev. 11:17.

Behold, I make all things new. Rev. 21:5.

The time is at hand. Rev. 22:10.

Now is come the kingdom of our God, and the power of his Christ. Rev. 12:10.

He healeth all my diseases and redeemeth my life from destruction. Psalms 103:3-4.

The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. Rom. 8:2.

He shall fashion anew this body of my humiliation, that it may be conformed to the body of His glory. Phil. 3:21; Am. R. V.

I shall return to the days of my youth, and my flesh shall become fresher than a child's. Job. 33:25.

He is the author and finisher of my faith, and with His faith I believe the promises of God. Heb. 12:2.

I believe the Christ hath all power.

The carnal mind, "malicious mesmerism," the devil, evil, sin, error, sickness, disease, fear, and death, hath no power (of themselves). I have the Christ mind. Phil. 2:5.

When you believe God's truths and promises, your faith is counted unto you for righteousness—the righteousness which is of faith. Rom. 4:5; Rom. 9:30.

* * *

Be good and kind to your body—God's house. Heb. 3:6. Am. R. V. Margin. It is God's temple. I. Cor. 3:16. Don't defile it with your thoughts, words, and actions. God will destroy those who defile His temple. I. Cor. 3:17.

If you hold aught against any one, you must forgive it. Mark 11:25-26. Forgive 490 times. Matt. 18:21-22.

"Restitution" is one of the Kingdom doctrines, and means to restore that which has been lost.

"Healing" includes every degree of healing, from the removal of the slight-

est pain, to the overthrow of that which ends in death. Heb. 2:14-15.

When one loses his health, his greatest desire is to recover and get sound and well again.

I say unto you: "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

If you were back in Palestine, you would hear these very same words spoken to you.

He said His words are Spirit and they are life. John 6:63. My words shall not pass away. Matt. 24:35.

* * *

Jesus declared that the Kingdom of God cometh not with observation. Luke 17:20.

The transformation may resemble the gliding out of night and the ushering in of day. We can't tell exactly where one ends and the other begins.

We are confident of this, that we are gradually passing out of darkness into His marvelous light. I. Peter 2:9.

That marvelous Light is the promised "Light of Life." John 8:12.

It is dazzling bright to carnal minded people.

Through Christ which strengtheneth him, it is possible for the believer to attain unto a "perfect man." Eph. 4:13; Phil. 4:13.

The same God who placed the flaming sword around the tree of life in Adam's day, also has power to remove it later on. Gen. 3:24.

Listen—to him that overcometh will I give to eat of the tree of life. Rev. 2:7.

Blessed are they that do His commandments, that they may have right to the tree of Life. Rev. 22:14.

The blind flocks have been led by blind

shepherds and both have been falling into the ditch. Matt. 15:14.

What a pitiful sight to see professed Christians claiming to be God's children, and that their sins have all been pardoned, draw the wages of sin! Rom. 6:23.

There is a way which seemeth right unto a man, but the end thereof are the ways of death. Prov. 14:12.

Jesus' prayer is due to be answered: "I in them, and the Father in me; that they may be perfected into One." John 17:23.

He promised that they should have the "Light of Life." John 8:12, and that they should remain. John 15:16.

He also promised:

"Whosoever liveth and believeth in me shall never dies. Believest thou this?" John 11:26.

If you have His spirit (Rom. 8-9) and His faith (Heb. 12:2) you can easily answer "yes" and write it in your Bible with ink.

Jesus said, "Every plant which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

Beloved, now are we the Sons of God. I. John 3:2.

It is impossible for our immortal Father to beget mortal offspring. His sons have, in embryo, all His attributes.

Jesus said: "I say unto you, he that heareth my word, and believeth Him that sent me, hath eternal Life, and cometh not into judgment, but hath passed out of death into life. John 5:24.

Have salt in yourselves. Mark 9:50. Salt is a preservative, and is used to prevent meats from spoiling. There is a bogus salt that does not preserve. It is worthless. Luke 14:35.

There are lots of professional salters going around over the country, pretend-

ing to salt unsaved people. Their victims don't keep. When one is preserved in spirit, soul and body, (I. Thess. 5:23) "preserved in Jesus Christ" (Jude 1) he'll "keep" as long as the Preserver lasts.

He shall quicken your mortal bodies by His Spirit that dwelleth in you. Rom. 8:11.

Beloved, I show you a mystery * * * this mortal must put on immortality. I. Cor. 15:51-53.

* * *

Daily argue with yourself, until you are fully convinced, that His faith believes His own words—His own promises.

Settle it in your own heart, that apart from Him ye can do nothing. John 15:5.

He is the true vine. John 15:1.

Ye are the branches. V. 5.

Abide in Him. V. 4.

Contend that as the Vine is healthy and immortal, so are the branches. I. John 4:17.

* * *

As soon as the prayer of faith has been made for the sick one, he should begin to give thanks, in advance, just as though he already possessed the knowledge of restored health.

After this manner give thanks:

Thanks be unto God, which giveth me the victory through our Lord Jesus Christ. I. Cor. 15:57.

And he should proceed to act on his faith.

A dead faith is useless. James 2:17-20.

Fear antagonizes faith.

Fear hath torment. I. John 4:18.

Fear produces the undesirable.

Job confessed, "The thing which I greatly feared is come upon me." Job 3:25.

Here is a good fear destroying text; sow it daily into yourself:

"The law of the spirit of Life in Christ Jesus hath made me free from the law of sin and death." I believe it. Rom. 9:2.

It is God's law that one shall reap whatsoever he sows. Gal. 6:7.

One can't reap wheat without sowing wheat.

By thy words thou shalt be justified, and by thy words thou shalt be damaged. Matt. 12:37.

Don't sow such words as "I am sick," "I am mad," "I am tired." Such words are sure to produce a crop of un-God-like-ness. Gal. 6:7.

Healing is not always instantaneous. Some must "Bring forth fruit with patience." Luke 8:15. Time is necessary to the removal of hindrances to healing, such as erroneous teachings, etc. To this end, Patience must be allowed her perfect work. James 1:4. Hence, "You have need of patience, that, after ye have done the will of God, ye might receive the promise. Heb. 10:36. Modern "sign-seekers" demand that "patience" shall be abolished, and that mature fruit

shall be attained without growth. Mark 4:28.

There are several methods of healing specified in the Bible: Command; the sent word; the prayer of faith; the laying on of hands; anointing with oil by the elders of the church; agreement; handkerchiefs; etc.

Patients cannot escape their share of responsibility. There is no promise of healing to unbelievers. Without faith it is impossible to please God. Heb. 11:6.

* * *

Giving is God's method of accumulating.

Give, and it shall be given unto you again. Men shall give it unto you with running over measure. Luke 6:38.

God loveth a cheerful giver. II. Cor. 9:7.

But such giving must always be done in faith. Heb. 11:6.

Jesus said: "It is more blessed to give than to receive." Acts 20:35. If one does not give, he has no right to His promise in Luke 6:38.

Frequent little gifts show a continuing faith.

To make one large gift, and then quit, is like a "wet weather spring."—*Unity*.

"Do not go about repeating the statement that nothing affects the temper like disease of the stomach; it would be better to say that nothing troubles the functions of the stomach like moody tempers."—*Paul Dubois*.

"Establish something, achieve something, produce some result; let humanity assimilate thee, and remember thee as a part of itself."—*Mozoomdar*.

He who never connects God with his daily life knows nothing of the spiritual meaning and the uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and strength.—*F. W. Farrar*.

Perpetual Youth

FREDERICK W. BURRY, in *The Balance*

THE subject of Youth interests me more than anything else, and has interested me for many years. I am not alone in this idea of conquering old age by any means. Thinkers of all schools are now talking about Longevity and Youth Perpetual.

Youth is Beauty, Vitality, Health. Youth is Happiness. It is that condition of the body when the demand is met with supply, constant renewal, continual growth. When the Soul shines through the countenance; no debris, no veils; no congestion, no masks.

Youth means a clear brain and nerves in tune. Powerful muscles — the various corporal functions and organs in sound trim.

And how are you going to attain this Perpetual Youth?

By Right Thinking.

You are to master the habit of Concentration. So that you think what you desire. Your thoughts are to be under the control of Will. You are not to waste your mental energy. No fretting or frittering; no wearing or worrying. Thoughts are to be economized. When you walk along the street you are not to start up those wool-gatherings. Just enjoy the fresh air and sunshine. Give your brain a rest. It is not the quantity of thinking that counts; it is the quality. You are to learn how not to think, as well as how to think. Relaxation is just as essential as Action.

You are not to think so much about Yesterday or Tomorrow. If you do, you will create the deadly germs and mi-

crobes of Regret and Anxiety. Have Faith; and live in the Moment. You will then find much Joy around; and a deeper Interpretation will be yours. You will see wondrous things in the simplest of objects and conditions. You will see that all is good and glorious; and all materials and circumstances will appear serviceable, transmutable for you.

When you think rightly, concentratedly, you can choose the direction your Desire shall take. You will feel the thoughts coming, you sense them before they strike your outer consciousness, and you immediately, automatically summon your reason, which is to decide instantly whether certain things are to be done, or actions indulged.

For instance, with the thoughts under calm control, it is no longer necessary to be a prey to habits that have in any way weakened you. You can decide what and when to eat. The stomach, and all the passions, appetites become useful servants to the right concentrated thought.

There is to be temperance. And then there is happiness and peace.

And all this leads in the direction of increased Youth. Perhaps you have regrets over your childhood or your early adulthood — and feel that opportunities are gone with the passing of the years. But the New Thought has a glorious message, first of all, for the sick and aged. It is the doctrine of Cure. Nothing is incurable to the New Thought — not even Old Age. The scientists now say that Old Age is a disease, caused by

a germ. Professor Metchnikoff says there is a germicide for the bacteria of Old Age found in sour milk. But if we are looking for germicides and antidotes, what is the matter with Love as a destroyer of Fear, and Faith as a killer of Worry? Surely Fear and Worry are the real germs of Old Age.

Dietetic and hygienic rules are good. It is not healthy to be a slave to bodily desires. The I Am must reign in his temple—and God is to be incarnate in all Flesh.

Our bodies today are the records of past failures and triumphs. They are animated structures—animals—agencies of intelligence. They are statements of the mind. They are power houses. And the Soul looks out on the world through its lattice windows—the Eyes.

Cheer up, Dear Heart, Child of Man. A new era is before you. You have learned much because of the hard, peculiar frictions you have undergone. If you have been trodden down, you are now to rise—by the recognition of the Will. To Dare, to Be, to Do. To be Unafraid, to Keep Moving. To express Justice, Beauty, Truth.

Here is your secret of Perpetual Youth.

Don't hurry; but cease temporizing. Economize all your energies; but they are not to be saved up. The more you use, the more you create.

There are such divine vistas opening for the Soul that is out for Conquest, Renewal.

Cultivate Poise and Patience. Balance and Concentration.

Lead the Simple Life. But aim for lofty ambitions. Inertia and deadness come in the wake of indolence. Let there be every circulation, but without over-indulgence. Reasonable Activity and Repose. Temperance is not Abstinence; it is the Balance of Righteousness.

You must think and act as if you were Young. Youth is Love. You must not poison the body with angry thoughts. You must realize that Life needs all sorts of people and conditions and experiences for the evolution and manifestation of Individuality. Close those lattice-windows, a moment, O soul; and see what divine mansions are there in the kingdom within. You have a whole host of resources within you. Do not over-value mere things. These are always perishable; but the Character, the "I," is immortal.

You are to keep on creating the New. That which is transitory must die. But the Spirit ever maketh alive.

"Who shall deliver me from the body of death?" Who but the Self? One body is to go, and another body is to take its place. Eternal exfoliation—but the "I" goes on forever. "Before Abraham was, I Am." I am Infinite. I am above and beyond the three dimensions. New states of consciousness are unfolding in me, new senses, and therefore new bodies are in the making.

And now I see no reason for any more collapses of consciousness. And the day of the Undertaker is to pass away. "The last enemy to be conquered is Death." And Now, Today is the time of this Salvation.

Good thoughts are lovely flowers in the heart,
But ugly thoughts are weeds that should not start.

—Margaret.

All Is Good

CLARA C. McLEAN, in *Practical Ideals*

WHEN we say "All is Good," we mean, that Potentially, the Divine germ, in each and all, every atom of the Universe, is Good or God. "In the last analysis" (as the scientists say), this is the truth. Now we cannot say in one breath — "God or Good is Omniscience, Omnipotence and Omnipresence (I like the form All-wisdom, All-powerfulness and Every Whereness much better), and in the next say, "Evil exists and has power." That is one of the weakest points in the old theology.

This problem of evil has always been the one most unsolvable, to man, and during the childhood of the race, realizing the apparent power not good, an antagonistic power was conceived and called the devil.

The New Thought about evil is that, while we all have the Divine within, which is perfect, we as individuals must unfold and manifest it. We have free will—to manifest it as we will, and there is no limit, excepting that we put upon ourselves. We can retard our growth (how far I cannot say, for I believe at times a power outside Ourselves and yet a part of us seems to take extreme measures to make us grow), but some time, somewhere we must manifest our Perfection.

There are two classes of people in this world, the unmoral and the immoral. The former have not yet awakened, spiritually — have not come to a realization of what they are. The latter know bet-

ter than they do, all of us come under this class to a greater or less degree. Sir Oliver Lodge says, "Sin is the reversal to a lower after-knowledge of a higher." Therefore the greater spiritual realization we have the greater our responsibility, and the higher our Ideals and our life must be.

Viewing life from this standpoint we cannot judge any one. We cannot know their real Spiritual realization — no one but GOD, who knows ALL, can understand.

When we hear of men and women, who are breaking spiritual as well as moral laws, and those of the state — and the sad stories of their mistaken ways of seeking pleasure — we can feel sorry that it is necessary for them to learn their lessons of life in this terrible way. We know from our knowledge and the experiences of those who have lived before us and left us their messages that their methods are wrong.

If, in any of these cases, we feel called upon to try to show them a better way, and explain to them the law, that "as a man soweth so shall he reap," and that a wrong cause will bring a like effect. We may do this, kindly and lovingly, but if we cannot so reach them or they will not heed our suggestion — we can keep the strong, loving attitude toward them and know that, even if they do not realize their wrong manifestation, nor awaken spiritually in this life, that some time, somewhere, each soul must unfold and

reach perfection. If this were not true we could not say or believe that all or God is Good.

We cannot explain the reason for some men and women leading such mistaken lives, from our point of view, except to believe that they need these particular experiences in this life. None of these questions can be answered satisfactorily by looking on this life alone. Job is the first character in history, I believe, who realized this fact and to him it came only through great tribulation.

We may take the simple illustration of the unripe apple or peach. It is not bad, only unripe or unfinished. Suppose the peach never ripens in this life, but falls to the ground rotten to the core and even a worm at its heart? It is a scientific truth that it combines with the earth the air, and perhaps a beautiful lily comes up. Nothing in the universe really dies or is lost.

Now as to our attitude toward these seeming evils. Our minds, active and sub-conscious (being two parts of one mind) are given us to use to come into touch with the Divine Mind of which they are a part, and also with our environment. The reasoning part to weigh, to choose, to prove all things and make our decisions. I sincerely believe that if we listen for the voice, ask for the Divine to lead us, in every problem that comes to us we will be given the wisdom to meet it.

When one has so asked or desired (not necessarily in special prayer), and receives what one believes to be the answer, either through a sudden illumination or after using one's best reasoning powers, one should confidently and joyously act upon it, being willing to take the consequences, even though they sometimes may seem wrong.

Even if we think we made a mistake, if we made it, we must have needed that mistake to teach us a certain lesson. Let us look for the lesson, learn it if possible, then go bravely on, never looking back except as Maeterlinck says, "When we reach the same abyss in order to remember the lesson." In this way we should have no regrets, everything being good in its time and place.

As to our personal responsibility, this must always be an individual question. Just what our duty (or privilege) to our neighbor is at a given time, can be decided by no one but each self, and only day by day or hour by hour. The general definition, "Love thy neighbor as thyself," is, I believe, the broadest and most satisfactory if we really love ourselves, as divine, a part of the Perfect Whole. We cannot do much by loving our neighbor if we consider ourselves "worms of the dust." Robert Louis Stevenson said, "There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy — if I may."

The high and holy attitude of realizing that we have the Divine within us, is the higher thought of today, and will be of wonderful assistance in uplifting the world.

One of the truths that we need to realize as American men and women, with the tendencies and environment of today, is, That what we "are" means more to our families, friends, and the world, than all we can do. Let us first, then, take time to go alone and quietly think over ourselves our environment, and conditions, weighing all carefully, and try to adjust our lives, to some ex-

tent, always realizing the necessity for giving ourselves time to get the poise we must need in order to help others. Then we are ready to live each day, the best we can with the light we have. The problems that are ours, will come to us if we are ready for them, and if we keep our poise we will see so much more clearly what are ours and how to deal with them.

When we hear of wrong methods, inharmonies, etc., let us look at them only long enough to learn the lesson from them and see if we can be of any use directly — if not, let us turn away with a strong thought of courage, strength,

love, toward all and feel sure that

"God's in His Heaven,

All's right with the world."

Also that every thought of good, of love, strength and encouragement we send out into the world does immeasurable good, and that by living courageously, faithfully and, above all, joyously, we can best help one and all in the universe.

We may do well to remember the advice of one who reached the highest spiritual realization.

"Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

MY CORNUGOPIA

(A man believeth and he is.)

As I love I am lifted;
As I hate I am dropped;
As I trust I am sifted;
As I doubt I am stopped;
As I judge I am licensed;
As I won't I am bound;
As I reach I am listed;
As I am I am crowned.

—*Noah E. Hulings Siegel.*

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 little cares that fretted me,
I lost them yesterday among the fields
above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees,
The foolish fears of what may happen
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

—*E. B. Browning.*

"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 infinite and eternal."

Purity

"Unto the Pure All Things Are Pure."

AMONG the many beautiful lessons in the epistles of St. Paul there is none that makes greater demands on the seekers of Truth than the one in which he says: "Let this mind be in you which was also in Christ Jesus." Many devout Christians when studying the Bible have put aside this injunction as one impossible to obey, and turned to other pages in search of lessons easier to interpret, and commands that require less self-abnegation. We are not perfect ourselves, neither have we ever met a person who claimed to be, yet we have no authority to say there are not in existence many who possess the mind of Christ, and are not only doing His mighty works, but are reaping the joys of the pure life they are living. Perfection is never attained by those who deny its existence. The spiritual man, or the real image and likeness of God is perfect. This is not the physical or fleshly manifestation of man, neither is it the one who yields to the supposed power of diseases, or believes in the supposed power of drugs to heal them, but means the inner consciousness of him who is free from all carnal conditions, and has overcome the belief that happiness comes through the five corporal senses.

The mind of Christ was all meekness, humility, wisdom and love. To acquire these holy attributes does not necessitate sacrifice or anything akin to it. Self-abnegation is not sacrifice; it is simply denying the carnal or physical self of the things that are destroying it. The tobacco user is a slave to the false belief

that there is pleasure in the sense of taste, even of things that are repulsive to the stomach. The gourmand believes that expensive food is more appetizing than the cheaper kinds, and millions of people are slaves to the belief that there is real happiness in sexual indulgence, although this sin is acknowledged by most all Christians to be more destructive than all others combined. Modern Christians appeal to man-made laws as the only effective means to control this sin, believing that man can be reformed and made pure by punishing him severely for wrong-doing. There is only one law that will overcome sin. Our Savior's law of Love, if understood and obeyed, will obliterate the belief that there is pleasure in it; and until this is done the human mind remains receptive to evil and suffers accordingly. Punishing saloon keepers and drunkards has never destroyed the belief in the pleasure of the sense of taste in those who use intoxicants. Parents are directly responsible when the sense of taste develops in their children, and unwittingly invite a dangerous enemy into their homes when they appeal to the sense of taste either to reward or punish a child. A child that is bribed with sweetmeats and delicacies can also be punished by withholding them from him. In this way the average child becomes a helpless, hopeless slave to the sense of taste before it can talk plain. The sense of taste yields to sweets in infancy, but frequently turns to tobacco and intoxicants later on. At this stage the parents who have no higher interpretation of Divine Faith

than they can learn in modern churches, will demand the enactment of man-made laws to punish those who furnish their children with the means of gratifying that same sense of taste which they have unwittingly allowed to develop in them.

The five corporal senses, together with pride and selfishness, form an environment of evil around every one not protected with an understanding of divine law. These seven attributes of evil are so closely related to each other that in yielding to any one of them, we easily become a slave to all. To yield to one, opens a breach through which they all enter and take possession of their victims. Man has never made a law that will destroy them, neither can he; yet they have no power whatever over the man who is protected by an understanding of God's law. They easily overpower both the man who believes man-made laws can suppress them, and also the man who makes those laws; and even the officers who are delegated to enforce them are their slaves. They laugh at man's fruitless attempt to suppress them with his own efforts and go merrily on in their awful work of destroying humanity.

If one-tenth the exertion expended in trying to suppress intemperance with man-made laws was rightly spent in teaching children that there is no happiness in indulging in sensuality of any kind, the whole world would be blessed, and millions of people who are mendicants and sufferers would be happy, healthy and prosperous. Our Saviour's law of love restores man to his rightful estate — "the image and likeness of God with dominion over all flesh." Those who would receive its blessings must understand and obey it. It is unknown to any person who is a slave to the sense

of taste or any form of sensuality. God requires purity in His teachers in order that they may know the law and be given divine authority (inspiration) to teach it.

"Man's ability to teach God's word is measured by his purity. Knowledge of creeds and dogma is no qualification at all. People who rush in feverish haste to hear a lecture or sermon by some distinguished personality do not know that God is the only source of wisdom and knowledge. Obedience to God's law will give us more knowledge than is known by distinguished personalities. The popular orator can only amuse a worldly minded people, while a humble follower of Christ can do the mighty works of him who gives the authority as a reward for purity. Our dear Saviour 'learned obedience through the things which He suffered' (Hebrews 5:8), and this act should inspire all his true followers to seek self-abnegation as a means by which to enter into a closer relation to the Prince of Peace. He graciously promises that those who will daily deny themselves, take up the cross and follow Him can be made His disciples. Those who would avail themselves of this promise will lose nothing when they forsake all sin and worldliness to follow Him who rewards us with blessings for everything we overcome. His promises of living water to the thirsty, rest for they weary, and countless joys for those who follow and obey Him have never failed. They remain for all time. He demands the healing of the sick as well as the destroying of sin, as proofs of the obedience and purity of all those who are teaching His word. No effort to do His will shall go unrewarded. He promises a crown to all that "overcometh" that which is not acceptable to Him.

Our highest attainment while in fleshly life is to be conscious of His presence, which is attained only when we leave all to follow him. Of all His promises there is none greater than those he gave in His beautiful sermon on the mount,

among which is found both the authority to teach His word and the reward for doing it in a way acceptable to Him, which is expressed in these words: "*Blessed are the pure in heart for they shall see God.*"—H. D. J., in *The Shepherd*.

Love Is King

LOVE is the great disciplinarian, the supreme harmonizer, the true peacemaker. It is the great balm for all that blights happiness or breeds discontent. It is a sovereign panacea for malice, revenge, and all the brutal propensities. As cruelty melts before kindness, so the evil passions find their antidote in sweet charity and loving sympathy.

The sun encourages and calls out qualities in the tender germ and young plant which the storm and the frost would destroy. Kindness, encouragement, praise, will appeal to a bad boy or a dull pupil and stimulate qualities which scolding and rebuffing and repression would blight and ruin.

Pupils will do anything for a teacher who is always kind and considerate, but a cross, fractious, nagging teacher so arouses their antagonism that it often proves a bar to their progress. There must be no obstructions, no ill-feeling between the teacher and the pupil, if the best results are to be reached.

Many a mother's love for her children has undoubtedly stayed the ravages of some fatal disease. Her conviction that she was necessary to them, and her great love for them, have braced her, and have enabled her to successfully cope with the enemies of her life for a long time.

One mother I know seems to have the magical art of curing nearly all the ills of her children by love. If any member of the family has any disagreeable experience, is injured, or pained, hurt or unhappy, he immediately goes to the mother for the universal balm, which seems to heal all troubles.

This mother has a way of drawing the troubled child into the zone of perpetual harmony. If it is swayed by jealousy, hatred, or anger, she applies the love solvent, the natural antidote for these passion poisons. She knows that scolding a child, when it is already suffering more than it can bear, is like trying to put out a fire with kerosene. What it needs is an antidote for the flames, not more fuel.—*Orison Swett Marden*.

Doing Great Things

J. W. PAYNE, in *Nautilus*

THE "how" of doing things lies principally in the *will* to begin. This fact changes the battle ground of action from the arena of great ability, which, upon first thought seems the necessary accompaniment of large achievement, to that of the individual initiative to *begin*. Certain forces of strength that seem to propel it with greater activity in the direction of its efforts gather around a moving body, like the cumulative power of the snowball as it traverses the carpet of feathery whiteness increasing in size as it proceeds.

Thus, there will stand before every life the crucial moment of opportunity; the moment when the individual may perform a feat that will ever afterwards mean triumphant victory, and a drawing to himself of all the forces that will continue to accumulate and project into life a reserve fund which will "bear interest thirty years after." But the failure to recognize this proffered moment may mean, as Shakespeare says, "that all the life may be covered in shallows and miseries."

To be strong, to gain more strength, to achieve dependence upon the start is preferable to *ability* to accomplish. In all this world of action and indolence there is but one great thing to do, and that is to start something along the line of one's "bent" or inclination, and to watch the effort grow.

Watt received an idea from watching the steam escaping from the teakettle. He harnessed that thought into the carriage of action, and the world has been

blessed by his ingenuity. Edison was a barefoot boy when he went to one of our large cities in search of employment. But he has covered the whole country with a network of wires because he applied his ideas to practical purposes.

Harness your "bent" to an idea and with persistent effort put power into it, and in the evolution of events that thing that needed power and push injected into it will attain a momentum that will carry *you* before you are through with it. Thus, the big thing that seemed so large to you will gradually fade away and you will surely see the task developing into an accomplished fact.

Have you ever watched a hill before you as you commenced at its base to climb to the summit? What a task it seemed, and yet as you traveled on, the ascent has seemed less difficult, and as you have gained the height the pathway has an entirely different and easier perspective than when you stood at its base. The hard thing to do now seems the easy thing when done.

Remember that we often hypnotize our minds into thinking that the work before us is so difficult that it is beyond our ability to achieve, hence we make no beginning. But there is power in the beginning, and power that generates its own power, that propels its own progress.

Then to commence is the most important action of a man's life. Begin now some noble work and allow the sympathetic, unseen forces to assist in the accomplishment of something worthy that may be the product of your life.

ONE WITH THREE

Oh, God of Light and Love! I stand with being expanded, wrapped in vision of delight, knowing that I am from Thee descended. The mysterious thrill of birth into a new sense of oneness with Thee is upon me. Do I not know that every cloud which makes the way seem dark is but a veil that my great will, inherited from Thee, can penetrate with light? Thou who overflowest heaven and earth with life-renewing palpitations from Thine own heart — Thou alone art my supreme dependence. I can see Thee always shining, always giving, always breathing life and love to me — to every child of Thine. In this still hour I open every thought to Thee; I wait in calm assurance that life and strength unfold through me like perfect colors that tinge the flowers. I behold myself a shaft of glory sent out from Thine Eternal Radiance. One with Thee in life imperishable! Every cloudy deep and highest space Thy life pervadeth—Thy life pervadeth me.

I cannot ask for more than this great gift.

I cannot separate myself from Thee.

Then let me see my will in Thine established; in this glad consciousness that I am one with Thee I rest, and know at all times the boundless measure of my life.—*Mary Robbins Mead.*

Not merely by trying not to be selfish, but by entering into the new joy of unselfish consecration — so only shall you kill your selfishness.

"Do not disturb thyself. Make thyself all simplicity. Does any one do wrong? It is to himself that he does the wrong."—*Marcus Aurelius.*

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H. W. Beecher.

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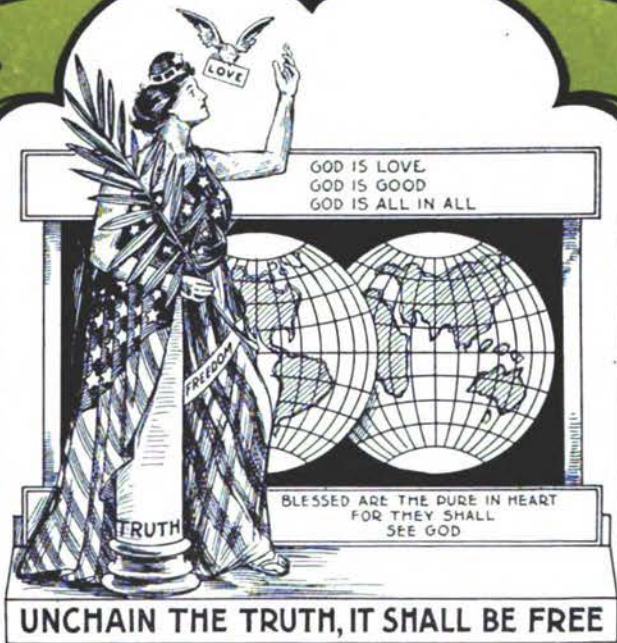
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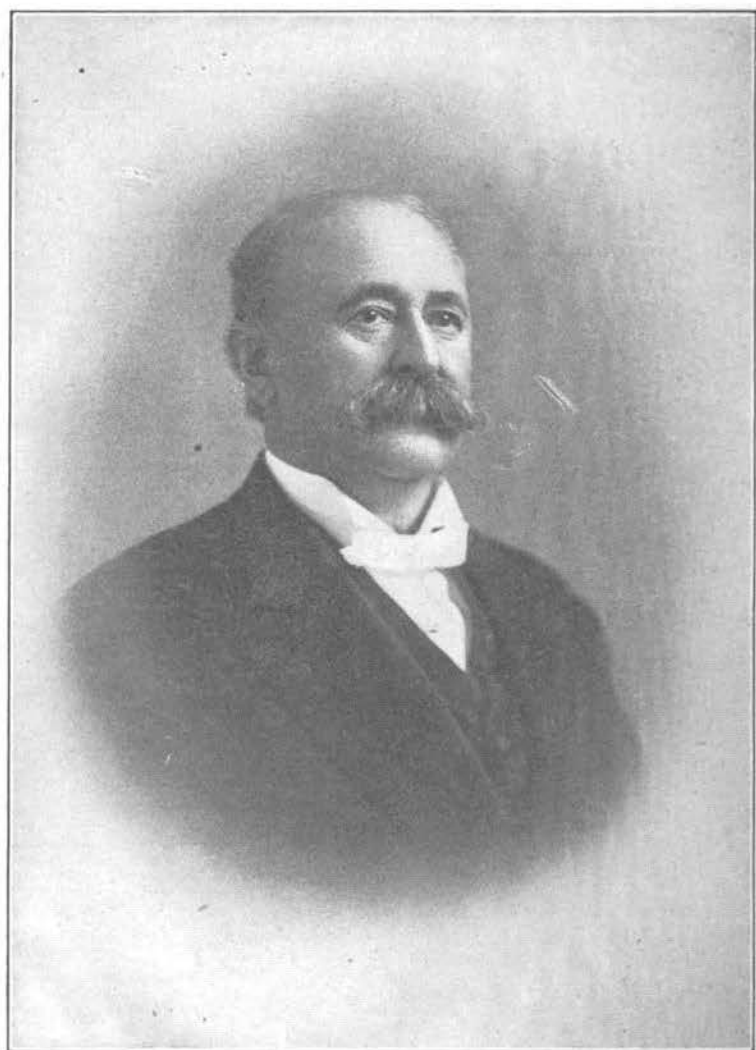
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BISHOP OLIVER C. SABIN



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WASHINGTON, D. C., AUGUST, 1909.

NUMBER 11.

Popham Beach Chautauqua Lecture

BISHOP OLIVER C. SABIN

Delivered at Popham Beach, Maine

IN THE beginning of the study of any science a person must bring to it an honest endeavor to understand and comprehend the basic principles upon which it stands. All sciences, as you may term them, are dependent upon certain axiomatic principles which form the basis upon which the superstructure of the sciences are entirely built, and there is no exception to the rule in regard to this any more than any other.

Here is a science which we claim to be self-provable, and all I ask of this class, or of any of my readers everywhere, is that where I enunciate a principle that is not susceptible of self-demonstration they will throw it out as utterly unworthy of belief. There is no principle, either in science of mind or science of physics, which is not susceptible of proof and self-demonstration, if it is true.

In this work we lay out and enunciate certain fundamental principles. It is not necessary for any person to say that he does not believe what we say, because it does not make any difference whether he believes or whether he does not. If the science proves itself, it is true, and if it does not prove itself, it is false.

Here is a science that purports to control all the affairs of human endeavor. It purports to establish perfect harmony in your mind and in your environments, which will give you what is termed absolute and perfect health. We claim for it that it not only does that, but that it destroys what is called poverty and gives to every one the power to demonstrate abundance, just as it gives to every act the power to demonstrate health.

I will state, as a preliminary thought, that Jesus Christ, in His teachings is ultra-

scientific along the lines of that which we call Metaphysical Thought. Moses, in giving the children of Israel the manna as they received it during their travels through the desert, created by the power of thought through the same principle by which Jesus Christ multiplied the fishes and the loaves of bread, and the prophet multiplied the cruse of oil and the measure of meal. In the world of our science, there is no such thing as lack any more than there is a lack of sunshine. Everybody can go into the sunshine and absorb all he wants of it; but the sunshine is not absorbed, it is not one iota less than if no one had had any of it. So it is with this great reservoir of universal supply. We can have all we want, and all abundance, but the supply is not diminished any more than is the sunshine when it is put upon our heads — not a particle. Furthermore, we claim for this science that it demonstrates over the realm of mind, so that all such things as sorrow, heartache, personal cowardice, personal depreciation are destroyed and annihilated, and you are brought back to that place where God Almighty, when we were created, gave us power and dominion.

We see before us a world that is filled with worry and disease, and fear of poverty. The whole world as it comes before us is nothing but a scramble, almost, for the Almighty Dollar. Every one is working and striving for the material dollar, for subsistence; it is a fight for existence from the cradle to the grave, filled with sickness, filled with sorrow, and it ends in what we term death, in the grave. That is the world as it appears before us, filled with religion which should build us up and make us happy in the realization of the perfection and allness of love and the

perfection and allness of good, and the perfection and allness of wisdom, the thorough understanding that this belongs to us as part and parcel of the dominion that God Almighty gave us. But the contrary is exhibited in the world, and the religions are false because they teach wrong. It is no part or parcel of my business here tonight or anywhere else to talk against the religion of any person or persons. It is our duty, however, to teach the truth and only the truth and let the truth do the work.

The great error of the teachings of our childhood is in the lack of the knowledge of what God is. Go to the ministry of the world today and ask them if they can heal the sick, and they will tell you no, that the power to heal has passed and has been lost for centuries. They cannot heal the sick, and when you tell them the thing can be done they cannot believe, for the reason that they have been taught in theology, and raised in theology, and they cannot heal the sick. Consequently they cannot see why anybody else can heal. Their lack of ability to know how to heal the sick is in their lack of the knowledge of what God is.

If you get the base of the thought of what God is, your relations to Him, and His relations to you, how to approach Him, and what you are in this great phenomena of existence, then you understand this science perfectly. These are the three great principles: What God is, what man is, and how to approach God and receive reply. You can write the whole science on a half page of one book and all of this elaboration is simply the filling in and explaining how to do.

Let us follow this first thought for a moment. What is God? The thought I was raised to believe God was, and I think it is very generally held that God

is a big personage sitting on a throne, and judging the people of the world, for what they did and passing judgment as to whether they should go into heaven or hell.

That was the thought I had of God and that is the thought that very generally fills the Christian world today. That is not true, not one word of it, but on the contrary God is not a person; He is omnipresent. Omnipresent means everywhere present Infinity. You cannot fully comprehend what the word Infinity means, but you can partially comprehend it when you think that we sitting in this room could measure, say the square of all known figures in all books of enumeration, to the eastward and to the westward, and to the north and to the south, and then stop, and that we would then be as far from the end as we were when we commenced. It is simply Infinity—no end, and there can be no end. There never was a beginning and there can be no end. There never was anything created and there never can be anything destroyed. You can change the form, but you cannot destroy. There never was a time when there was one iota less in avoirdupois of this world, or in any world than there is today, for according to these universal laws of gravitation and attraction if there was ever less or any more, there would be inharmony, and there could not be this universal harmony that exists today.

All the worlds are held together by what we term gravitation and attraction. Here is a world standing here that pulls this earth; another stands on the other side and pulls that way, and so it is all around; each one is pulled in exact harmony with these outside pullers, we might term them, and there can be no change. The bones of a mastodon at

the earth's surface weigh so much, but for every foot you go below this earth's surface they weigh so much less because the power of attraction lifts as you go lower. The center of the earth is supposed to be the center of attraction to this earth, and we weigh in proportion as we go toward the center. These questions, of course, are ultra-metaphysical, but the principles are absolutely and perfectly true, and can be nothing else than true.

Take God, for instance. Suppose He was a personal God as I first described. He would live, wouldn't He? He would have to have life; He could not be there without life, could He? Well now, if God was there with life, life would sustain Him wouldn't it, and would not life be greater than God? Would not God be dependent upon life for His existence, and if you take life away from Him would not He be dead? Now don't you see there would be one thing greater than God and that is 'life, if the old thought of God is true. But, when you come down to the real truth and real teachings of Jesus Christ, you find God *is* life, not God *has* life, as you and I, but God *is* life itself, the essence, the It, life, and wherever we see life springing up through the flowers, the plants, the flora, the vegetable kingdom, or wherever we see Him in the animal kingdom, or wherever we see Him through the vast infinity of the world and its phenomena everywhere, the waves of the ocean, the currents of the air, everywhere life exists, and wherever it does exist that God-life is God Almighty manifest.

You see now how easy it is for God to be omnipresent, don't you? The vast infinite universe is filled with God-life, and so the planets and the systems whirling in their orbits and on their axes

every way and every condition everywhere — all is motion and all is life; all is God manifest. That is one thought of what God is. I will not call it an attribute, for it is beyond an attribute; it is one of the characteristics of God.

Then you have this life in you, and when the Apostle tells us that we live, move and have our beings in God, and when Jesus Christ says: "I am in the Father and the Father in me," we understand what He has. I have "Life in Me;" it is God in me; I live, move, and have my being in this universal and omnipresent life, therefore I live, move, and have my being in God Almighty. God Almighty life fills me, God Almighty life protects me in every way, leads me and directs me. Don't you see if that is true, then you get down to the basic thought and principle that heals?

Jesus Christ tells you again "You shall know the truth and the truth shall make you free." The truth is that God Almighty life, perfection, is in you and through you; you live in it and you are perfect as God is perfect because you are in Him and through Him, and He is in you and through you, therefore, you know the truth and it makes you free. It frees you from fear, frees you from all sickness, frees you from inharmonious conditions and sets you upon the pinnacle where you belong as a masterful child of God who has power and who has dominion. There is your science; it is very simple; it is a perfect realization of what God is, and when you realize that all is life and all is perfection and that God is in you and through you, you can realize a step further and see that there can be nothing but harmony in you, and that all these so-called conditions of human life, so-called sickness, sorrow and inharmony of every kind and character

are false coin and are not true and cannot be true.

Yesterday I was fishing and I caught what was called a dogfish, a species of shark that infests these northern waters in great numbers. The fin of the dogfish on the back part of the tail is supposed to be very poisonous when it hits you. One of these dogfish hit my finger and it bled copiously. The first thought was that it stung and hurt tremendously, but I gave it the thought that God Almighty life was my life and that no inharmonious conditions could come to me by virtue or by reason of any such thought as a shark's fin. I treated it for a moment in that way, the blood stopped, and it was but an hour from that time until I could not find the finger that had been hurt, and today you cannot find any evidence of the hurt. Several in the boat, some of them in this class, saw it bleeding, and know that it bled copiously.

There is the thought. You make yourself master by the knowledge of the truth. The knowledge of the truth was that you are perfect and cannot be hurt. You make that realization and give that declaration and it is perfectly demonstrated.

Now a further thought in regard to what God is. We will take up the thought that God is love. We do not mean that God has love, or that He is a great personage, and loves all the world; it does not mean that at all. I love you, but that is not the meaning of the word love. You cannot tell what love is, nobody can describe it except by telling you what the apostle tells you that "God is love." It is God Manifest, love; love is God. The creative power of this universal creative existence is love. That is the power by which we do all our work:

it is the power by which divine love accomplishes all. Love is what makes you the master. How often have I seen that demonstrated in balky horses. One time in our city of Washington a policeman was riding a colt three or four years old. The horse was walking backwards and would not go forward at all. The policeman was afraid to hit the horse for fear it would rear up and fall upon the stone pavement. I was walking along and saw the conditions. I asked him if he would let me try an experiment on the colt. He said "Yes," and I asked him the name of the horse, which he said was Beauty. I went up to Beauty and silently talked to his mind and told him that Infinite love filled him, as it filled everybody and everything else, that he loved his master, and that he would go on and do what his master wanted him to do. I treated him along that way the same as if he had been a human being. I spoke to the policeman and told him that the horse would do as he wanted him to if he would not whip him. The horse went right along and I went on my way. I looked back after a short time, and they were nearly a half mile down the street, going right along. There was love.

Once down in Virginia, at one of the watering places, a man had a balky horse that would never work. He had him hitched to a wagon which was so far away from him that if he kicked he would not hit the wagon, and the man could stay with the horse. The man had a heavy rope in his hand with which he had been hitting the horse, and the horse came very near knocking his brains out with his feet. The man was sitting there pale as he could be. I asked him if he would like for me to try an experiment on the horse, and he said he would, and I gave it treatment along the same lines

as the other horse, and it went right along. It was never known to work double, but I saw it that afternoon being driven with another horse.

You see love conquered in that case, and love does conquer. Jesus tells us to heap coals of fire upon your enemy's head; if a man strike you on one cheek, turn the other; if a man makes you go one mile, go two; if he takes your cloak, give him your coat also. As in Goldsmith's "She Stoops to Conquer," you love to conquer in metaphysics.

If you have an enemy and you want to control him, and if we have enemies and want to control them for their good and ours, we have to drive out all enmity against us. You ought to do that with perfect ease and perfect comfort to them and yourself by simply sitting down and using a treatment something like this. For instance, his name is John Smith. You sit down and talk silently to yourself, using words something to this effect: "John Smith, you are the perfect image and likeness of God, God Almighty life fills you and God Almighty life fills me; God Almighty love fills you and God Almighty love fills me, and we are both children of the same Father. We belong to the same family and we do love one another, and I love you, John Smith, and I love you with all my heart." You pound the love into him for quite a while, and then affirm: "John Smith you love me, and you do love me, and you do not wish me any harm and you cannot do me any harm, and you do not want to do me harm." Treat along that way a few times, and the next time you see him he has his hand out to greet you. Love has done its work.

Now, mark you, in this one thought in the treatment of others, you have no right to treat anybody only for his

good. You have no right to treat anybody, unless you are personally interested in some way, without the person's consent. You have no more right to go to this lady here and treat her than you have to steal her horse. You have no more right to enter her mentality without her consent than you have to steal her property or burglarize her house. She is a child of God Almighty, she has her own power and own dominion and she is entitled to her freedom; but there are exceptions to that rule and one of them is that if she is laboring under the mistake that I am her enemy, or if she is laboring under the mistake that she is my enemy, I have the right through my personal interest and personal contact to treat that thought out of her.

The power to conquer is love, the creative power. What I mean by creative power is the changing of conditions. As I first remarked there is no such thing as creation; there never was anything created, never was anything destroyed or can be, but the power of changing conditions is love, that is all. It is the love thought everywhere. You always want to be in close touch with the teachings of Jesus Christ. He is our pattern, and He is the way as well as the truth, the representative of the truth of the way to eternal life. The proper interpretation of "The way, the truth and the life," is that He is the way, the truthful way to teach you the way of eternal truth. That should be the interpretation. Christ is the way, and as we follow in accordance with His teachings, we demonstrate the Truth and prove what He said and what He taught us.

Now, I do not ask you or any of my students ever to believe anything, no matter what it is, or where it is, whether it is in the Bible or in an almanac, unless

it is self-evident and susceptible of self-demonstration. Mark you further, this universal truth, law, runs in parallel lines. All truths go in parallel lines. As the old saying is "All roads lead to Rome." Truths cannot cross one another. Therefore if anything is enunciated that is not susceptible of self-demonstration it is not true, but on the contrary false. Then throw it out, do not allow any man to lead you, do not allow any writer to lead you, it does not make any difference who he is or where his writings are published. But few men in the world I suppose think more of the Bible than I do; I have a great many expensive editions of the Bible and I love it, and I think it is the greatest book the world has ever seen because there is a vast amount of combined wisdom in it along the lines of truth that upbuilds, but there is a lot of stuff in the Bible that should not be in anybody's library. There is a lot of stuff in it that is error, but by and by you will learn to know the truth, as Jesus Christ said. He said "You will know the tree by the fruit." A tree that gives forth good fruit is a good tree and if it gives forth evil fruit it is an evil tree. Therefore, if you find a religion that has a tendency to drag its people down and fill the asylums as they are today; in them are perhaps 50 per cent who are there on account of religious error, the fruit of the tree is bad. You will never find anybody who was crazy and commenced to study but that he got well. We have treated a great many people in the asylums and brought them out perfectly sound and well by treatment along the metaphysical lines laid down in Christology—by enunciating this universal Allness and perfection of the One mind.

There is but one mind, and that is the mind of Infinite Life, Infinite Love, In-

finite Good, and all these so-called minds are but part and parcel of the one mind, the mind that fills you and the mind that fills me. I am not talking now of what we call this human, personal mind, the carnal mind. While it is a false thought it is seemingly very real. Now for instance, that fish that stuck my finger felt for the instant that it was very real. Say I have a grate in my room in which is burning wood or coal. There we see the fire burning, the wood burning. I could take that fire and set a house afire, or burn up a town with it, or I could take one of the sticks of wood and knock a horse down with it. The fire seems real, yet in twenty-four hours there is no fire there, there is no wood there. It is nothing; it has gone and the place that knew it knows it no more.

The place that was stung by the shark's fin looked real, but there was nothing in it. It was unreal and only existed in the mind of what we call human, carnal mind. So with all these thoughts we see before us, every case of sickness, inharmonious conditions, every case of poverty and every case of sorrow. All these things are but the blossoming or fruit, you might term them, of carnal mind, all false, all unreal, and all untrue.

I wish to make one thought plainer still so that the readers as well as the hearers will understand. When I say that nothing exists that is untrue or unreal, I mean that nothing changes. Anything that is not perpetual is false and unreal. Here is the sunshine, that is real. Here is love, that is real. Here is life, that is real. Here is good, that is real, and here is God Almighty Truth, and that is real. But there is a belief in error, a belief in sickness, a belief in sorrow, a belief in misery, a belief in want. All of those things are unreal and un-

true, and when you properly understand and denounce them and annihilate them as you can by the application of the truth they vanish. I can illustrate that in another way. Here is a fire, we will say which is burning and destroying a house. The waters of truth destroy it. We will pour water on that fire, the antidote to fire, and when that water destroys the fire the fire is said to be put out. Now along the same thought every kind of so-called evil is what we term an evil thought or fire. We put the waters of truth on it and the waters of truth being the expression of the thought that nothing exists but good, that nothing can exist but good.

An incident of that kind occurred here at the hotel up on the rocks. My wife and I were stopping there and at the corner of the room which you all can see now if you want to interest yourself enough to go there, a great big lamp hung outside on the porch. That lamp burst. The hotel and porches were built on a rock and the carpenter in putting up the porches had left the shavings under the porch, all around under the cracks in the floor where this oil could run through. I suppose at a reasonable calculation that there were twenty feet square of solid blaze, most of it on top of the floor and on the ground in the shavings; all burning at one time. I got up, went out and leaned up against a post treating and declaring that it was impossible for the fire to burn, that it could not burn the house. I had not a particle of fear, and I do not know that I had a thought but that that fire was simply nothing. I realized that in my consciousness just as plainly as I realize that I am sitting here. My wife did not get up to look out, but just sat in her chair treating. She spoke to Mr. Maxey,

saying, "I wish you would take that pitcher of water and throw it on that fire." He took it out and threw it on the fire and as quick as you could fire a gun every spark of fire in connection with it was put out. You can see the charred corner of the hotel now. There was not a spark of fire left, although that pitcher of water did not touch one-fiftieth part of the fire. There was the power of the Divine mind. It was the water of truth that destroyed the fire of evil.

Now, going back to our proposition that God is love, you want to remember that that is the most wonderful characteristic of Divinity. People who hate are always diseased. They ought to be and they ought to die; they are not fit to live. I remember one time, when I first came into science, I was filled with disease as much as any poor creature ought to have, but the idea of ever forgiving an enemy, or of asking forgiveness absolutely never occurred to my mind. I did not want forgiveness; the more one hated me the better I liked him—the more knives I had for him—that is the political world. I was a politician. When these scientists talked to me about loving and forgiving my enemies it was absolutely amusing to me. The idea of forgiving never occurred to my mind, and as for asking forgiveness I would not have had it if they wanted to give it to me; I did not want it. I was filled with disease from the crown of my head to the soles of my feet. I had the worst corns and was bald-headed, had catarrh and an awful cough—but am not going on to tell you everything I had—and I ought to have been dead years before if I had not been saved for some better purpose, for I was not fit to live in that condition of mind. Whenever a person

comes to you as they will, and tells you "I can forgive all of them, but one particular person, but this one particular one has been so mean to me I cannot forgive him." Then refer to Jesus Christ, the model again, always keep Him before that person, and draw the picture of Him hanging on the tree, with nails driven through hands, and feet crossed over and nails driven through both of these until by that cruel method and other cruelties, His sufferings caused His death. Here was that mob; He came into the world to bless and to heal, and to save from themselves around Him, whooping and yelling, and spitting on Him, saying, "You saved others, now save yourself." What did divine love say to them? He said "Father, forgive them for they know not what they do." If the Model can forgive those who were crucifying Him for trying to do them good and lift them up can't you or anybody else forgive your enemies for any little thing they should do here?

Remember you have to love. If you do not love you want to get right out of this business and quit it. You are nothing but a curse to any one who comes near you, unless your heart is filled with love. I would as lief be struck by the twelve plagues of Egypt as be treated by a person who had hate in his heart, because it will destroy him. I know a man in Washington who was doing his best to destroy me by malicious treatment. He looked exactly as it described in the 64th Psalm, so that those who see him would flee away. I did not know then what he was doing, but he looked like a man dead on his feet. His wife afterward told me the cause of his trouble. He felt it was his duty or interest to put me out. Instead of putting me out he nearly put himself

out and did not hurt me a bit. Hatred is self destructive.

Let me give you a caution, never hold toward anybody any feeling but a feeling of love; do not permit yourself under any circumstances to wish anybody anything but good. It is almost as self-destructive as poison to you. Nobody can hurt you if you are filled with love; Divine love covers you, you live in it, you are covered by it, as the waters cover the fishes in the sea; you can not be touched; love covers you and you live in it, noth-

ing but love can come near you. When you go away on the train or on the boat, affirm that God Almighty love, covers you and nothing can harm you. You will always be successful and come out without any trouble, if you affirm that God-love protects you. I can see so many times where I have been saved from what others went into and were killed. I have always been protected. Divine Love is the only thing that covers you perfectly.

• Thy Heritage

ALTHOUGH, a poem, what is that to one
Who drinks eternal from the Fount
That flows through all?
To thee 'twere folly dire to dedicate a song,
For through thee sings the music of the spheres.
To name thy stars,
'Twere desecration e'en most sad;
For in the depths of thy great soul
The universe of stars unbounded gleam resplendent.

'Twere vain to bid thee seek the light,
For countless suns are streaming
Rays of light and love through thee.
While I might cry to thee, "Awake,
And view the glory that enfolds thee!"
'Twere worse than flimsy dreams
To sing thee sonnets and more idly prate
Of powers that in thee dwell.

Words ne'er can speak the greatness of the soul;
Nor e'en can soul express all of eternal truth
In that which man calls time.
Thy heritage is the ALL;
And living atoms that do slumbering lie
Must e'en awake to thought of greatness
'Neath thy conception, clear,
Of the Intelligence that doth throb throughout the All
And shall as sure attain to the full splendor
Of that which man calls *God*.

M. EVALYN DAVIS.

THOUGHTS FOR DAILY COMMUNION

God is all Life, Truth and Love. I am His image and likeness, and my birth-right is dominion over all other orders of creation. In order to exercise my dominion I must manifest life, and be free from sin, sickness and the fear of death. I must manifest Truth by living it and refusing to yield to error. I must manifest love by radiating love to all God has created. I must free myself from discordant conditions and false beliefs in order to get in harmony with God. A sickly, diseased body cannot manifest God. A doubtful mind is the fruit of false beliefs. I must be free from all manifestations of error in order to receive the Divine gift of spiritual understanding. I must be free from thoughts of envy, hatred, criticism and condemnation if I would radiate love. . . . "If a man say I love God and hateth his brother, he is a liar and the truth is not in him." . . . "He that loveth not knoweth not God, for God is love." Love is the language of the soul, the pathway to God, and the key to His kingdom. Love stills the storm, heals the sick, reforms the sinner, blesses enemies, and makes man conscious of God's presence. I must love, honor and obey the one God in order to get spiritual understanding.

BENEDICTION.

O, Holy Spirit, bless all who are striving to do Thy will. Illumine our minds that we may know, understand and walk in Thy statutes. Let us be ever conscious of Thy presence. Let the spirit of the risen Christ reign within us, that we may overcome all evil with good, and radiate Thy love in all that we think or do. We love, honor and obey Thee. Amen.—*The Shepherd.*

THINK LIFE

According to the intensity with which we think about death we form that condition. If we want to be living and vital we must think about Life. If we want to look young and feel young we must think of Life.

If we want to be beautiful we must think about Life. If we want to be prosperous we must think about Life. If we want to know much we must think about Life. If we want to be loving we must think about Life.

From whence came the beauty of the most beautiful people in the world?

And whence the prosperity?

From out of what came all the knowledge?

And out of what sprang the greatest lovingness we have known?

Life, always Life.

The mechanism of the body is marvellous, proving the marvellous wisdom of Life.

Notice the loving care which comes forth from living things—it has but one source throughout. From Life it comes and Life sustains it.

To know more of Life, look at Life, think of Life, and love Life.—*Alma Gillen.*

"I feel that it is quite proper that a man should wither away and die if he will not stand up in his majestic and God-like dignity and assert his mastery and supremacy over the whole vast Universe and all Life."—*The Individualist.*

Arise, thou God within my Soul,

Go forth I say and claim the whole;
Within thy depths there lies a plan

To equal that of any man.

—*Homer Darling Trask.*

Popham Beach Chautauqua Lecture

BISHOP OLIVER C. SABIN

Delivered at Popham Beach, Maine

IN DISCUSSING the subject of The Deity and the Characteristics of God we must remember that God is mind, the one universal, Omnipotent, Omnipresent mind that controls all and directs all; and as we consider these characteristics of God we can see more and more plainly the thought of the universality of man, the oneness of mankind, the fatherhood of God and the brotherhood of man interwoven one with the other.

Now man is the highest manifestation of the creative power of so-called Divinity. Man is the acme, so to speak, of this existence, as far as we are permitted to know anything about it. He is the highest. God dwells in him and we dwell in God. One mind is universal, but in discussing the subject of mind we have different ways of dividing it purely and simply as illustrative adjuncts to the better understanding of the one whole.

We divide the mind into what we term the objective, the subjective and the super-conscious—or the conscious, the sub-conscious, and the super-conscious—and for a definition for this purpose of illustration we call this objective mind as we see it commonly understood as the five senses; we see, we hear, we smell, we taste, and we feel. There are other definitions which are perhaps re-divisions of these that might be mentioned, but for the purpose of our illustration we will continue with the five senses, so-called.

The sub-conscious mind is the mind that is under consciousness. "Sub" is a Latin prefix, as we all understand it, meaning "under," and the sub-conscious mind is the under-conscious mind, that is the mind below what we term consciousness in the meaning of the five senses. Don't you see that it is below that, that it goes deeper, and that you can have more effect in treating a person, or discussing matters with him, if you treat him metaphysically through his sub-conscious mind than you can have in any other way? I can commence to talk to you for example, and you hear me and I open up avenues of contention in your mind. If you do not believe what I say here is a row and rattle in the objective mind. You have been taught to believe certain things that are not true, yet in your heart and consciousness they have the power of truth because you believe in them; therefore, when I make a statement showing the error of this so-called conscious mind it at once arouses itself. It cannot see, it has not the power to distinguish the true from the false to the greater extent that the subconscious or the under-conscious mind has the power. The under-conscious mind has the absolute power of discriminating between right and wrong, and there is no such thing as its being misled by error. We know how it occurred with the poison fish I was talking about yesterday. I made the declaration

that there was no sensation in what we term matter, that there could be none because sensation belongs not to matter. We will discuss that later on during this class. I made that declaration with the understanding why there could be no sensation there, and there could be no pain there, there could be no sting there, there could be no sore there, and there could be no poison there for the reason that all there is is Infinite mind and is Infinite manifestation. Now the infinite manifestation of Infinite mind is not poison; it is not pain, it is not sickness, but it is perfect in the infinity, in the bosom of God, the Father of all. Now when you make that realization you destroy the so-called thought of pain.

Most of you have noticed a blue wagon that they used to use here to carry trunks from the wharf. A lot of us got on it and we were riding along talking, and I had my hand on a stake. I was sitting facing in, like a tailor. When the horse came to a place where he was going over a sidewalk; it wheeled him around and the wheel caught my hand exactly against a big stake that they have for holding the trunks in. The result was that the bones were entirely mashed in this hand. All the doctors in the world could not have set them because they were mashed, and under all ordinary conditions the only thing to have done for that injury would have been to amputate the hand because apparently there was no possibility of successfully setting the bones. They were crushed. Well, for an instant, I had the belief of very severe pain, but I took out a handkerchief from my pocket and threw it over the hand as soon as I could and commenced to treat myself. I walked into the hotel, into the dining room where my wife and several of our scientist

friends were sitting and told them to treat my hand. I walked out of the dining room and they treated and we all treated. And in the course of thirty minutes the pain was all gone. I did not call on any doctor because there was no need of it. All the surgeons in the world could not have done me any good.

I will say here, by way of explanation, that if it had been necessary to have set a bone in the arm which could have been thrown together and spliced, where human experience and science would have helped me, I would have had a doctor set it, but that was beyond all power of human science. The hand was simply mashed; therefore all we had to depend on was simply God, and after this treatment of half an hour the pain left it. The only time that hand ever hurt me after that was perhaps three or four days after it was injured. One of my students came into our room and asked me to allow her to treat it as the osteopaths did. I had never paid any attention to that system and I told her allright. She sat down and manipulated the hand for about two hours. The difference between osteopathy and our science is this, that we ignore all such beliefs of pain and of sickness, and all the inharmonies of life. The osteopaths recognize their reality and treat so-called injuries as such, acknowledging their reality. Of course, she had to acknowledge in her treatment in her mind that my hand was crushed, and that this bone should be here and that bone there. The result was that after her treatment she had that hand going good and plenty and it kept it up for several hours until my wife and I went to work and treated against the belief of pain, and threw it back into the spiritual thought that all was Infinite Mind and Infinite Manifestation. By and by we

got control of the pain and it never came back. God set the hand, Infinite Mind set it, and it is as perfect as the other hand.

Here is another instance right along that same line. One of my grandsons had his thumb mashed by having a wagon run over it in Washington, and a great part of the muscle below the nail of the thumb stuck out an inch further than it should, and it would not go back. They had a doctor and I asked him what he could do. He said he would have to cut off the protruding flesh. I asked him if that meant giving anesthetic, and he said it did. I told him he could not touch it, that God Almighty would take care of that hand and thumb. We treated the boy perhaps ten days, and that part of the thumb came right off and there never was any scar, there never was any disfigurement of the thumb, not a particle. Now there was a case where surgery might have increased the rapidity of the healing if I had let the doctor operate, but I would not. They might have cut it off and it might have taken ten days to heal it, but God does do everything. Infinite law, Infinite mind and Infinite harmony are established whenever you make the proper realization with the understanding that what you realize is true.

We are told by our Savior that we have to have faith in order to accomplish anything, and that is true. Now for instance, take a person who has not faith and let him sit down and try to pray to God scientifically, or any other way. He cannot pray scientifically without the understanding, and he has no power because he has not this faith. We call it faith in the Bible, but it goes beyond faith. Faith is an unswerving and unconquerable belief that so and so will

be done, but understanding is the positive knowledge that it will be done, and why it is done. I may have faith that my friend there will be cured of a headache which he may have in belief, but I give him a treatment with the understanding. I see a way beyond him into infinite harmony and know that there can be no such thing as headache or any other kind of ache. You may be suffering from what we term deafness; it is, every particle and belief of it, in your mind. You live in Infinite Good, Infinite Wisdom, Infinite Mind, Infinite Power and Infinite Love, and there can be no imperfections connected with these characteristics of Infinity. You, as the child of God Almighty living in these realms of perfection, can have no deafness or any other kind of inharmony. The realization of the allness and perfection of Infinite Mind enables you to heal not only yourself, but others. Wherever you throw that thought and the understanding with it, you throw out the power that heals and destroys erroneous beliefs. Therefore, when we come to talk of mind we divide it into these two divisions as far as the earth is concerned and our associations with the people therein, but in reality there is no division and should be no divisions, for all is Infinite Mind and Infinite Manifestations. When we get down to the "home base," as we term it in baseball, Infinite Mind, that is all in all, controls all and is through all. That is the mind that belongs to you, that is the mind that belongs to me. You see how near we are; we are brothers and sisters and our minds are the same, all controlling and all living in the same Infinite Mind. The Fatherhood of God is thus established and the Brotherhood of Man is made manifest.

Another characteristic of what we

term God is infinite power. Now when I speak the word "God," as a representative of the Deity, I am only using the term that is least used perhaps of the many terms that represent the same Deity. You go to that great body of Brahmins and Buddhists and all of that class, and they will call Him by another name, by the "Yoga," or some other name. There are a great many names by which the Infinity is known, and it matters not what name, but when we talk of God we mean universal, omnipresent law, power, wisdom, love, and all that goes to make the Universality of Infinity. Now God is infinite power and controls all. Now mark you, here is a system of worlds before us, everything working so far as astronomical science is able to detect, in perfect harmony. The planets of our systems of worlds run in perfect law and perfect exactitude, and systems run around systems—everywhere infinite worlds upon worlds. What a wonderful thing it is—never had a beginning, can have no ending! The Apostle tell us that we cannot understand these things now, but by and by we will understand them because we will see things as they are. It is difficult for us as finite beings to understand that there never was any beginning and that therefore there can be any such thing as time. Time is a measure; there can be no time if you have no place to measure from, there can be no ending of time if there is no beginning to it; so therefore all there is in what we call existence is the Now. We live in the Now; there is no future, there is no past; nothing to measure from, nothing to go to; it is Infinity. While it is difficult for us to realize these things, for us to understand them in reality, we will do so by and by, we will travel as thought travels and we

will be as others are. Here is one thought I want to impress upon you as a passing thought before I go on, against this foolish idea of reincarnation. There is no such thing as reincarnation; that is all humbuggery. Reincarnation—so far as my search of history is concerned, and I state this in the presence of the world, as this will be read everywhere—first had its origin among the Aryans, who overran what is termed today the Indian empire, some centuries before the days of Jesus Christ and before the days of Moses. The Aryans were a class of people that went from the southern steppes of Russia down into India. Coming from a cold and rigorous climate they were men of great physical strength and power. They conquered all of that so-called India country and established themselves as the rulers, and in conformity with an almost the universal law of these far ancient days they made themselves deities; that is, they forced the under-fellows that they were overrunning to recognize them as deities. It was the common habit in those early times for the elder brother, after the death of the father, to become the master of the family, and when a father passed on he was deified. He was their household god. You remember that when Joseph was running away from Egypt, or going over the land where he got his wives, one of them stole a god and she made an excuse to her father that on account of her physical condition she did not wish to move, whereas she was sitting on one of the family gods she had stolen, and thereby got away with it. It was one of the family gods, a representative of the father of the family. It became the habit, later on, for all kings who became notorious, or had the power to do so, to become deified, and have peo-

ple worship them after they were gone. Alexander the Great was a great conqueror and a great ruler, but his ambition seems to have been to be deified as the greatest drunkard the world ever saw, and he killed himself trying to prove his right to immortality along that line.

These Aryans overran India and established themselves as a class or clique, which had the power as well as the disposition to overrun the common natives. I have forgotten the technical names of the classes they put them into, but the meaning was that they were the great body upon which the others were to tramp. The Aryans proper were divided into various degrees of priesthoods and divinities until they got up where they went into the seventh heaven, and after they had all gotten through the seventh heaven, they formed one universal whole, and that universal whole was the ultimate mind-giving power.

This thought of reincarnation originated, so far as my researches are able to show, among the Aryans, and it was given out for the purpose of controlling the natives of India. If a person committed a sin against their law, the punishment was a reincarnation into something that was not pleasant. If you stole, for instance, money from one of their priests, the punishment for that was a reincarnation one thousand times into a spider or some reptile of equally repulsive nature. If you stole meat, your next reincarnation would be into a vulture. They had a reincarnation for every kind of crime, but if they lived long enough through this abject fear, and they are suffering from that great fear today, and eschewed these pitfalls, after a while they would be reincarnated into men, if they were women, and after they had had three reincarnations from

the time they were women and then passed out, they would go on up into some reincarnation until they got up; but a woman pure and simple was never known to enter this seventh heaven; they had her marked. That is one instance and the only instance that I know of where woman is held down, with the exception of this doctrine, as shown by the law of the Book of Moses, exemplified in the eating of the apple in the Garden of Eden.

Now, of course, we all know these things are fables; we all know the story of Adam in the Garden of Eden is a fable; we all know that Infinite Mind that was Omnipresent throughout all the vast illimitable, unfathomable, unmeasurable space never walked in a garden on the banks of the Euphrates, calling out, "Adam, where art thou?" If that was Infinite Mind, Infinite Mind knew Adam was hiding behind some brush, and knew where to find him. If it was Omnipresent, universal law, it could not be walking around calling "Adam, where art thou?" because if it was Infinite mind and knew all, it knew where Adam was. If Infinite Mind was calling for Adam as a make-believe, it was trying to fool Adam and make Adam think it did not know where he was, and such is nonsense. It is all the relic of by-gone superstition of the ignorant ages.

We say this, that any statement purporting to be the truth and that is not susceptible of self-demonstration is a falsehood on its face. I do not care whether it is given in the Bible or in the almanac; if it is not susceptible of being demonstrated, it is a falsehood. All truth is susceptible of demonstration; if it is not, it is no truth, it is simply a myth, a nothing; that is an axiomatic statement. If I tell you when the sun is

shining that there is no sun and no sunshine, it is an axiom that I am talking without any truth in what I say. If I tell you that two and two make five it is a falsehood on its face, and if that statement was in the Bible or any other book, it would be false coin. So in the real science of God Almighty Truth, you take only that which is self-provable, and then you demonstrate the truth of everything.

That is why our ministry throughout the world cannot heal the sick. They are bound down by laws that have been hammered into them for centuries and centuries; that the Bible story in every instance, must be taken just as it is. Take the bright scholar and let him tell you how the Bible was made. There is not one book of the Bible except the Old Testament, for which there is an original manuscript, or for which there was an original manuscript, three centuries after the crucifixion of Christ. The only way they got these four books called the Gospels and the Acts of the Apostles, and the few Epistles that are supposed to be word for word true, was by having a four-year conference of all the learned men in the world that were interested in that thought. They took a quotation from this man and one from that man and dove-tailed them together. It used to be, in the early times, the habit of some men to quote the Bible a great deal. I know a celebrated minister in St. Louis, a most excellent man, Dr. Brooks. I have tested him myself. You could open the Bible and read any verse in any chapter and he could tell you the verse and the chapter of the entire Bible that you were reading from. There is a man connected with us in Washington today, one of our healers, who can deliver a discourse without uttering one

word except quotations from the Bible. That is the way they used to do in the early times. In that way these quotations were gotten together. The four Gospels, the Acts of the Apostles, and a few of the Epistles were published exact, but the rest of it was the best that they could get together.

Nobody knows who wrote the Epistle to the Hebrews. While the King James translators gave Paul the credit; yet in reality nobody knows. Historically they cannot tell anything about it; all they can judge by is the style of the writer.

When I talk about the Bible, I want you all to understand that the Bible, taken as a whole as it is today, has more truth in it, and is, in fact, the best book, that we have ever had handed down to us from the past ages; has more truth in it than any other, but we are told by the Apostle himself to rightly divide the Scriptures; in other words put everything to the test, and anything that is not susceptible of self-demonstration, throw it out, for it is worth nothing, it is false. There are certain signs that cannot be false. You cannot make the truth out of a lie, you cannot cover the truth up by denouncing it; it will prove itself, and if it is false today it is false coin and is not the truth.

We, as scientists, and you as students of this great thought, rise above all thought of prejudice. You lay aside all prejudice, and measure everything by the law of self-demonstration. I can remember when my father denounced Tom Paine as one of the most monstrous men the world has ever seen. I have Paine's works in extenso. Paine measured everything by reason, and anything that was not susceptible of reasonable

interpretation he threw away. If Payne had gone one step further and had said that anything that is not susceptible of demonstration was false, he would have hit the exact truth. We live beyond all prejudices; we do not live in the dark ages; we are emancipated and we have the great light of the broad intelligence of this bright century, and we are grow stronger and brighter all the time. Our opportunities are increasing, and we are advancing with the times, and I tell you that man today is reaching the firmament

as the image and likeness of God Almighty truth.

So this Mind Infinite pervades all space and is all the mind there is. Your mind and my mind and all are centered in the one great Universal Truth, Infinite Mind, and if we allow it to direct us and to bless us and to control us, it will fill us with happiness, strew our pathway with flowers, give us all intelligence, drive out all fear and manumit us and make us masters instead of slaves as the world are today.

Man's Conception of God

EVER foremost in the mind of man arise these vital questions:

Does any one know God?

What is God, and what are man's relations to Him?

The Bible tells us that God is Love, that God is Good, that God is Life, that God is Spirit, that Spirit is All.

Who knows what any of these attributes are, and who can tell what Spirit is?

God, we are told, is our Father; and we are His children, heirs, joint heirs with Jesus Christ, our elder brother; and God gave us dominion over all the earth. Yet who can say what God is?

Some claim that He is nothing other than an ethereal principle, the Great First Cause—the Great Cause which has formed everything; and yet, in the same breath, they say that it was never formed; always existed. Looking at God from that standpoint, who can tell what God is?

He is omnipresent, omniscient, omnipotent. He is everywhere present—a present Power for good. He is all in-

telligence, knowledge and wisdom, and all power comes from God; every breath we draw comes from God, and the power to draw that breath. Who can say who God is and what He is?

Christology teaches and demonstrates that this great Deity is a God of Love, that He loves us as His children, and that when one of us goes astray His spirit goes out after us; and, as the shepherd seeks the lost sheep in the mountains, so His spirit seeks us until it finds us and brings us back into the fold of love.

Christology repudiates that terrible doctrine taught by many that God is a God of vengeance, continually afflicting His children, whom He has created in His own image and likeness, with all manner of diseases of mind and body. From God emanate Truth, Love and Goodness. Never does He send fear and trouble to our hearts, or sickness and death to our friends and loved ones. All our beliefs of sickness exist contrary to God's wishes and will. In all His creation we find no such thing; therefore, all

such beliefs are falsehoods which have been perpetrated upon mankind by material mind.

The Apostle Paul says that the fruit of the Spirit (the one Spirit) is "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance; against such there is no law." Then, too, we find in none of God's revelation to man any intimation that the fruit of the Spirit (God) could be sin, sickness or death.

God is the expression of love which permeates all space, fills all nature and satisfies every want. His form is unknown, but we do know that He is Spirit; but what Spirit is is left for us to learn in the bye-and-bye, when we shall see with other eyes not dulled through the material body. Man's relation to God is one of great seriousness, as he was created in the image and likeness of God. God gave him perfect dominion, absolute dominion, over all the earth and seas and everything in them. God gave him perfect dominion, and made him master. When God spoke of man He meant man and woman, because "male and female created He them." Therefore, man and woman, or man, the generic term, had perfect dominion over all, and where he has lost dominion he has simply lost that part of his birthright which God gave him.

The poverty-stricken man who piteously asks for alms is entitled to everything that he can want, and the only reason why he lacks what he needs is the limitations which have been placed upon him by himself, and this sub-conscious evil that has been taught these thousands of years. Man has the right, it is his duty, to assert his manhood, to assert his rights, to make his own protection and enter into his own kingdom. When he fails to do so, it is a sin against himself.

To whom, then, can God be likened; or to what likeness can man compare Him to know Him?

This question may be most satisfactorily made clear by quoting a few pertinent extracts from the Holy Bible, which read:

"Whom therefore ye ignorantly worship, Him declare I unto you."

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

"And call no man your Father upon the earth: for one is your Father, which is in heaven."

In writing this work on Christology for the serious consideration of our readers, we endeavor to present the thought in a practical and attractive way, so that it may be clearly understood and readily applied to the every-day affairs of human life. The very acme of this so-called Metaphysics, or Divine healing, is the recognition of the Allness and perfection of the Deity; that man was created in His image and likeness, endowed by God with perfect dominion over all, and that He, in bringing back all of us, His children, to the lost heritage, gives us healing of all so-called diseases. We must be returned to what we have lost; be brought back to eternal life and eternal harmony and perfection, with the love of Almighty God.

When we are brought to see the Truth of the Allness of God and that God is Spirit, and that man is His image and likeness, then we can heal the sick. The realization of the Allness of Spirit and the nothingness of matter is the thought which heals. It is the heel of Truth bruising the serpent's (material thought's) head, the ax laid at the root of the tree.—*From Christology.*

Our Dominion Through Thought

Essay Read Before the Class at Popham Beach, Maine, July, 1909, By Edith Phelps Cale,
of Santa Cruz, Cal.

EVERYTHING is the result of thought. God thought and a world was born; it must have been ages upon ages in forming, indeed, it is still in formation, as it has not yet reached perfection; but it was spoken into existence from Himself. I do not mean that God thinks, in the same sense that man thinks; God knows all; man draws his knowledge from the universal; God is that knowledge. Thought is mind in motion, and much more; what we can not tell, as we cannot fathom the mysteries of the universe. God, this omnipresent life present everywhere, is also omnipresent mind; mind everywhere, where there is life. All this beautiful world, and everything that goes to make it beautiful, the trees, the beautiful flowers, the lovely landscape, the sea, all animal life, the sweet singing birds, the beasts of the field, the fish of the sea, are the result of His mind; and man the crowning glory of his thought, because he alone has the power of conscious thinking. These were all brought into existence through the mind of the Infinite Whole. Man thinks; it is the same mind in him, as there is only one mind, the great Infinite mind that is everywhere coexistent with life. His thought is constructive. The architect sees through thought the house he plans; the master builder sees in his mind every part before it is constructed; and the carpenter sees before it is laid, just how

each part will look as he puts it together. It is the same with the inventor; his thought forms the picture, and he constructs the machine according to this thought. It is the God in man that thinks, and lo, his thoughts create. When we take up the subject of man's dominion (and by man we mean both man and woman) how little have we understood its significance. God gave us dominion over all within the air, the sea, and upon the earth; we can have dominion over ourselves, and this we should learn the first of all; to have dominion over ourselves, over our thoughts, to harness them as it were, to guide and direct them in the way they should go, and not let them run away with us; to lead them, instead of them leading us. When we have the realization of our oneness with God, which must come from growth from the within, the knowledge of the Christ that dwelleth there, and the realization of our God-given dominion, and in conjunction with these, the power to direct and control our thoughts, then indeed we gain true dominion. Then can we say "be thou healed," and the healing will be sure; if the subject have faith, there never could be a failure; the healing in most cases would be instantaneous. Jesus Christ had all of these, and not until we have them can we do all the things which he did.

There is no space; the healing thought can be sent to the furthestmost parts of

the world, and heal as well as though the patient were with us, for the same God is everywhere, the air is filled with His presence, and even beyond the atmosphere it is all life, life, for it is filled with a substance called ether, which is everywhere existent, and is said to be more dense than the waters of the sea (just what this ether is, it has not as yet been determined). So it is the same life to the remotest planet, and there is no ending; worlds upon worlds, suns beyond suns, systems of suns, beyond systems, until the mind is lost in contemplation of the universal, and this little world seems but as a grain of sand on the shores of Infinity. The thought waves travel on and on; all is vibration, and if a thought wave is sent to a patient, the subjective mind takes it up and the healing goes on. With the understanding of the power of thought our responsibility increases, as we must ever be on the alert to send out only the pure thought, the constructive thought, that heals both in body and mind. The human mind ever needs guidance, to be led up higher to the spiritual. We should always think health for ourselves, as well as for others, if we wish to realize it in our bodies. We have dominion over the bodily functions by holding the thought of perfect health. If any part of the system cries out for aid, it is through the violation of some natural law, usually mental, and by exercising our dominion over thought we can send God's energy to the aid of the subconscious mind, the functions of the body will soon be rectified, and health restored. Not only should we have dominion over thought to manumit our bodies from pain, but to accomplish that end we must have complete dominion over thought that would have a tendency to lower our standard of morals. If we

would live on a high plane, we must keep our thoughts on a high plane, for one surely becomes like that of which he thinks. "Hitch your wagon to a star," as Emerson says. Have a high moral standard, and strive to attain, live up to the highest within you as far as within you lies, and you will be good moral citizens. On the contrary, let your thoughts grovel in the dust, feed on the filth that is ever being sent out by the thoughts of those who live low down next to the earth, as it were, and they have a tendency to drag us down. We must ever be on our guard, hold ourselves positive to such thoughts, that they find not a lodgment within us. Think thoughts of health, purity, love, kindness; you will be sowing the seed; some of it will fall upon fertile ground and yield a hundred fold, and they in turn will sow the same kind of seed; this will yield a rich harvest and so the good work will go on.

We have also dominion through thought over our material affairs. If we always think bad luck we are sure to have bad luck; if we envy our brother and sister and continually say "Those things are for them but not for me, I was born to have bad luck," it will always come to us, while, if we think good luck, "I was born to have the best," it will be certain to come. How many go through life always laying up for the rainy day, saving for the time to come; they will pinch themselves, and go without the necessities of life, that the next generation may have something when they are gone, and in ninety-nine cases out of one hundred they are not even thanked; the next generation have acquired it easily and spend it quickly. One really possesses only what he makes use of; if worth millions and lives as though

poor, he indeed is poor. If we live up to the light within us, believe in God and do His work, whatsoever we ask in faith believing will come to us, we need never know want. I do not mean that we can sit down and by simply asking have all our wants supplied, but that if we have faith and put our reliance on Him, the way will be opened unto us for the fulfillment of what is best for our spiritual growth here, and these avenues for success are not likely to be opened without our paving the way for them. We must ever be ready to grasp opportunities as they come, and not let them slip past us. If one could sit down and by simply asking have all his wants supplied without effort by himself, I believe the cogs of the wheel of progression would be blocked. We must strive and strive, and this continual striving stimulates thought, and if in our thought we come into atonement with the Infinite, the way is opened, our prayer is answered, and then we can have dominion over our everyday business affairs. So in reality by living in perfect tune with the Infinite life we need never know want, and when we

realize our true dominion and know how to draw from the Infinite we need never know sin, sickness, sorrow or death. All wisdom is ours; God in His infinitude is all wise, omniscient, and it follows that if we live in perfect atonement with Him we can gain wisdom; there are no heights to which we may not attain, for has not Jesus Christ said, "Whatsoever ye ask in my name, believing, it shall be given unto you." And to ask in His name means we must ask in the name of Christ, which is the indwelling truth, the God within us, ready to point the way to eternal life, eternal goodness, eternal love and harmony. Ask and ye shall receive, "Knock and it shall be opened unto you;" then will the kingdom of God reign upon earth, for it will reign within our hearts, and it can reign here and now if we will only let it by obeying God's laws, and always thinking happy, optimistic thoughts. We have not got to wait until the "sweet by and by," but can bring that kingdom of God right down to us here and now, and Jesus Christ will reign upon earth by reigning within our hearts, if we keep his precepts and are true followers of His teachings.

I Am

To be successful! Metaphysical healers people must always keep well in mind that all men were created in the image and likeness of God; and, recognizing this, the precepts of the Master must be faithfully carried out to secure successful healing alike in self and in patients. Precept and practice must harmoniously blend so that a proper recognition of Divine power is maintained. Remember that it is the pure in heart who shall see God, and this promise means now as much as at any other time—yea, the eternal now, all time being co-extensive with the Deity. Have confidence in your integrity and in your ability, and so live and act that your confidence is well established within you, and you will be successful.

Medical Science

It is the prime office of Christology, through its rational system of metaphysical healing, to cure humanity of the false, disease-generating belief by which it is so often victimized.

The disciples of *materia medica*, a body of men who are generally intelligent, sincere and honorable, are accustomed to magnify their office by terming their art "Medical Science." They even go further than this and entitle their vocation "The Profession," thus aiming to exalt its standing above that of all other professions. And yet it is destitute of the distinctive features that define a science. It has no fixed system of treatment corresponding with its classification of disease, so-called, and hence its practice is highly empirical, or experimental.

It goes without saying that no two physicians, however eminent both may be, will prescribe the same medicines for the same diseases in two different patients, although their diagnoses may show that the symptoms are identical in both cases. The subject of the experiments indulged in by the doctors to test the healing qualities of multitudinous drugs is appropriately called "the patient," and might be well termed patience itself if he possesses his spirit with any degree of resignation during the process of the doctoring with which he is drenched. Should he survive the drugging he is deemed to have been cured by it, no account being taken of his vitality that enabled him to "pull through" the mass of drugs and keep his devoted head above the daisies.

If he was doomed to add to the gay-

ety of the undertaker, the doctor could console himself with the reflection that, although the patient died, medical science survived. That keen observer and caustic critic, Voltaire, defines the Art of Medicine in his *Philosophical Dictionary*, as "The art of pouring drugs of which we know little into the bodies of which we know less."

With the constant proofs of the fallibility of their system of legalized guessing that daily meet the eyes of medical practitioners, it does not become them to decry metaphysical healing, based as it is both upon rational principles and the revealed word of God.

Moreover, no profession has so frequently reversed its own judgments as that of *Materia Medica*. One hundred and forty years ago the great body of physicians denied the circulation of the blood, which Harvey demonstrated. Fifty years ago they invariably bled the patient copiously in every case of fever, although they would now deem such treatment murderous malpractice. Within a less period than this they diagnosed cholera as a purely topical or local malady, generated in and confined to the bowels, and treated it accordingly; while at the present day they hold it to be simply a nervous disease.

Metaphysical healing, on the contrary, is based, aside from its sanction by Divine law, on the fundamental fact, attested by human experience and daily demonstrated to the senses of intelligent observers, that the functions of the human body are vitally affected by the operations of the mind.

How to Live

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE subject this morning is "How to Live," and for the first part of my lecture, I am going to talk to those who are supposed to understand this Science, and incidentally the others can catch on as they come up to it.

The first rule that I will enunciate now—not but that there are others just as important—is the recognition of the fact that all that is is good. When patients come to you they just engulf you with the stories of their diseases and their ailments, until you feel like going out and taking a shower bath to get rid of the slime of mortal mind that has been thrown all over you. That kind of patients you can never cure until you get that condition off their minds. I let them slush me over with that kind of stuff until I find out the condition of their minds and then I try mentally to stop such overflow. You must understand and realize the fact that all this is good, that these seeming evils are a lie.

I will illustrate that as plainly as I can right here by a personal incident. This right hand was mashed, literally crushed. The bones were crushed fine almost, so much so that all the doctors in the world could not have done anything for it whatever, and to material sense for the first second of the crush, the blow, there was pain so violent that it almost severed the soul from the body. The first thing I did after I got my breath was to throw a

handkerchief over the hand so that I could not see it, and could get beyond it into the spiritual thought of the Allness of God, making the declaration that that hand did not pain, and could not pain, and that all belief of pain was error; that the realization of the thought of perfect good was the thought that healed. I carried the thought along that line, and it was not thirty minutes until every particle of pain was removed from that hand, and it never returned, except in one instance, during the whole time of its healing.

That instance further illustrates this same thought. A lady, one of our students, who had taken a course in osteopathy, came into our room and said, "Colonel, let me treat your hand the way the osteopaths do." I did not know how they did; I never had studied them; had purposely kept it out of my mind. "I said, 'All right; try it.'" So she took the hand and manipulated it with her hand I should think for two hours. The osteopath believes in the reality of bones being crushed, and in the reality of pains, and by the time she had given me that thought of the reality of the ailment, and of the injury, she had gotten the pain back, and it took two of us nearly the whole night to get rid of that suffering, and it never came back after that.

I was talking one time with a member of Congress from Virginia (who has

gone on); he said, "Colonel, I have been reading some of your books and I liked them very much until I got to that part where you said there was no pain; I knew that was not true, and I could not read it any further." I did not have time then, it was on the street car, to talk to him, and I never had time to go to see him and discuss it with him. I would have done so if I had known he was so near the end.

Did not I believe that pain, to material thought? Yes. Certainly I felt it. I am discussing this so you will understand it. My hand pained with an intensity that no language could describe, but I went beyond it and denied it, and went into the reality of the thought that all that is is good, and all thought of pain is a lie. The result was it killed that manifestation of evil, the pain was gone and the healing was made perfect in due course of time, which was very short. Now the hand, as you see, is perfect as the other. If I had depended on surgery they would have had to have taken the hand off, because they could not have set those bones—it was an impossibility. Now, when a patient comes to you with an ailment, and you say, "Oh, yes; you have it," you are putting the disease on him, fastening it on him. When a patient comes to you pleading guilty, "Oh, I have this and I have that," every time he makes those assertions he puts himself that much deeper into that which he is trying to avoid.

You cannot make the uneducated mind understand this, because they say, "Have not I got a pain? Yes, I know it, I feel it." Now, when my healer told me away back yonder when I was first being treated—I had a pain in my stomach for fifteen years, at times excessively, too, and morphine was the thing to help out—when she told me, "When that pain comes

on just say 'It is a lie; I have no pain,' " I made this remark to her: "My mother had four boys, and one thing she taught them was never to lie." I said "I am a poor liar." She said, "You do not understand me; you do not know what it means, but do as I tell you and see what effect it will have on the pain." With that reservation when the pain came on I said, "You are a liar; get out, I have no room for you there and you have to get." That is what she told me to say, and by and by the pain got easier, got less and less, and finally it went away. But if I had said, "Oh, yes, I have you," and stuck right to it, it would have stayed there in spite of all the metaphysicians in the world.

Now, mark you, you have to stand on these lines in order to live this life; you have to realize that God is all, and all that is is Good and Good manifest, and where the apparent evils come up denounce them as evils, unreal, untrue. Pilgrim, in Bunyan's "Pilgrim's Progress," in his march to the Holy City would meet Apollyon, or some other wonderful antagonist, went on and trusted in the omnipotence of Eternal Good, and they would vanish. By and by you will climb to the gates where nothing but happiness and harmony are yours.

Now here is one thought I want to give. How this teaches you to live forever. But everybody will say, "You expect to live forever? You are a fool or else you are crazy." Certainly. The world knows more than you do in its estimation, and I tell you the world is a fool. But there are so many fools that the combined fool thought is killing the world. That is true. If you want to live forever hold the thought eternally that God Almighty Life is deathless. There is but One Life and that Life is in you.

It is God manifest in you, and the Life in you is God, and it cannot die.

I do not say that you will live forever here and never change the body. That comes by years and years of work and years and years of holiness and consecration to the work, through which your body will gradually become spiritualized, you will gradually lose this manifestation of so-called carnal mind, and by and by you will become better and better until you will walk on the water or in the air as Jesus did after His resurrection; always remembering that He was the pattern. His body after the resurrection is the body that you and I will have forever. It will be materialized or will vanish just as we choose. If we want to go through a closed door we will be there, manifest to others in the body, "Peace be with you." If we want to go to the North Star or anywhere else in the illimitable universe, as quick as a snap we are there. God Almighty Truth clothes us as we choose, we are the masters and will always be the masters of our conditions.

Live the life of holiness. Be brave and get strong in the love of God and the love of your brother; encrust yourself with this eternal thought of doing right under every and all circumstances let the consequences be what they may; hew to the line wavering neither to the right or left, and God Almighty Truth will bless you with eternal life here.

I could run down on this catalogue. It is the only way to keep health. With this eternal thought of eternal good encrust your mind. Remember the rules that I have given you time and again in my writings, and never think anything except that which you wish to see realized. Never affirm anything against yourself; always be on your own side. If you want health affirm you have it; if you

want happiness affirm you have it; if you want prosperity realize who you are, the heir of God Almighty, and that the resources of the entire universe belong to you, and that they are inexhaustible.

If all the world should stand in the sunshine, and all the persons on the earth should receive it, each receiving all he could, the sunshine would not be diminished an iota. Along other lines God Almighty's law works in the same way. The Children of Israel going through the desert ate the manna, there was no lack. The cruse of oil and the measure of meal lasted many days without diminution. Then there was the multiplication of the loaves and fishes. It is the same law reigning throughout all nature and all eternity, God Almighty Truth. You can practice it; anybody can practice it who has the understanding and the faith and the realization of the Truth.

The next thought that I will take up for a few moments is how to live morally, how to obtain this. Of course this applies to all who understand it, whether they are advanced students or not. The only way to live, to live perfectly, is to trust God for everything, for every thing. I have often thought if the time should ever come that I did not have a cent in the world—I know it never will come, because it never comes to those who understand—but I have sometimes thought it would be a pleasure to me to get to where I could just lie down and trust God Almighty for the crust of bread that went into my mouth, where I would be in the straits. But I do not want that; I do not have to have that in order to prove the rule. I tell you if I owed any quantity of money and it was due tomorrow morning, there is not a living soul on the earth that I would ask for a cent. If I did not have a crust to go into

my mouth I would not ask for a crust from any living soul. I would sooner starve and die than to ever place myself in the humiliating position of asking a human being for a favor of that kind.

Rise up, come up with the understanding of who you are. You are the child of God Almighty, who loves you, who nurtures you; you are His heir and all that is belongs to you. Realize that to be true, and affirm it to be true; throw it into the vibration and trust God, and the world is yours and the fulness thereof, and you cannot want.

Those poor groveling human minds that go round seeking this and that—I went into the bank the other day, I went in there to fix up some checks. A man there saw that I was flush and he said, "I want to borrow some money." "How much do you want?" I told him to go on the outside I would be out there. After I came out he was standing there, a well-dressed fellow. I gave him what he wanted, it was very little; I think just enough to buy him some whisky. He got his money and went off. I would not argue with him or stop, but, of course, my pity went out for the poor creature. He will always be in want until he changes his mind. Every time you accept of alms from anybody you weaken yourself, destroy your ability for self-support; every time you acknowledge yourself the possessor of disease you hurt yourself, and if you do not stop it it will destroy you.

You have heard the old saying, "Put a beggar on horseback and he will ride to the devil." That is true. These beggars of evil—acknowledge them, take them into your heart, nurse them, and they will bury you. That is what they will do. That is the end of all such. That is the fruit, death. The fruit of evil and the

fruit of error is destruction. Stand up and die, if necessary; die, but hold your integrity. What did Job do? He lost all of his property, lost all of his children, and the only thing that God Almighty left him was a wife that was not worth the saving, and he told his friends, "Yea, though I die, I will not give up, I will maintain mine integrity." The result was that Job came out triumphant, victorious, perfect; and so will every other Job that tries it. But every coward, either man or woman, that goes down bellowing, if you will permit that term, and gives of their ills and their wants, spreading and smearing them out over the human heads they meet, are always in the ditch, and they will always be there.

I know a woman in this city, who is a good woman, from her standpoint, a Godly woman, who has raised a family with as much love as I ever knew in a family, but every time you go to see her she slushes you all over. She always has it and to spare, to slime over everybody that has time to listen to her. The result is she is always sick and always will be until she gets strong in the realization of the understanding that all that is is good.

Oh, what a beautiful thing it is to realize that God Almighty Good sustains you! It gives you power. It gives you dominion; it gives you the realization of the power within you; it gives you the bravery to denounce the storm in its teeth and see it vanish into thin air; it gives you the understanding to heal diseases of all kinds; it gives you the understanding that you fear nothing, for God Almighty Love covers you and you live in it as the fishes live in the sea; and nothing but perfect good, perfect happiness, perfect love, perfect health, perfect con-

tentment, perfect environment, can come near you, around you, or about you, because God Almighty sustains you, leads you and guides you; and such will be and

cannot fail to be the case with all those who commit their ways unto the Lord and trust in Him, for the promise is that He will bring it to pass.

Peace

MARY RUSSELL MILLS, in Fellowship

AH! thou beautiful ideal, world-wide, world-lasting Peace!
 We hold thee in our hearts, fair dream, and thou bringest sweet release
 From the strife and pain and tumult and bitterness of war;
 From the wild, confusing rumors, at home, and from afar,
 Of the insult, and the anger, and the preparations drear
 For the slaying o' four fellows; from the fever and the fear;
 From the fierce, inhuman passions that shake us to the core,
 And then spill themselves out madly in streams of human gore.

But shall we hold thee only as a fair, inspiring dream,
 And the pictures that thou makest—shall they be but things that seem?
 Shall our hands be folded idly, and tongue and pen be still,
 Waiting for the great world-forces to work a benignant will?
 Nay, but WE are the world-forces, and the great, eternal plan
 Is worked out through the efforts of God-filled, God-conscious man.
 When we rise in our true majesty, and WILL that war shall cease,
 The world will sing and blossom in world-wide, world-lasting peace.

Optimism can be prescribed and applied as a medicine, and is a remedy in proportion to its purity and the wisdom displayed in its use.

"Let me both diligently work and daily pray,
 Let me be kind in word and deed just for to-day."

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."

"Now ye are clean through the word which I have spoken unto you."

—John 15:3.

Good Cheer—God's Medicine

O. S. MARDEN

"Mirth is God's medicine, everybody ought to bathe in it. Grim care, moroseness, anxiety—all the rust of life—ought to be scoured off by the oil of mirth.—*Oliver Wendell Holmes.*

"Talk happiness. The world is sad enough without your woe."

If people only knew the medicinal power of laughter, of good cheer, of the constant unrepressed expression of joy and gladness, half the physicians would be out of work. Did not Lycurgus set up the god of laughter in the Spartan eating-halls because he thought there was no sauce like laughter at meals?

Laughter is undoubtedly one of nature's greatest tonics. It brings the disordered faculties and functions into harmony; it lubricates the mental bearings and prevents the friction which monotonous, exacting business engenders. It is a divine gift bestowed upon us as a life-preserver, a health-promoter, a joy-generator, a success-maker.

LAUGHTER, LIKE AN AIR CUSHION,

eases you over the jolts and the hard places on life's highway. Laughter is always healthy. It tends to bring every abnormal condition back to the normal. It is a panacea for heartaches, for life's bruises. It is a life prolonger. People who keep themselves in physical and mental harmony through hearty laughter are likely to live longer than those who take life too seriously.

In order to become normal, the natural fun-loving forces within us must be released. Laughter is one form of exercise which sets them free, rescues men from the "blues." * * * American life is so serious that many men lose their power to laugh. They can force a little sepulchral chuckle, but the genuine side-shaking laughter is almost a stranger to their experience. They are in such a chase after the dollar, their life is so strenuous, so given to scheming and planning, that they do not have much time to laugh. They do not know the medicinal value there is in the habit of laughter, how it clears the cobwebs out of the brain, disposes of the fangs of worry and anxiety and business pressure, takes the mind off the grind of things, removes friction, and helps to make life worth while.

To people who have lost the laughing habit I would say: Lock yourself in your room and practice smiling. Smile at your pictures, furniture, looking-glass, anything, just so the stiff muscles are brought into play again.

In a corner of his desk Lincoln kept a copy of the latest humorous work, and it was his habit when fatigued, annoyed or depressed, to take this up and read a chapter for relief. Humor, whether clean, sensible wit or sheer nonsense—whatever provokes mirth and makes a man jollier—is a gift from Heaven.

LAUGHTER IS A VERY IMPORTANT ELEMENT IN A SUCCESSFUL CAREER.

Many a man who could have been a success sleeps in a failure's grave today because he took life too seriously. He poisoned the atmosphere about him, so that it became unhealthy and paralyzed his own powers.

"The power of cheerfulness to do good," says Dr. Sanderson, "* * * is not an artificial stimulus of the tissues, to be followed by reaction and greater waste, as is the case with many drugs; but the effect of cheerfulness is an actual life-giving influence throughout a normal channel, the results of which reach every part of the system. It brightens the eye, makes ruddy the countenance, brings elasticity to the step, and promotes all the inner force by which life is sustained. The blood circulates more freely, the oxygen comes to its home in the tissues, health is promoted and disease is banished."

One of the most successful physicians in Boston gives very little medicine. His merry face and cheerful disposition take the sting out of pain. He replaces despair with hope, discouragement with confidence and a cheerful reassurance, so that the sick feel a decided uplift in his presence and are filled with a stronger determination to get well.

Too many of us dry up and get stale, uninteresting and abnormal from lack of the development of the cheerful habit. There is no one thing which will do so much for the life, health, for happiness, as the cultivation of the cheerful habit, the habit of flinging out one's joy and gladness everywhere, radiating good cheer. * * *

Why should not having a good time

fill a part of our daily program? Why should not this enter into our great life-plan? Why should we be serious and gloomy because we have to work for a living?

There is a moral as well as healing influence in things which amuse and make us enjoy life. No one was ever spoiled by good humor, but tens of thousands have been made better by it. "Fun is a food as necessary to the wholeness of man as bread."

THERE SEEMS TO BE A SUBTLE FLUID FROM HUMOR AND FUN

which penetrates the entire being, bathes all the mental faculties and washes out the brain ash and debris from exhausted cerebrum and muscles. We have all experienced the transforming, refreshing, rejuvenating power of good, wholesome fun.

Many people make anything like joy or happiness impossible by dwelling on the disagreeable, the unfortunate, unlucky things of life. They always see the ugly, the crooked, the wrong side of things.

Cheerfulness is one of the great miracle-workers of the world. It reinforces the whole man, doubles and trebles his powers, and gives new meaning to his life. No man is a failure until he has lost his cheerfulness, his optimistic outlook. The man who does his best and carries a smiling face and keeps cheerful in the midst of discouragements, when things go wrong and the way is dark and doubtful is sure to win.

"Laugh until I come back," was a noted clergyman's "Good-bye" salutation. It is a good one for us.

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Unchain the Truth

As a message to the readers of the NEWS LETTER I can think of no wiser saying or one more worthy of remembrance at all times than the words of Solomon: "As a man thinketh so is he." You are what you think you are. Think right and you are right. Think perfection and you are perfect. That is true in life, everywhere. There is no such thing as sorrow, there is no such thing as sick-

ness, no such thing as sin, no such thing as poverty, no such thing as unhappiness, except as you bring them into your consciousness and give them reality by your own consent. Our Savior said: "The kingdom of heaven is within you." So I say to you as you would live, as you would be happy, as you would be prosperous, as you would be filled with health and strength and joy, follow the words of our Master, believe them implicitly, put them into practice and shun every appearance of evil. Do this and all shall come unto you.

The August NEWS LETTER goes out with a more than usually interesting and abundant message of love and faith to the world. This publication takes no vacations, and never misses in its monthly visits to all parts of the habitable globe, bearing the glad tidings of the Truth that makes men free. The extent of the work of the printing press in the propaganda of Evangelical Christian Science can scarcely be imagined. Through the NEWS LETTER we speak to countless thousands. The magazine is an untiring and incessant worker. Through it the good seed is dropped by day and night in every clime and among all classes of people. The word spoken in Washington is spread to the uttermost parts of the earth, to take root and grow into flower and fruit that shall, in their turn, furnish seed that will be scattered in still wider radius.

The words of advice we give to our friends during their summer vacation are, to teach the Gospel of Evangelical

Christian Science wherever they have opportunity. Let this Gospel go out from you; let each one make a missionary of himself and wherever he has the opportunity speak the word of God Almighty and the beautiful Truth. Let the liberty-giving Truth go out to your fellows and make of yourself a blessing.

The Evangelical Christian Science Church, of Washington, closed the most successful and fruitful year of its history a few days ago with an enthusiastic audience, looking forward with perfect trust and confidence to a still greater outflowing of the Truth and a more abundant harvest during the next twelve months. The membership of the church has steadily grown in the stronger and stronger realization of the God-Love, the All in All of Life. The closing Sundays of the church were characterized by a fervor, strength, and enthusiasm that augured well for the widening and upbuilding of the church year.

During the hot days of mid-summer, while the activities of life are checked, you can do no greater good in the cause of Truth than to increase the mailing list of the NEWS LETTER. Send in lists of names of friends and acquaintances. Let each of us do his part in increasing the effectiveness of this publication and in spreading abroad the books and leaflets which are doing such grand work in strengthening the Truth already known and in broadening and deepening the intelligence of those who are seeking perfection along these lines.

We send to all our loving students our benediction, affirming that God Almighty blesses each one of you and will bless you and make you strong and vigorous and perfect and give you the determination to do your duty with energy, with intelligence, and that He gives you wisdom and spiritual understanding, that you may know this Truth which makes you free.

Lovingly yours,

Oliver E. Sabie

Bishop.

Never be sad or desponding
If thou hast faith to believe;
Grace for the duties before thee,
Ask of thy God and receive.

What if thy burdens oppress thee;
What tho' thy life may be drear;
Look on the side that is brightest,
Pray and thy path will be clear.



Heroes and Martyrs of Invention

GEORGE MAKEPEACE TOWLE

ROBERT STEPHENSON, THE GREAT BRIDGE-BUILDER.

IT will be remembered that while George Stephenson, the noble-hearted inventor of the railway locomotive, was still struggling for a livelihood, he lost his young wife, who left behind an only infant son. A famous father is seldom followed by a son equally famous. But the little boy who was thus left motherless became in course of time not less celebrated than George Stephenson himself. The two names stand side by side in the bright roll of the benefactors of their age, just as they two worked side by side for many years, together laboring upon and finally solving the problem of the locomotive, and winning many other brilliant scientific successes.

The story of Robert Stephenson, indeed, is not less interesting and inspiring than that of his father. Left without a mother's tender care, the boy at a very early age became his father's intimate

companion, and was the joy and pride of his father's life. From the first he revealed a quick, bright mind, and to his father's great delight showed a taste for study, and especially for mechanics. George Stephenson had not yet become rich or famous. He was still plodding, with cheerful industry, at his shoe-making and clock-making, varying these occupations with reading scientific books and constructing models. He had learned by his own experience what an obstacle ignorance of books was to getting on fast in the world; and so, just as soon as Robert was old enough to go to school, to school he was sent.

But this was not all the early education he had. At Newcastle, a few miles from their home, there was a library for working people, to which George Stephenson got admittance for his son. Out of school hours, then, you might have seen little Robert trudging on the road to the big town, repairing to the library, reading for an hour or two, and then re-

turning home again. In the winter evenings he would sit down at the cozy coal fire opposite his father, and would carefully repeat to him what he had been reading at the library. So the boy in a way taught his hard-working father, while impressing upon his own mind the results of his own reading. Not only did they study together, they also made models and plans for machinery together. Robert proved to be amazingly quick and apt in this practical work. Once he made a very accurate sun-dial, which his father delightedly fixed on the wall over the door of his little cottage. When Robert was fifteen he went to work in the same colliery where his father was employed as engineer. After the day's work was over, every evening was spent by the two in studying, or in discussing useful subjects with each other. They often had very exciting arguments as to the power of steam, and as to the possibility of applying it to locomotion. Already in both minds the locomotive was beginning to take form and shape. Little by little George Stephenson carefully hoarded his savings, until he had enough to send Robert to Edinburgh, to the university there. It is true that the young man only remained at the university six months; but during that brief time he is said to have done as much studying as most college boys do in three years. Proud indeed was his father when Robert returned from Edinburgh with the prize for mathematics. It is said that Robert learned how to write shorthand before going to Edinburgh, and that while at the university he took down every lecture that he heard, word for word.

George Stephenson had now matured his plan for a railway locomotive, and had established a factory for building locomotives at Newcastle. Robert now

joined him, and for two years worked hard to make the machine a practicable one. Then his health broke down from over-work, and he took a long voyage to South America. But he did not spend his time while away in idleness and pleasure-seeking. Ever earnest of purpose, and intensely interested in the products and forces of the world, he visited the gold and silver mines, founded a mining company, and planned the machinery for it.

After an absence of three years he returned to England to find his father preparing to make the great experiment of running a locomotive by steam. He threw himself with all the energy of his nature into the project, and did more perhaps than even his father to perfect the first successful locomotive, the Rocket. This engine received the prize of five hundred pounds offered by the new Liverpool and Manchester Railway Company. It may well be supposed that Robert exulted as greatly as his father when at last the little Rocket sped safely with its first train from Manchester to Liverpool.

But though the world is probably indebted as much to Robert as to George Stephenson for the inestimable gift of steam locomotion by land, the son won yet greater renown by his later triumphs as an engineer. For some years he devoted himself to laying out and building railway lines in his own country, Belgium, Norway, Switzerland, Germany, Canada, Egypt, and India. Honors and wealth were showered upon him by the grateful nations which he thus served. By the time he had reached middle age he might have retired to a life of ease and enjoyment. But Robert Stephenson loved work; idleness would have been torture to his vigorous and untiring brain.

He now turned with youthful energy to the construction of great bridges, and in this pursuit he achieved many very remarkable triumphs. Those of my readers who have travelled in Canada, and have visited Montreal, cannot have failed to gaze with wonder at the mighty Victoria Bridge which spans the St. Lawrence near that historic city. This noble structure, with the graded roadway leading to it on either bank, covers a space of but little short of two miles. It has been well said that "in its gigantic strength and majestic proportions there is no structure to compare with it in ancient or modern times." It really consists of a series of twenty-five great tubular bridges, with a vast central span springing more than three hundred feet. The iron-work which the bridge easily uplifts in the air weighs no less than ten thousand tons, and the piers comprise stonework each of eight thousand tons weight. It may be safely declared that this Victoria Bridge, designed and built by the bold genius of Robert Stephenson, dwarfs all the mightiest works of Roman engineering.

Two other bridges of world-wide fame were built by Stephenson. One is the "highland bridge" which spans the river Tyne at Newcastle very near where both George and Robert Stephenson were born; and the other, yet more wonderful, is the Britannia Bridge, which at Menai Straits, on the Welsh coast, leaps high across a broad inlet of the ocean at such an elevation that "vessels of large burden

in full sail can pass beneath its lofty arches."

All these bridges were built on what is called the "tubular" principle—an idea invented by Robert Stephenson himself. The main structure of the tubular bridge comprises a tunnel of wrought-iron, within which the railway trains pass to and fro. The Britannia Bridge has four of these tunnels or tubes, each two hundred and sixty feet long. Besides these bridges, Stephenson built one over the Damietta branch of the Nile, in Egypt, and another at Bekat-al-Saba, in the same country.

Even such vast labors did not exhaust Robert Stephenson's energies. While supervising the building of his bridges he had time to study various systems of water-works, to help Sir Joseph Paxton in his designs for the great first World's Exhibition in Hyde Park, and to take his seat in Parliament, where his scientific knowledge enabled him to be especially useful. He was also a member of many learned and scientific societies, in all of which he took an active part. Nor amid all his fame did he forget the humble place of his birth. He took down the cottage in which he was born, and caused buildings to be erected on the spot where it had stood, which were used as a school for poor boys and girls, and for a mechanics' institute.

This great and good man died at the early age of fifty-six, and was laid to rest in Westminster Abbey among the most famous kings, nobles, poets, and scientists of the England he had so nobly served.

Tell your joys to those who love you.
Keep your troubles to yourself.

"The words that I speak unto you, they are spirit, and they are life."—*John 6:63.*

Editorial Correspondence

SEGUIN LIGHT, June 28, 1909.

SEGUIN Island where the writer is, is situated about four miles to the southwest of the mouth of the Kennebec River on the coast of Maine. The rock itself is in length about one mile with the mean width of nearly one-half mile, coming out of the sea to the height of 150 feet and on its very apex is builded by the government a light house of the first magnitude. There are few of our readers, perhaps, who understand enough about nautical terms to know what that means. This light station has a captain and two assistants in attendance, together with their families. The captain of Seguin Light is George A. Lewis, who has been engaged exclusively in nautical affairs for over twenty years, a man of broad culture, large travel and great experience in all sea-going affairs. He and his family, which consists of his wife and three daughters, have a snug and beautiful home, as well appointed with all modern improvements as can be found in our cities, the government embellishing their homes with all the elegancies of modern civilization. The captain, together with his assistants, is in constant attendance at the light. The paraphernalia of the light house proper consists of a fog horn which is run by steam and can be heard under favorable circumstances for fifteen miles and the light which can be seen to the seaward for more than twenty miles. Some idea of this light can be formed when we say that the lenses which were made in Paris cost \$10,000 and the entire plant, con-

sisting of the three dwelling houses, cisterns which are dug out of the solid rock, together with the engines, fog horn and other appurtenances connected with the plant at a reasonable estimate have cost \$150,000.

Standing on Seguin looking to the south we have nothing but the wide broad Atlantic with no intervening obstruction between us and Europe. To the southwest, about eighty miles, is Boston and along the coast up this way twenty-nine miles from Seguin is Portland. We go on further to the eastward and cross Casco Bay, Small Point and the intervening islands, rocks and cities which are dotted at every point. Small Point is what might be termed an *attache* of Bath, it being the summer home of Bath's millionaires, among whom are the Sewell families, the founder of which ran with Wm. J. Bryan for Vice President in his first campaign for the Presidency. To the north we have Pond Island Light House, the light house at Fort Popham and the settlement of Popham Beach, together with its beautiful cottages and broad, wide expanse of beach extending for miles and on top of the Sabino rocks is built by the government a modern coast defence fort with five disappearing guns and all modern improvements which will command the sea for fifteen miles. Going up the Kennebec twelve miles we come to the little city of Bath which has perhaps 12,000 people, and for a city of its size is one of much vigor, health and activity. This is the home of the celebrated iron

works which are turning out many of the war ships, cruisers, torpedo boats and torpedo boat destroyers which the government has been building for years.

Bath has been for very many years one of the principal ship building places in the United States. I remember an incident which occurred in the fall of 1880. The writer was conversing with Arthur Sewell when he made the remark that he was sorry steam had been utilized and that the steam engine had been invented. Being a western man I was very much of the opinion that steam beat the sail and was much surprised at the remark, but upon closer investigation I found that the cry against steam was much the same as was made against the apostles when they were attempting to convert the Ephesians, "Great is Diana of the Ephesians." In other words steam has slipped the cable of the sail boats and taken the freight carrying business, trans-Atlantic, out of the hands of the sailor, transferring it entirely to steam. What was Bath's setback for many years proved to be the advancement of the civilized world and Bath now has adjusted herself to new conditions and is more prosperous than ever.

Looking to the eastward we come to Five Islands, a wonderful picturesque place and surrounded with not only five islands, but one would say five hundred, in fact the waterways and the islands and the rocks in the sea are almost innumerable for any practical counting.

All of these rocks, more or less, are covered with a verdure that has accumulated from the atmosphere, many of them covered with pine forests and some have springs of water and others lakes of fresh water upon them.

Going back twelve miles to the east we come to Squirrel Island, which is one of

the very aristocratic watering resorts in the state of Maine. Many of Maine's foremost citizens and capitalists, together with people from other states have made their homes on the island until every nook and corner is now either covered with a house or the ground adjacent thereto and the island, like others on this rock-ribbed coast is entirely rock. Senator Frye who has been in the United States Senate for so many years makes this his summer home and I could not help thinking of the different summer he is spending this year from his usual. In our home at Washington, as the papers inform us, the heat has been killing and Senator Frye and his companions are there fighting over the question of tariff. This question of tariff reminds me of a story. A gentleman traveling in South Carolina rode up to an old farmer's house, asked him if he could stay all night. The farmer said yes and the boy took the horse to the barn and the next morning in the Justice of the Peace court in extenuation of why he had whipped the stranger, the farmer said, "The stranger came into my house and the first thing he did was to go up to the fire place and kick my dog that was lying in front of the fire place and make him holler," and "Judge," he said, "he made that dog get out of the house." When my wife told me supper was ready he got right up and took the seat with his back to the fire, the place my wife has always used as hers for years, but us North 'Caroleenians' being so hospitable I didn't say a word. After supper he tried to kiss the hired girl, but I remember our penchant for hospitality and Judge I didn't say anything at that. He made several breaks here and there I didn't like, but I didn't say anything, but the next morning when I was cutting

wood this stranger comes out and tries to talk tariff to me, and now, Jedge, I say to you with all kindness and forgiveness that I am very hospitable, I believe in hospitality, it is the characteristic of us North 'Caroleenians,' but I tell you Jedge, no man can talk tariff to me, unless he is a better man than I am, and that is why he looks the way he does."

I take it Senator Frye would be in position to appreciate this joke if anybody would try to talk tariff to him after he gets out.

Squirrel Island, situated at the entrance of Booth Bay Harbor, is a summer resort more than anything else, a great many beautiful cottages; and in fact all along the coast down to Bar Harbor you will find almost a continuous chain of settlements and if you go into the interior of the island, you will find waterways intersecting each other and almost a continuous chain of islands along the entire coast.

In looking back at our country sixty years ago, when all was free, so to speak, when the wild prairies of Illinois were uncultivated, and land in Indiana and Ohio was cheap, so cheap that you could buy it with a song and sing the song yourself, and the great plains of Iowa, Kansas and Nebraska, and that so-called American desert, lay in their native virginity, where the hand of the white man had never raised itself for any kind of improvement, then the American boy had a show, so to speak. The world was free and all he had to do was to reach out his hand and grasp and be happy. The soil was so rich that if you tickled it with a hoe, it would laugh with a harvest, but today with the flood gates of immigration opened up, the poor and the down-trodden of the old world, the hungry and the impoverished have filled up our land

until from the rugged shores of Maine to the golden shores of California and from the Great Lakes to the Gulf you will find it is foreign population and the descendants of them forming the larger percentage of the inhabitants that now fill the land, and every day ships and ships with many, many thousands of immigrants, able-bodied, strong working men, are being unloaded at the different ports of the entire United States, and each one of these able-bodied toilers is a direct competitor with the American boy, and the struggle for life, from a material standpoint, is infinitely harder along the lines of the world than it was fifty or sixty years ago. This condition of affairs is bound to continue until the country becomes as Europe is and as is the far East, a nursery of nations and all filled to overflowing.

There is only one key which will unlock this condition, and that is the key that will unlock every other abnormal and unnatural condition of affairs. That is our science. A man with the science can demonstrate anything from a crop to success in any other line, for God Almighty power is simply omnipotent and new ways can be opened and the Creative Mind and the Creative Power of Omnipotence will give plenty to all and peace to all and happiness to all for all will learn the lessons and practice along the lines as taught.

The question is, "Is the world ready?" If we look over the broad expanse of the world we see that this thought is advancing, all over our own country and in fact there isn't a state in the Union that is not filled with societies, perhaps not a city of importance in the United States or Canada but what there will be a large number of people who will read this article. And what is true of America is

true of Australia and the islands of the sea, South Africa, England, Ireland, Scotland, together with continental Europe. Everywhere the Truth is broadcasting and this letter will be read by more than ten thousand active workers who are devoting their lives to this great work, and yet the work is still in its infancy. The world is dying for the want of a saviour, and as we look over it we can exclaim as our Saviour did, when looking over Jerusalem, "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."

Before this article will have reached our readers, the class at Popham Beach, which is to be taught during the month of July, will have been substantially closed. From present indications it looks as though the meeting was going to be one of much good and great interest and it is our hope and prayer that God will give us the victory in unchaining the Truth so that the world with us may rejoice in the knowledge which makes us free.

Lovingly yours,

OLIVER C. SABIN,
Bishop.

LAUGH VERSUS FROWN

Laugh, 'twill drive dull care away;
Frown, and dull care with you will stay.
Laugh, and the sunshine comes apace;
Frown, and the sunshine hides her face.
Laugh, for it costs you not a cent;
Frown, and the cost is discontent.
Laugh, there is magic in it for all;
Frown, and a frown to you will fall.
Laugh, 'twill help another along;
Frown, and it spoils the sweetest song.
Laugh, the old world is sad enough;
Frown, and you'll meet with a rebuff.
Laugh, and friends to you will flock;
Frown, few friends at your door will knock.

Then laugh if you would happier grow,
Don't frown or you'll seeds of sorrow sow.

—June Reed.

Whatever the Spirit moves us to do, there will be strength and also time provided for it; we are never required to make bricks without straw. "As thy days so shall thy strength be."

Jesus said, when the disciples thought he must be faint with hunger, "I have meat to eat that ye know not of." So we may have rest that the world knows not of, the quiet that comes from feeling that it is the Spirit that keeps the Universe and that therefore it is impossible that anything should really go wrong; for the same love that lays the burden made the back.—*Bolton Hall.*

"Genius believes its faintest presentiment against the testimony of all history, for it knows that facts are not ultimates, but that a state of mind is the ancestor of everything."—*Emerson.*

Resurrection

NONA L. BROOKS, in *Power*

IT IS well for us to turn from the whirl of our busy life to contemplate the serenity and calmness, the strength and beauty of that life in Galilee. We touch that life at its strongest point—the Resurrection. It is the Great Affirmation of Jesus' life, because it was the positive confirmation of what he had been teaching throughout his ministry.

Some one has said: "Jesus was the revelation of God to man," and I would add, *Jesus was the revelation of God in man, and Jesus was the revelation of God as man.* The mistake we have made has been that we have put Jesus so far from us that his life could not mean to us all that it should mean. We have revered Jesus as a God. He was divine, but we shall never come into vital touch with the Christ life until we come to Jesus as a friend, until we get the human side of Him thoroughly embodied in our own thought. Christ, yes, the God man! but, Christ, also, the human expression of the divine life. In that perception we, as human beings, can touch that living Presence of God as never before; can come into close unity with it, and feel the very pulsations that passed through that soul, for he was "tempted in all points like as we are." A man conscious of his divinity; a man strong in his Godhood surely, but also strong in his manhood; and the two are one, when we understand it.

No event stands alone, separate and apart from all things else; there is a connection throughout the whole of life.

We do not understand the resurrection of Jesus if we touch it only as something that stands apart from all else. It belongs to and is connected with the many events that preceded.

Another has said that the entire Bible is the story of the resurrection; that at the very beginning of it, when it pictures that pitiful story of man's degradation even, there is a gleam of light pointing to the resurrection in the words, "The seed of the woman shall bruise the serpent's head." This gleam grows broader throughout the Bible, until we hear David singing those glorious songs; until Isaiah stands forth, ready to say, He shall come, the perfect man, the one who is going to reveal to us the very nature of God. And all down through the minor prophets run song and story, foreshadowing the coming of the perfect man.

The New Testament is a culmination of that story. Jesus, here, living the Christ life in our midst; Jesus bringing His story of the goodness and power of God; Jesus—dying? ay, and Jesus rising, the crowning of the whole story. So, throughout the Bible has that story run.

And with Jesus individually, the resurrection does not begin just on that Easter morn, when he arose from the tomb. No; the resurrection began in His life far back of that. It was evidenced in His message. He says: "I am come that ye might have life, and that ye might have it more abundantly." The thing we crave, Jesus says He came to bring,

and He embodied His message in His work; He proved it by lifting the fallen, by raising the sick and the dead, by feeding hungry souls. He proved it in His own living by keeping close to the Father, in whom He found His strength, and by living the life from that strength, the life that was powerful in its consciousness, powerful in its deeds; only such a life as that could be crowned by the resurrection.

The world is making a stand, such as it has never made before, for this inner life. Jesus affirmed this life constantly; He affirmed it in the peace of His soul; He affirmed it in the strength of His character, in the nature of His deeds, and in the power of His words. Everywhere, always, He affirmed this inner life, and, of course, the crowning affirmation was when He stood forth and, through His resurrection, said, "In spite of all—the crucifixion, the hatred, the sealed tomb, the watch set—this Life has brought Me forth."

How could Jesus do this? Through the Life in Him? Yes. Divine Life. Early in His career Jesus made a statement, to me the most powerful that ever fell from His lips: "I and my Father are one." That was the secret of His power. In substance He was continually saying, "It is the Father in Me that doeth the works; of Myself I can do nothing; but I can do all things through this power within Me, through this God life in Me, so I yield myself to it and let it be my resurrection; for I and my Father are one." After the resurrection the statement that He could make was this: I am risen again to my Source; from the Father I came forth, to the Father I have returned. Conscious of this, I have put death under my feet. I stand on the rock of His eternal Being; the rock is my one-

ness with the Father. I am risen again to my Source.

And what shall the resurrection mean to us? Shall we always, in thinking of it, turn back to something that took place some time in the past? Or shall we, through the deeper vision that comes to us, see the broader resurrection, the universal resurrection? As we look and listen, there comes to our spiritual view a deeper and clearer sight, a broader vision, and we see the resurrection, not as belonging to just one time or one place, but we see it universalized—man everywhere rising nearer and nearer His Source.

The race is coming to its resurrection: we see it when we look for it, we see it when we have faith in the Son of man. Some one has said, "The faith of Jesus was great because of His faith in the son of man;" and just so will the power of our lives be great as we have faith in men; as we look out upon the world and say, Behold, the son of God, for the Son of man, seen in His true light, is also the Son of God.

And you and I? Our part in this resurrection is not left out, surely? No: every time we turn to the right, every time we overcome evil with good, every time we substitute a good quality for one less good, every time we embody Truth in our daily living, we are taking our part in the resurrection.

I believe this perception to have been Jesus' view of man and to be the reason that He had that great faith in men: He saw the good in men, the life in men, lying concealed perhaps, but Jesus saw it and seeing gave Him the power to say, You, too, can rise; the works that I do ye can do, and greater works than these; I am the light of the world: the power that I have laid hold of ye, also.

can lay hold of and make a living power in your own life.

"Behold, I fill heaven and earth, saith the Lord. I am, and beside Me there is none else. One God and Father of all, above all, through all and in you all." A God omnipotent, a God that is life universal, a God in which we live, move and have our being, a God great in power, a God expressing in men as the life of man. God above us all and around us; aye, but something better still, God within us." "The kingdom of God is within you," said Jesus.

Christ in us, just as Christ in Jesus, the hope of glory. "Christ in you the hope of glory," says Paul. Our life, then, should be just as Jesus' life was, full of affirmations here. What do I mean by the life of affirmation? We should lay hold in our consciousness of all that is noble and good, of whatever is just and true, and embody that in our living. And so we, living a life of affirmation, a life of helpfulness, a life of power and peace, shall unfold more and more unto the consciousness of the perfect man that Paul prophesied we should be.

Two men look at a picture; they view a sunset; look out at the world in its beauty; read the story of a great life. One says, beautiful, wonderful, and on he goes. The other stands, and his soul is reading. It lays hold of the something beautiful and wonderful, yes, but deeper than that there comes to him the essence of that beauty, that inner something, the idea, the meaning, that has never come to his soul before. He does not see the sunset only, but back of that

he sees a great truth, he comes in touch with a newness that lays hold of his soul. He has an idea and goes forth to embody that idea. Whenever an idea takes possession of our souls, then do we embody it, then do we live it. And that is what the idea of Christ is to be to us.

We look back at Jesus' life; one says, wonderful, great, but he goes on his way, keeping to that little, plodding life that does not belong at all to manhood. Another looks at that life and says, I see, I see its meaning. It is written in my soul that I, too, am a son of God; henceforth I shall live in that consciousness; I, too, shall have my resurrection. I shall turn from that lowness of life, that plodding, that weariness, to the fulness of life embodied in the ideal man, that man perfect in knowledge, the stature of Christ.

The mantle of Jesus fell upon us as he left His work, and your and my part in this work, this Christ work, is to live here and now befitting one upon whom this mantle falls; is to live here and now so as to hasten the kingdom of God in the soul of man, that kingdom that is to be realized not afar off, but here and now. "The kingdom of God within you." We shall do this as we lay hold of mankind with a great faith and a great trust because we have laid hold of God with the same great trust and faith and God works through us. Then shall our statement be: *I am come that ye might have life, and that ye might have it more abundantly*; and our life shall be one grand resurrection from life unto fuller life.

The Burden of Mammon

W. R. C. LATSON, M. D., in *Nautilus*

IT is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God. Matthew 19, 24.

The great teacher stood surrounded by his devoted disciples. He had just given an exhibition of his wonted kindliness and wisdom in blessing the little children; and, as usual, drawing a lesson from the incident he had said: "For of such is the kingdom of heaven"—the kingdom of purity, peace, beauty and spiritual insight—that is to say, the kingdom of heaven.

And then a young man approached the Seer and spake as follows: "Good master, what thing shall I do that I may have eternal life?"

And Jesus said in effect: "You know the law, follow it." "This I have done from my youth," answered the young man. "Yet I feel a lack. Something is wanting. What is it, Master?"

And the Seer looked at him for a moment with those calm, searching, inscrutable eyes—eyes that read the proud, self righteous soul of his questioner, and said: "Go, sell what thou hast, and give to the poor. Then come and follow me." The young man was disappointed and went away sorrowful, for he had great possessions.

And then the Master turning to his disciples, pronounced one of those superb epigrams which illumine his conversations like so many brilliant gems in a rare golden setting.

"It is easier for a camel to go through

the eye of a needle than for a rich man to enter the Kingdom of God."

And what does it all mean? Did Jesus intend to imply that no rich man shall go to heaven when he dies? Let us hope not. Such an utterance from the pulpit would deprive the churches of many a Dives—and the poor churches need the money. The probability is that, after what we call "death," the rich man will have just as good a time as the poor man. But that is another story.

What did Jesus mean by this extraordinary statement? Let us analyze a little.

There was once a good, old Quaker who, as a result of calm and wholesome living had reached the unusual age of one hundred and six years. One morning the old man was sitting on the porch of his cottage, dreaming dreams of peace when a would-be funny man passed by, and called out to him: "Hello, father! Is it not about time that you died and went to heaven?"

The old man looked up serenely and answered in his gentle voice: "My son, I have lived in heaven for the last forty years."

And so, "the kingdom of heaven" or "the kingdom of God," (Jesus of Nazareth uses the terms interchangeably) may be said to be a phrase representing a certain spiritual state—perhaps more, but at least that; a state something like what certain good friends of mine call "Sanctification."

At any rate, in the sense in which the

Seer of Galilee uses the term, it is plainly descriptive of a certain state of mind—of mind, spirit and body, for all are really one.

And what is that state? Jesus tells us a hundred times, never perhaps more plainly than He did just before He was accosted by the rich young man. For, speaking of the children whom He had just blest, He had said: "Of such is the kingdom of heaven." And elsewhere in still clearer and more positive terms He had said: Except ye become as little children ye shall not enter into the kingdom of heaven."

Could anything be plainer? Become as a little child, pure, simple, trustful, loving, truthful, democratic, dreaming the luminous dreams of childhood, free from the base motives of adulthood—do this and thou shalt enter into and dwell in the kingdom of heaven.

And shall the rich man enter therein? Listen to the master Philosopher; "Verily I say unto you, a rich man shall only with the greatest difficulty enter this kingdom of purity, peace and love."

I have known many rich men. Some were born rich, some achieved riches and some had riches (matrimonially) thrust upon them. And this I may say in solemn truth: I do not know one man among them all who lives in peace, purity and security. Some are scheming, plotting, sitting up nights worrying how to increase their wealth—how with greater ease, grace and facility, they shall transfer money from other people's pocket to their own. Some others are

bothering just as much about the heavy task of holding what they have got. (You see, in the delectable world of finance, it is even more difficult to hold the money you get than it is to get the other man's money.) These and a thousand other cares, responsibilities, troubles and even crimes, cluster around the dollar sign as unclean flies about a molasses barrel.

Is it any wonder, then, that the average rich man loses much of intellect, calmness, kindness and integrity? Is it any wonder that he dies with such remarkable promptitude and unanimity? Is it any wonder that Dean Swift felt impelled to say: "You can tell what the Lord thinks of riches by looking at the people to whom He gives it."

I am, of course, speaking of the rule and not of the exception. There are probably exceptions today as there were in the days when the gentle Sage of Nazareth dreamed and talked to the uncomprehending rabble. We will no doubt occasionally find a Nicodemus or a Joseph of Arimathea. But the rule is that the rich man is not wise or calm or kindly or happy, that he is harassed by a thousand cares and worries and qualms of conscience undreamed of by his groom—that in short, the groom is the more fortunate of the two.

And therefore methinks that the master Philosopher of Judea spoke truly when He said: "A rich man shall hardly enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God."

"The seed is the word of God."

—*Luke 8:11.*

"Thou hast the words of eternal life."

—*John 6:68.*

The True and Narrow Way

L. D. N. in Bible Review

ON the eve of his departure the Master said to his Disciples: "I have yet many things to say unto you, but ye cannot bear (understand) them now, howbeit when he the Spirit of truth is come, he will guide you into all truth . . . and will show you things to come." "The comforter which is the Holy Spirit whom the Father will send in my name ("even the Spirit of truth which proceedeth from the Father"), he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (John xvi. 12, 13; xiv. 26).

We have here presented to us in Christ's own words the inward and spiritual way of reaching the higher understanding and deeper insight, the true spiritual education. When he first appeared as a public teacher among his own people and where he had been reared, they, knowing how limited had been his previous advantages, were astounded at his transcendent insight and wisdom.

"And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said: Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren . . . and his sisters, are they not all with us? Whence then hath this man all these things?" (Matt. xiii. 54-56.) And at Jerusalem, "Jesus went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters having never learned? Jesus an-

swered them, and said, My doctrine is not mine, but His that sent me" (John vii. 15, 16). "As I hear I judge," he listened to the voice within, and judged and acted only from its teaching, which gave him the wisdom and power of the Spirit. His way was the inward way of intuition from a divine illumination, which reveals all things, guides into all truth, unveils the future, and brings to remembrance all things whatsoever, that are needful and legitimate to the individual state, time and circumstances.

We see all this exemplified in his experience, as the result of his entire dependence upon the consecration to the Way. We have also his most emphatic and unqualified assurance that for all who faithfully follow him in the way, it will do substantially the same as it did in Apostolic experience.

The specific condition on which this Divine Illumination and teaching is secured, the Master has explicitly stated in his answer to the wondering Jews: "If any man willeth to do his will, he shall know of the teaching." Will is the concentration and expression of desire. Where it is the supreme desire of the soul to know the Father and dwell and walk in unity with him in all things, it will then surely rise above the motives, ambitions and enticements of the sensuous life, and give itself in unreserved consecration to the Father and to his work.

When the soul does this, it so certainly opens itself to the conscious touch, welcome and inspiration of the Father's

Spirit, and will hear his unerring voice in the inward life, and in due time will receive the full baptism of Divine illumination and power.

"Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be my witnesses" (Acts i 8). The true followers of the Christ in the Way were to come under the dominion of that which is wholly spiritual (the Holy Spirit) and witness to the Christ-life and power, by its reproduction in themselves. In that condition of life they listen only to the voice from within, as did the Christ, and judge and act only as they hear. Then their judgment is just and their work perfect; because they no longer seek their own will, but the will of the Father who sends them. This was the basis of the Apostolic experience. It was because the Church failed to follow the Apostolic example of taking the Master at his word and claiming the promise, that she lost the Apostolic life and power. In her early substitution of outward authority for an inward oracle and guide, she lost the gift of the Spirit, the priest took the place of the prophet, and her spiritual life was quenched under the growing dominance of ecclesiastical pomp and ceremony. While clinging with tenacity to the fact of past inspiration and seership in prophet and apostle, the Church has not, either in teaching or in practice, made that fact the basis of a continuance and further development of these gifts and their wider realization in the unfolding life of the race—which was the function of a true church of the Christ.

The Master accompanied his great final commission to his working followers with the emphatic promise: "These signs shall follow them that believe." Either the Christ, the Sent of God, prom-

ised that which cannot be fulfilled, or his professed followers have lacked the faith upon which the fulfillment of the promise was conditioned.

The nature of God and the constitution of the human soul remain the same in all ages. The exercise of these transcendent powers is, as we have seen, the normal and legitimate function of the spiritual man, and they become manifest in proportion to the development and activity of the spiritual nature. The inspirational capacity and experience of men should therefore, through the cultivation of these powers, be made to expand not only with the unfolding life of the individual, but in the unfolding of the race-life as well. And this is the true function of a Church of the Spirit in the world, and the only reason for a Church at all. It is, we repeat, the partial development of the spiritual nature that has given us the seers, prophets and geniuses of the world. It was the full opening of this nature and normal development and co-ordinated activities of its transcendental powers in Jesus, to which his entire being and life were adjusted, that made him the Christ—the God-Anointed Exemplar.

Misled by a false metaphysic, and through ignorance of the true nature of man, and of spiritual gifts, regarding them as supernatural and miraculously given and confined to a special age, the Church has come to stand more for creeds, tradition and a blind worship of the past, than as a school of the Spirit, open to new and ever-advancing revelations of truth. Men need the bread of a growing life which only a living and perpetual inspiration can give. The true life of the soul cannot be sustained and unfolded in beauty and power on the husks and petrifications of tradition.

Because of the spiritual impotency of the Church through its loss of inspiration, materialistic thought and philosophy have been allowed to increase in modern life in the ratio of its intellectual development and scientific enlightenment, the Church being utterly powerless to prevent or arrest them. The scathing words of the Master to the traditional Church of his time apply with equal force to the traditional Church that bears his name to-day:

"Ye hypocrites, well did Esaias prophesy of you, saying, This people dwelleth nigh unto me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men;" "Thus have ye made the commandment of God of none effect by our tradition."

The Master laid a firm foundation for a progressive inspiration and revelation of truth when he charged his followers to turn within for the Comforter which would then abide with them forever, and

guide them into all truth. The gifts of the Spirit, or the development and activity of the transcendental powers, were to characterize the new life of the Kingdom of God. The failure to recognize this with the consequent neglect of this inestimable privilege, as well as a bounden duty, was perhaps the second great mistake of the early Church.

The great Apostle said to the Corinthians, and likewise to all churches: "Concerning spiritual gifts, brethren, I would not have you ignorant," for "the manifestation of the Spirit is given to every man to profit withal" (1. Cor. xii. 7). It was only by this endowment of the Spirit that men were to receive their true equipment for efficient service in the Master's work, to which such are called. "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke xxiv. 49), was the specific injunction of the Master to those whom he had just commissioned to preach his gospel to all men. Then he says, "Ye shall be my witnesses."

If You Would Succeed

FANNIE HERRON WINGATE

"Don't say 'I can't,' but say 'I will,' if you would reach the goal;
Don't even say 'I think I can'—'I hope'—for Fate will dole
Her favors out most grudgingly to one who weakness shows;
To him who can be veered about by every wind that blows.
Just set your teeth together hard and say 'I'll do or die!'
Then stand your ground and trust—aye! trust; but don't forget to TRY.
For if you keep on hustling, you will surely turn the tide,
And you will find the powers for good all working on your side."

A LETTER

Bishop O. C. Sabin,
Washington, D. C.

MY DEAR BISHOP: The handkerchief you blessed for my friend received. She binds it around her hand at night. We know she is gradually getting better. Also, the books and News Letter that I ordered for my friends received all right.

I want to tell you how thankful I am that I was led to read *your* books on Christian Science. I have been healed of *serious* heart trouble in the past year. All I did was to read your book on Christian Science; *God did the rest*. I keep your books, Christology, Christian Science Instructor and Divine Healing just to loan. I no sooner get them home than there is some one else waiting for them. I am so glad that I can spread this wonderful Science, that has done so much for me. I *thank God* every day for this wonderful Truth, and that He has *so good and faithful servant* in you in making Christian Science so plain to the world. Sincerely yours,

LOUISE M. HILL.

Denver, Colo., May 9, 1909.

THE RISEN CHRIST

Maud F. Galiher

"I am the Resurrection and the Life."
I am that Mind which is infinite.
I am that Life which is immortal.
I am that Love which is eternal.
I am that Substance which is perfect.
I am that Power which is absolute.
I am that Law which is order.
I am that Action which is equal.
I am that Strength which is sufficient.
I am that Supply which is abundant.
I am that Peace which is satisfied.
I am that I am.

FIRST STEP TOWARD HEAVEN

When you recognize a thing as positively good you respond to its stimulus—you make the connection and your love-current flows out to it. And joy results.

Now do you see why you do not respond to all points of your environment? You think some good things are not good. You don't like the look of things and you shut off the connection and refuse to let love-force flow out to them.

Result, no joy. Result, if persisted in, pain and unhappiness.

The first step, the last step, and all the intermediate steps toward heaven, are to bless each thing that turns up, or down, as positively good, gooder, goodest, and to send out upon it all the blessings you can think of.

I said all you can think of. The blessings you feel are the result of past blessings you have thought.

Because a thing is "transitory" is no reason for thinking it is "not adapted to one's needs," nor is it a reason for withholding from it the soulshine of love, which ripens it into newer, higher forms.

Did you ever hear of a thing that was not transitory. All things on the visible side of environment are changing ever. But there is nothing tiny enough, or useless enough, or erratic enough to have come unbidden into your environment. You, and nobody else, bade it come.

Then welcome it, treat it civilly and decently. Commune with it lovingly. Have heart to heart talks with it. Let it touch you that you may give to it and learn from it.

And joy shall be with you.

And you will see that it is a genii of your own conjuring—a genii who is working to bring about all things you desire. Entertain your angels, dearie.

—*Nautilus*.

THE APOCRYPHAL BOOKS OF THE BIBLE

A number of inquiries have been received concerning the Apocryphal books of the Bible. The rejected books of the Bible comprise the Apocrypha, which means *hidden* or *secret*.

The various manuscripts were offered as genuine, but were not received by the body of men who compiled and arranged them as being authentic or inspired, or as being of equal importance with the books which now comprise our Scriptures.

The rejected books of the Old Testament were: First and Second Esdras; Tobit; Judith; Esther (addition); Wisdom of Solomon; Ecclesiasticus, or Wisdom of Jesus, Son of Sirach; Baruch, and Jeremiah's Epistle; The Song of the Three Holy Children; The History of Susanna; Bel and the Dragon; Prayer of Manasseh; First and Second Maccabees; and the Book of Enoch. Besides these, which were given serious discussion, there were the following which were never given any credence whatever: The Assumption of Moses, Testament of the Twelve Patriarchs, The Ascension of Isaiah, and many others attributed to Abraham, Eldad, Modad, etc.

The Old Testament Apocrypha fills up, in a great measure, the gap of 400 years between the writings of the Old and New Testaments.

All the above were rejected because the compilers considered them to be more or less colored by fancy or fable and the personal opinion of the writers; the style and power of the writings were supposed to be inferior, especially in the poetry, excepting only the Song of the Three Children; many blunders in historical al-

lusions; and the absence of any claim to the prophetic gift.

Not only were these books rejected, but also some of the New Testament. Those which were regarded as *doubtful*, but *accepted*, were: The Second Epistle of Peter; Epistle of St. James; Epistle of St. Jude; Second and Third Epistles of St. John; Epistle to the Hebrews; and the Apocalypse, or Revelation. Those absolutely rejected as spurious were: Acts of Paul; Shepherd of Hermas; Revelation of Peter; Gospel of the Nativity of Mary; History of Joseph, the Carpenter; Epistle of Barnabas; and the Didache, or Teachings of the Twelve Apostles. Those *denounced* as *heretical and impious* were: Gospels of Peter, Thomas and Matthias; the Acts of Andrew, John and the other apostles; and the Epistle of Clement.

As our Bible now appears there are 39 books in the Old and 27 books in the New Testament. The Roman Catholic Church (in the Council of Trent, 1546), accepts ten other books or parts, rejecting only the Prayer of Manasseh and the two books of Esdras; the Abyssinian church accepts the Book of Enoch; and the Greek church rejects First and Second John, Peter, and Jude.—*Power*.

As worldly care forms the greater part of the staple of every human life, there must be some mode of viewing and meeting it which converts it from an enemy of spirituality into a means of grace and spiritual advancement.—*Harriet Beecher Stowe*.

"Inspiration is the influence of the Spirit which, when inbreathed into the mind of man, guides, elevates and enkindles all his powers to their holiest and noblest exercise."

EXCERPTS FROM REVELATIONS OF THE LIFE BEAUTIFUL

M. Evalyn Davis, in *The Stellar Ray*

The substance of the Universe is spirit — harmonious, intelligent Activity, of which our bodies are the visible expression. Consequently disease and unrest have no foundation from which to manifest, save in so far as, through ignorance of the law, we fail to work along the line of Harmony.

Harmony is the established order, the never-changing law of the Universe; hence Intelligent Power is eternally present.

Every cell of my being is now absorbing the infinite revelations of the Universal Harmony. This Life-exalting stream flowing through the avenues of my being floods me with new life, thrilling every fiber into newness and perfection of activity.

Great centers of Intelligence are not dependent upon others for their peace of mind.

The soul that realizes its identity with the Infinite and Eternal Intelligence of the Universe has gained absolute freedom and boundless power.

Thou art the Universe in concentrated effort, Evolved Conscious Intelligence. The wisdom of ages, the Creative Love, the Life pulsating throughout the Limitless Universe, the Power which Controls All, is within thee.

You leave an impression with every thought you think. Like tiny rippling rills of water they steal unconsciously out to mingle in the Great Ocean of Thought on which mankind travels.

When awakened to the Harmonious Law of the Universe, you will find you are dwelling in the boundless Ocean of

Life, with all the Forces around you seething with Love, Faith and Charity. This awakening to the Powers that be means everything to the soul of man. Sources of great strength are being turned into channels of earth-consciousness, removing all obstacles to man's development.

Every moment, this moment, is the one supreme moment of my life.

The temple is the soul; the lights in the temple are the thoughts. The radiation from these lights is the carrying of the Christ message into all the world.

HOW TO BE HAPPY

"Never trouble trouble,
Till trouble troubles you"—
Injunction optimistic

'Tis well to keep in view.
There's only one thing better,
Oh! mortal man, to do:
To never trouble trouble
When trouble troubles you!

—*Louise Liddell.*

A healthy soul stands united with the Just and True, as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object betwixt them and the sun, and whose journeys toward the sun, journeys toward that person. He is thus the medium of the highest influence to all who are not on the same level. Thus, men of character are the conscience of the society to which they belong.—*Ralph Waldo Emerson.*

"Love seeketh not itself to please,
Nor for itself hath any care,
But for another gives its ease
And builds a heaven in hell's despair."

Progress

From The Optimist

ONE of the encouraging things about habits is that anybody can acquire a new one at will and consequently anyone can keep adding a good and helpful habit to his list and so replace any old ones of which he may disapprove. But there is another side to the question of habits and that is that we may get them too firmly fixed upon us, if we are not careful to keep adding new ones, and after a while we will find that we are not putting enough of self into what we do, but are going on day by day in the habitual way till our acts are mechanical and yield us very little enjoyment and no chance at all for improvement.

The man or woman who would make the best of life should demand of himself constant improvement. Progress should be his watchword, and he should never allow himself to settle back into any habitual methods of thought or action that may result in lack of flexibility or stagnation.

The man who does and thinks to-day just as he did yesterday and last week and last year is in a mental rut and he will never improve at all till he gets out of it and accepts new ideas and new ways of doing.

Just as soon as an idea has lost the freshness of its interest for us it is a sign that we have ceased to find anything new in it and so it should no longer dominate us, for we should be ready for something more and better all the time and so always full of the enthusiasm of a mind that is interested and is growing.

Too many people are living in the past. Some phase of life has been theirs, perhaps a joyful one, but it is gone and their minds turn back to it always instead of turning forward to what might be joyful in the present. Perhaps on the other hand it was a sorrow that came to them from which they have never forced themselves to turn their minds. They think the sad or bitter thought over and over in just the old way. It does them no good, but it wears them out and makes life intolerably hard for them.

No doubt if these people would open their eyes they would be shocked to find that while they had been sitting amid the ruins of their past, the very conditions for a better and happier present were at hand almost begging to be enjoyed and they in their blindness knew it not. It is sad to realize that God made us to be happy and that most of us are defeating His plans for us by dwelling upon our old worn-out thoughts, living over and over a day that has gone and neglecting to live the day that is at hand or to fit ourselves for the joyful morrow that is about to dawn for us.

Each day ought to see us wiser and stronger and better and happier than the day before. Every day ought to find us alert for the new things and the new opportunities and always ready to advance and to improve upon our past.

The past is something from which we should learn, but aside from that we should not give it undue consideration. One of the most unfailing signs of age

is a disposition to live in the past instead of in the present. Nothing so unfits a man for progress as to have his thoughts centered on the past, or to be too sure that his ideas of yesterday are the best guides for to-day. Changing conditions call for different methods and the surest way to succeed is to be ever ready to try the new ways of doing and to admit the new ways of thinking. In a word, to be flexible both mentally and physically, always adjusted to the present and ready to advance.

When you were a boy you used to look with pitying amusement at some old foggy people. They had persisted in their old-fashioned ways till they looked funny to the younger generation.

As you look back and remember these people is it not true that there was not one single active successful one in the lot. Were they not all what, in the phraseology of the streets would be called, "Has-beens?" It stands to reason that they were, for the successful people of a day have no time to cultivate peculiarities or fogysms. They are too much a part of the present to become foggy in their ways or their attire or in their looks.

I do not mean to say that the successful people are fashionable. They may or may not be that. It requires considerable leisure to be strictly fashionable but they are not noticeably behind the times because they are living and thinking in the present. Their minds are adjusted to the present, and so they accept the new ideas in clothing as well as in other things. They are the people who help make the world of to-day and are an harmonious part of it. The people who drop far behind are those who have ceased to live in the present. They have ceased to grow. They are no longer pro-

gressive and they will soon be out of sympathy with the world about them and living in the past. This condition can only lead to suffering and sadness for them. It is a loss to themselves and to their friends and to the world. The world in which every man lives has need of his contribution to the general good. For this reason, if for no other, the men or women who find that they have been living in the past should admit it to themselves and begin at once to insist upon the progress that will make them once more a part of the present.

It is not too late to begin forming the new habits of thought that will make you progressive. If God had intended you to cease living when the conditions of the past came to an end, He would have let you die. The fact that you are alive shows that it is His will that you should take your part in the present, and you are not doing your duty if you shirk any phase of it. Some people are compelled to lead inactive lives on account of sickness, but they are not compelled to have sluggish thoughts or to lose their interest in the present.

It is noticeable, however, that many people who have lived through the trouble or illness that caused them to lose their hold upon the present, have simply let their condition become a habit, for no reason at all, and are resting, without a prick of conscience, long after the reason for it has ceased.

Some years ago, when riding a bicycle and playing the game of golf became so universally popular, a great many people were reclaimed from the class of human derelicts, simply by having the new interest and the new out-door exercise to rouse them to a new life. They became progressive once more, and in every age there are hundreds who could

do so every day, if they would only take a new interest in something of the present, and so get out of their old worn-out line of thought and action.

Everybody who begins to discover in himself a tendency to oppose new condi-

tions should take warning and resist the tendency as he would resist the inroad of a disease, because such thoughts are opposed to progress, and he who is not growing and improving is surely and swiftly deteriorating.

IF CHRIST WERE IN OUR MIDST

Jesus said, "ye shall know the truth and the truth shall make you free." Free from what?—Sin and death. Why is it then that the Christian World is under the law of sin and death?—It is because they have accepted the letter and not the spirit of Christ's great Sermon on the Mount. The Christ-spirit of this great sermon can not be understood until there is a change of heart—the heart is the seat of love and the emotions—this love must become purified by fire until all the dross, namely, the things of this world, is burned out, then will the heart of man turn toward its Maker, then the Christ-spirit will come into your midst. But they who have not been purified by the Fire—will not discern him, they will be like those who are looking for a sign, and shall be deceived; for it is said that he will come as a thief in the night. So if we would know him, we must live the life the Master taught until our consciousness is gradually merged into the Son—who alone knows the Father's will.

"They shall work for an age at a sitting
And never be tired at all."

—*Kipling.*

Hate is a corrosive poison that eats into the soul. You can't afford to hate anybody. Cut it out.

THE LAWS OF NATURE

A man stood beside the engine of a steamer and watched it working. "What a mind the inventor of that is proved to have had," he said to a friend beside him.

If this can be said of a steam engine, is it any the less true of the Universe?

When one can grasp nothing else, there remains this one incontrovertible fact:

"What a mind the Creator of the Universe is proved to have."

The sky is, the sun is, the stars are, the planets and the laws which regulate their movements. All prove that a mind of marvellous Wisdom has been and is at work in their conception and construction.

The laws of nature prove a mind. For if there are laws there must be a law maker.

The laws of nature force admiration from man, but not less wonderful is the mind out of which those laws came.

The laws of nature, wonderful as they are, cannot originate themselves.

Wherever there is that which can be called law, there must be also a Creator of that law.—*Alma Gillen.*

Wouldst thou be free from care and
strife,

Give no offense to any;
And if the chance should come your way,
Take none—though there be many.

SEVEN SENTENCE SERMONS

Nature when she adds difficulty adds brain.—*Emerson.*

The mode of bestowing a kindness is often of more value than the thing conferred.—*James T. Fields.*

Assert thyself, and by and by
The world will come and lean on thee;
But seek not praise of men; thereby
Shall false shows cheat thee.
—*Owen Meredith.*

God will not look you over for medals, degrees, and diplomas, but for scars.—*Anon.*

It is not the presence of an ideal that saves, but the fearless, strong-hearted devotion to an ideal.—*W. Jethro.*

I am only one,
But I am one.
I cannot do everything,
But I can do something.
What I can do
I ought to do.
And what I ought to do
By the grace of God I will do.
—*Canon Farrar.*

There are some sorrows which, because they are lingering guests, I will entertain but moderately, knowing that the more they are made of the longer they will stay.—*Bishop Hall.*

You can no more filter your mind into purity than you can compress it into calmness; you must keep it pure if you would have it pure, and throw no stones into it if you would have it quiet.
—*Rushin.*

"God blesses me with happiness, with joy, with contentment, with perfect rest and perfect peace, and provides everything for me, and I live without fear, without doubt and misgiving, with perfect trust and reliance and dependence in God for everything. God supplies me, and He supplies me now; supplies me in the Eternal Now, and I have everything. It is all from God and is all mine, for I am His child, and He is my Father. God broadens and widens and strengthens my spiritual understanding which enables me to acknowledge my God-given dominion in its fullest fruition. I have that dominion, and it is mine, and I thank God for it and accept it, and no longer am found upon the side of those who deny my rights to acknowledge it, but accept them and praise God for them! I thank and praise Him in the name and through the name of Jesus Christ, my Lord and Savior."

Is it worth while — this falsifying and cheating and strife and discord for a few years (important years, too), of life in the flesh body, and living, eating, sleeping, acting and thinking like an animal? If Love is the open sesame to Heaven, is it not of the utmost urgency that we cultivate it and value it as the "pearl of great price?"—*Lucy A. Malory.*

"Anger and worry are like echoes: they do not exist until we call for them; and the louder we call the louder is their response. We can never drown them, yet, if let alone, they will drown themselves."—*HORACE FLETCHER.*

Give love an dlove will come back to you a thousand fold.

FROM DAY TO DAY

"From day to day,
Why take thought for the morrow,
Why hope or why remember,
Or in the white December
Run idly out to borrow
The roses of the May?"

From day to day,
This moment is the lever
With which to lift the mountain,
And loose the prisoned fountain
That flows and flows for ever,
And quenches thirst for aye.

From day to day,
There is no wider measure.
Bravely as you may will it,
Striving you cannot fill it,
So life's immortal treasure
Is hidden in the day."

Love is all and is glory. All glory that is, is Love-glory, for there is none other anywhere.—*Alma Gillen.*

Cheerfulness or joyousness is the heaven under which everything but poison thrives.—*Richter.*

Cheerfulness, in most cheerful people, is the rich and satisfying result of strenuous discipline.—*E. P. Whipple.*

Cheerfulness implies a pure heart, a kind and loving disposition, a generous opinion of others, and a modest opinion of self; it is the sunny ray of life. It is the constant portion of none, and the word itself comprehends a multitude of degrees and modifications. The sum of all is this, that man, out of outward and inward circumstances, forms himself and the track on which his life glides on.

WHAT TO BE

"Be cheerful, optimistic,
Be willing to forbear
With every kind of trouble
And never to despair.

Be free from all suspicion,
Seek no motive for the act,
Accept all things with kindness,
Judiciousness and tact.

Be kind to every mortal,
But yet select a few
To bear the name of friendship
And tread the road with you.

And you will find that living
Is not a dreary bore,
And life has many blessings
You did not know before."
—*Henry Bartlett Morrill in Expression.*

What is really good for us must necessarily be good for the universe, for the part is not opposed to the whole. Each of us has a well-defined and necessary place in the economy of the universe, we are members of it and when we grow the world also grows with us. The world may be likened to a big tree putting forth leaves, flowers and fruits. Just as no single fruit can ripen without the whole tree ripening in proportion so our advancement necessarily means the advancement of the whole universe.

He that has light within his own clear
breast
May sit i' th' center and enjoy bright
day;
But he that hides a dark soul and foul
thoughts,
Benighted, walks under the midday sun.
—*Milton.*

PRAYER

God is my help in every need,
 God does my every hunger feed,
 God walks beside me, guides my way,
 Through every moment of this day.
 I now am wise, I now am true,
 Patient, kind, and loving, too;
 All things I am, can do, and be
 Through Christ, the Truth that is in me.
 God is my health, I can't be sick;
 God is my strength, unfailing, quick;
 God is my all, I know no fear,
 Since God and Love and Truth are here.

—*The Shepherd.*

“The man or woman who would ignore the request of a blind person to be helped across the street we would consider inhuman. Animals are dumb, and they are our kin of a lower plane.

“To refuse to speak for and defend them when they are misused is as inhuman as to refuse to be eyes for the blind.”— *Ella Wheeler Wilcox.*

WHERE IS GOD?

“Oh, where is the sea?” the fishes cried,
 As they swam the crystal clearness through;

“We've heard from of old of the ocean's tide,

And we long to look on the water's blue.

The wise ones speak of the infinite sea.
 Oh, who can tell us if such there be?”

The lark flew up in the morning bright,
 And sung and balanced on sunny wings;

And this was its song: “I see the light,
 I look o'er a world of beautiful things;
 But, flying and singing everywhere,
 In vain I have searched to find the air.”

—*Rev. Minot Judson Savage.*

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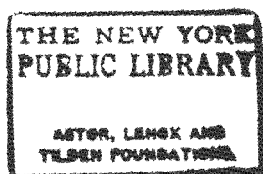
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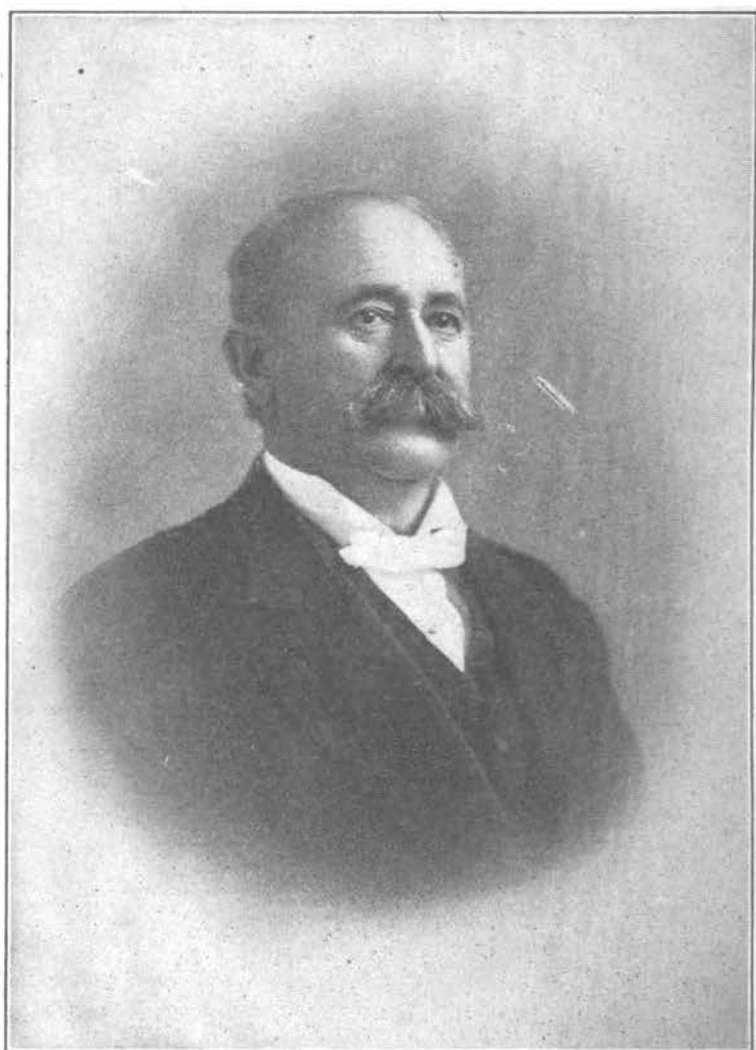
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BISHOP OLIVER C. SABIN



VOLUME XIV.

WASHINGTON, D. C., SEPTEMBER, 1909.

NUMBER 12.

The Realization

BISHOP OLIVER C. SABIN

Delivered at Popham Beach, Maine

THE topic to be especially considered first tonight is The Realization.

What we mean by the realization is the understanding of the thought which accomplishes the demonstrations which we seek along the lines of this science. A very wide-spread mistake exists in the minds of many students; I may say it is almost universal. It occurred in my own case. They expect something supernatural in it. I think that thought held me back for months,—one or two months at least. I was expecting something supernatural and of course I never got it.

Nothing supernatural exists in the phenomena of life; nothing. All that occurs and all that exists occurs along the lines of natural law. I am talking now about the real occurrences of life. These so-called carnal mind occurrences would emanate from the evil spirit if we could con-

sent that there was one great dominating evil spirit, but we will agree that they do exist and come from what we term evil spirits because there are a great many evil spirits. The world is filled with them.

Evil spirits are evil thoughts and evil thoughts are destructive, but this understanding, or the realization that heals, is a perfectly natural, logical result of the knowledge of the Truth. Jesus Christ said that you shall know the Truth and the Truth shall make you free. No human mind gives you this freedom, or gives you the power. It is the power of the Truth, it is the knowledge of the Truth. Jesus Christ said you shall know and that knowledge makes you free.

It is very important, that being so, that we understand what it is that makes us free and what it takes for us to under-

stand this Truth. As I have taught this class from the commencement, it is a very simple knowledge that you are required to have that gives you power to demonstrate. That knowledge in short is as follows: You understand and realize that God is life, God is love, God is good; that God is all wisdom and all mind, and that God is all powerful, and that He is Omnipresent; that He gives you all power, all knowledge, all love, all good, all life, right with you all the time, and that you live, move and have your being in it because it is omnipresent in infinite space as well as immediately here and it would be impossible for you to get out of it. You may by your own so-called carnal mind lead yourself astray through your evil thoughts and get outside of this beneficent effect of this perfect realization. Then you have no part or parcel in it; you are thrown over the battlement, as you might term it, and you belong in the darkness of fathomless oblivion until you are rescued by the knowledge of this Truth that was given to us by Jesus Christ.

When I came to realize in my consciousness that all of this so-called realization that we hear so much about, and so many people know so little of, when I learned that it was as simple as a, b, c, my heart was filled with rejoicing and I actually laughed in my mind at its perfect simplicity and the fact that instead of being something that was 'way beyond and could be received only after years and days and hours of trial and trouble, looking for some supernatural influence to send it down from somewhere I knew not where, all such was nothing and that the Realization, so-called, was simply the knowledge and the understanding of what God is.

In this Realization, making it perfect,

you have to understand what man is, and his relations to God. Man is the image and likeness of God Almighty; man is the image and likeness of Love, of wisdom, of mind, of power, of goodness and all of the characteristics of Deity and he had given to him at his creation power and dominion over the world, over the beasts of the fields and the fowls of the air and all that is; and this power and this dominion were given to man by virtue of his birthright at creation. God said "Let us make man, let us make him after our image and after our likeness," and after he was made, he had given to him power and dominion. Male and female created He them, and the evening and the morning was the sixth day. Then creation was.

Now that is the Realization what man is and it is the Realization of what you must understand in order to enable you to heal the sick. Take up that other story and believe simply in the story of the Garden of Eden, and it limits you. It limits man, it limits the power of man to believe that story; and especially does it limit the power of woman, and wherever that story of the Garden of Eden has been taught woman has been made the football of conditions and circumstances and environments. She has been made the slave of man wherever that exists. There is no reason for this. There is no reason in the world why woman isn't in every respect the equal of man, and in many respects his superior. There is no reason in the world why woman should be dominated by a man, controlled as a beast of burden and her rights ignored any more than there is that the woman should ignore the rights of the man.

Most of the unhappiness that exists in our family relationship comes from that

belief that the woman was the guilty one who had eaten the apple and gave it to this saint of a man. You must ignore that. Take the history of Creation as given to you in the first chapter of Genesis, wherein God said that they would make man after His image and after His likeness and give him this power and dominion and that he was created and did give him this power and that was the end of creation. Male and female created He them and the evening and the morning was the sixth day and he rested from all His works.

This rib story is moonshine. It is false. It cannot be true and it is not true. Now cut that out, let it go, believe the truthful story and that story gives you power and you know you are right because we demonstrate its truth.

Then, in order to make this Realization effective and this thought of God and the knowledge of God as I have told you and the circumstances and surrounding conditions of man and his relationship to God, we have to know how to ask, how to seek, how to knock. You often hear the expression, "Ask, seek, and knock." You ask through the objective sense, or the five senses, you seek through the subconscious mind, the mind that is below and under this conscious mind, and that through which really all of our healing is done, except that which is done by the laying on of hands and the spoken word. We knock by virtue of that power and that dominion that is in us, the God within. Here is a certain thing given us by Divine law that was given to us at our birth. We demand it, it is ours, and we command it and we have the right to command and to be obeyed. Jesus Christ told the winds to be still and they were still, and the same power that He exercised He said we

could exercise, and the same power that He did exercise is being exercised by thousands of people today in the world.

You have the perfect right to demand certain things; they belong to you. You have a right to health and to harmony, and to allow yourself to be taken care of and not be abused by anybody.

You have the right of self-defence, you might term it. Take all nature in the broadest phenomena of life, and you will find some system of defense to every kind of living creature. Our defense is the defense of love. Our heart is filled with love for all the world and when we are filled with love and throw love into the vibration it makes us as impervious to all evil and evil thoughts and evil acts and evil deeds as is the skin of the rhinoceros to the bow and arrow of the African who attempts to annoy him. We are perfectly impervious. Love is our defense. Always remember that. If you have an enemy love him and you conquer. Instead of sitting down and throwing out hateful thoughts and hate in return for hate, throw the vibration of love and you are the conqueror.

Our Savior, when Peter took out his sword and struck off the ear of the soldier that was arresting Him, took the ear and put it back and said to Peter, "Put up your sword for he that taketh the sword shall perish by it." In other words, if you are attempting to get even with your neighbor by hating him or doing him an injustice, you will perish by the very weapons that you are attempting to wield.

In this Realization you must know all of these things, you must know who you are, you must know your power and you must exercise it, and this brings me to the second step of the lecture this evening, and that is you must use that which

you know. You can sit and listen to me lecturing or to anybody else for a year, or time indefinite, but if you fail to use that which you know you are utterly impotent and can be nothing, and the science, instead of being a blessing to you, is a curse, in this that you are judged by a law that is higher than that which you use. It is a great deal better for the heathen who has never heard of the science of God even than to be a person who knows of these things and refuses to accept of them and refuses to practice them. In the latter case the person is judged by this higher law and the other person is judged by the law he knows.

It used to be a source of considerable anxiety to me in my youthful days to think how the poor heathen who had never known of this Christian religion was going to be saved, because I knew perfectly well from my teaching that nobody could ever be saved unless he joined our church and was baptized. I used to have a great deal of sympathy for the poor Methodists and the Presbyterians, but especially the Methodists, because they had a mourners' bench. I knew but little of the Catholics then, but after I grew up to older boyhood I read about the statement that they were going to take possession of the country and the Pope was going to come over and smite us fellows hip and thigh and slaughter us, and the Pope was going to reign. That was going to be the unchaining of the devil as spoken of in Revelations, and I used to have a great deal of sorrow in my mind, as I thought this world was coming to I didn't know what. I didn't know what I was going to do when the time came, if I was still living; and it was coming very soon, they said. I didn't know whether to climb a tree or take to an ark; I couldn't tell what to do.

As the great ex-president of Harvard College has said in a manifesto upon the subject of religion, such thoughts are among the past. This is a day of reason, a day of common sense and God law, and this old-fashioned fearful religion, this long-faced religion has to pass away and it is passing away.

We can look in our own communities and see what a difference there is between the ideas of the days when we were children and those of today. I remember listening to Alexander Campbell in one of his very learned and powerful addresses saying that the time coming would be filled with infidelity. The signs of the times showed that all of these doctrines that the fathers had taught were to pass away. In other words, if he had only known, he would have said a reign of love would be instituted instead of a reign of hate, a reign of forgiveness, a reign of Christly love, that takes God into partnership with your brother making you love all and deal on the square. Now the old thought that man might deal on the square all his life by being an upright, good, righteous man in his transactions before the world and before people and with himself and his family, and if he didn't belong to the church he was gone to the devil sure, and there was no hope for him—that has all passed away.

We have been taught that churches are simply combinations of people who look at certain things from the same standpoint and for the purpose of forwarding the propaganda of that thought get together and become as a unit, work as a unit. That is all of the office of the church that is worth anything. Churches save nobody and have nothing to save. They are simply business propositions through which men get together and work together to push a certain idea.

That is all and this Realization goes on and shows you furthermore that this infinite God within you can never go to hell, this God that fills you with life, and love and good; it never can go to hell. The part of man that goes to hell is what we term this carnal mind; it is following after so-called evil and after the instincts of so-called material things, it drags them down, and every time they sin, every time they step aside or every time they cheat or tell a lie or do any of those vicious things they are punished and, unless they repent, the sins continue to punish them during all their lives, during all eternity; for every thought we have and every act we do is written in the Lamb's Book of Life, we might term it, and it is thrown into the universal vibration and it goes on and on like the waves from the pebble thrown into the sea. It is an open book that Infinite Mind always is reading, always knows; and until the person who does the sinning throws out the evil thought, repents, and goes back in love that sin stands there against him and will have to be paid for to the uttermost farthing.

There is only one way to get rid of sin, and that is to quit sinning, go to God Almighty with a heart filled with love and affirm that, in the name of Jesus Christ, your sins are forgiven and God Almighty's love has washed you whiter than wool, and then live that life and hold the thought that you are free. Then you are indeed free. It is the knowledge of the Truth which makes you free.

There is another thought which will come up to you often for answer and will be very much misunderstood by average persons until they become thoroughly versed in this knowledge, and that is this universal belief in pain, and in sickness and inharmonious conditions. Take the

person who comes to you with the belief of headache. It is very difficult to make that person believe he hasn't a headache. I met a member of Congress from Virginia on the cars in Washington and he said that he had been reading my books, but when he came to the statement that there was no such thing as pain, he said he knew that wasn't true and he couldn't read any further, and put the book down. I didn't have time to go home with him and explain things to him and didn't hear of him again until I was informed of his death.

Now what we mean when we say there is no such thing as pain, is that there is no reality in it, no permanency in it. A person who has a pain knows he has a pain, and I think we all would, wouldn't we. If I took a redhot iron and run it up the back of any person when he was asleep, it wouldn't take him long to know that he had been burnt. When I had this hand of mine mashed I knew the hand was mashed, didn't I? For the instant I did know it was mashed, but I knew, furthermore, that the mashed hand was an unreality, that it wasn't the proper condition, that my hand was perfect and there could be no such thing as pain; and within thirty minutes from the time the hand was mashed it hurt me but once until it was perfectly healed and perfectly well. You get beyond this so-called carnal mind, you get into the spirit world beyond the so-called pain. When I mashed my hand I simply covered it with a handkerchief and I got beyond it, I got into the Realization, I got into the bright light of God Almighty's truth and there I made the declaration in accordance with the reality, that my hand was perfect and I was perfect and there was no such thing as pain and all belief in it was error, because it was unreal and therefore un-

true. The pain left and didn't come back except on one occasion for a short time which I won't tell of tonight.

Now practice what you know along these lines. For instance, when I had my finger torn with a fishhook as I told you last night, I realized in my consciousness that it wasn't torn, that such belief was carnal mind and there could be no such thing as an inharmonious condition, and when I got in from the trip I couldn't tell where the hurt was. That is the realization and the understanding that destroys this belief in so-called pain and what is true in regard to pain is true in regard to other things.

Now, mark you, every realization along every line of metaphysical demonstrations is made upon the same broad principle, all the same Realization and same understanding. You don't have to have an understanding to heal disease and control circumstances and environments and to make yourself prosperous, but every demonstration comes along from the same understanding and the same Realization, only you have to vary it in accordance with the subject matter. If you want to realize money, you have to realize who you are in addition to what I told you. You know that you are God Almighty's heir and all that is belongs to you; you affirm it does and you have it. Some of you, after you affirm that you have all, may stick your hand in your pocketbook and think it very strange if you haven't a dollar in it. That is carnal mind, you are getting on God's side and trying to answer and do His work. All you have to do is to make your own realization and throw it out of your thought, and then commit your ways unto the Lord and trust and let God Almighty attend to the rest; and the promise is that He will bring it to pass. Nearly every dem-

onstrations that fails of perfect realization fails either through the fear of the patient or the anxiety or desire of the patient to help God in the answering of the prayer. Now understand, you have your work to do. "Hew to the line and let the chips fall where they will;" go on and do your work and by and by you will find that the demonstrations will come fast enough.

Now I want you to live this life. Let your hearts be filled with love; let the world when they see one of you walking forth amid your brothers and sisters be able to say there goes a righteous, honest, upright man or woman. Understand that if you maliciously cheat a person out of one cent it is just as bad as if you had cheated him out of one hundred thousand dollars. Understand furthermore that if you are dishonest God Almighty's love does not supply you, you are up against the barriers and rocks and rugged shores of adversity; but on the contrary, that if you give a square deal and commit your ways unto the Lord you will be prosperous. How happy this world would be if they would only practice absolute honesty. I tell you I would lose money if I would cheat a person out of one cent maliciously. If a man would give me ten thousand dollars to do it, I wouldn't look at the ten thousand dollars. I would no more think of cheating a person out of a cent maliciously than I would think of flying. If you are dishonest it destroys you. You cannot afford to be dishonest, if you have any principle, and of course you have principle. Every one of us, and every one in this science, knows that the only way to get a square deal is to give a square deal. The old rule of law that if you would have equity you must do equity appertains in this metaphysical thought in its

principles, and if you do that your path will be strewn with flowers, and the world will look upon you as an angel of good.

Let your pathways be strewn with love and deeds of charity and deeds of goodness and kindness; let sunshine beam from your countenance, and let the love

of God Almighty dwell in your hearts and trust God for everything; affirm that He does lead you and direct you in everything and in every way and nothing can harm you and perfect happiness will belong to you and you will have all the good things of life. If he lives the life there is no necessity of a perfect scientist dying.

The Judgment Day

OLIVER C. SABIN

THERE is a Day of Judgment, and that day is NOW; it is all the time; NOW. For every sin that is committed there is a judgment, and the only way to escape punishment is to repent, turn around and go the other way. There never has been a sin committed, and there never will be a sin committed in all eternity, but that sin was punished until the person who committed it repented. Ignorance is at the bottom of all this trouble. Five hundred years before Jesus Christ, a Hindoo philosopher named Gautama Buddha made this statement; "Ignorance of the truth is the cause of all human misery." Jesus Christ enunciated a similar doctrine when He said, "You shall know the truth and the truth shall make you free." Therefore, if you are to escape this Day of Judgment you must understand the principles which underlie and control God Almighty's universe.

The basic fact, as I have told you, time and time again, is Love. Jesus Christ said to His disciples, "A new commandment

give I unto you, Love one another." The only escape from this Day of Judgment is through this avenue of Love.

Let us look into this subject for a moment. You here read that all which was created was created by God through His Son, the Word, and by the Word all was created, and without Him nothing that was created was created; and when God had finished His creation He looked it over and pronounced it very good. God is All and God is Supreme, and there is no opposite. There is nothing opposite to God, for GOD IS ALL; and until the Christian people can be educated, until they can be disenthralled from error along these lines, until this hell and devil doctrine is taken out of their minds, they will suffer, and they are but blind leaders of the blind, and are falling into the ditch called Death. But when they shall have come to realize the basic fact that God Almighty is All, and God is good and God is Love, where, I ask you, will be the hook on which to hang the thought that there

is evil in existence? When the Bible tells you that GOD IS ALL, do you believe it? When the Bible tells you that God is good, do you believe it? If you do you cannot believe in evil, you cannot believe in the so-called devil, you cannot believe in the Day of Judgment that is to come some time in the future.

I ask those who believe in future judgment: "Before whom are you to be judged and where are you to be judged?" I am now viewing the question from the orthodox standpoint. We are told that God is Omnipresent Love, Life, Wisdom and Power. If one should travel to the four points of the compass for a thousand years at the rate of a million miles a second, everywhere he would go God would be with him—Omnipresent Love, Wisdom, Power and Life, and when the traveler should stop there would be endless space beyond, and in all of this space God would be present. He is Omnipresent Love, Life, Wisdom and Power. God is not measured by metes and bounds. He cannot be measured. God is Spirit, and Spirit is Principle. He is that principle of Love, Life, Wisdom and Power, and yet so incomprehensible is He to us in this material surrounding, or in this material body, that we cannot understand further than this, that God is Love, Life, Wisdom and Power. Notwithstanding, He is everywhere, He knows our innermost thoughts and our every act, and the very hairs of our heads are numbered, and there falls not a sparrow to the ground without His notice.

Heaven so-called from an orthodox point of view—where is it? Jesus tells us, in His Sermon on the Mount, to "Seek the Kingdom of God and its righteousness, and all these things shall be added unto you;" and He tells us in another place that the Kingdom of Heaven

is within us, clearly showing that Mind is All, and that heaven, so-called, and hell, so-called, are but conditions of the mind, and that the Day of Judgment which sends you down to hell or lifts you up into Heaven is every minute, and every second of your life coming to you, for as you sow so shall you reap. If you go through this world sowing seeds of kindness, and of Love, God Almighty's judgment is given back into your consciousness and you are filled with health, happiness, joy and peace; but, on the contrary, if you sow evil, if you hate your brother, if you have malice against your neighbor, if you are dishonest, or if your character is other than upright and pure, as you sow you shall reap, you are in hell as you go along.

Now, this thing called death does not change these conditions in the slightest degree. The one who dies has no more surcease from sorrow and hell, if he deserves them, than he had here on earth, but, on the contrary, if in his life here he sowed the seeds of righteousness his heaven goes on through all eternity. If the Bible teaches anything it teaches this, that beyond the veil called death the work of regeneration goes on until, ultimately, the perfect child of God shines out with all the effulgence of righteousness and holiness, and his sins are forgiven and he is washed whiter than snow.

That is the Heaven of a Christian's life. It goes on for all eternity until, as Jesus tells us, "Every knee shall bow and every tongue confess," and know that He is God's beautiful, eternal Son. I will here quote from Scripture a few verses on this subject, the Day of Judgment, showing what judges us. I quote from the twelfth chapter of John, commencing with the 44th verse:

"Jesus cried and said, He that believ-

eth on Me, believeth not on Me, but on Him that sent Me. I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words and believe not, I judge him not, for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him; **THE WORD THAT I HAVE SPOKEN, THE SAME SHALL JUDGE HIM IN THE LAST DAY.** For I have not spoken of myself, but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak."

These words show perfectly that you are to be judged by the Word which Jesus spake. In other words, you are to be judged by the Truth, and when you understand and know the Truth you shall be free, for that is our promise; and that is all there is to this Judgment Day.

Taking up this thought and going on further as to what gives us freedom, I ask: What is Freedom?

A devout lady wrote to me from a Western State saying she felt that it would be wrong for her to heal the sick, notwithstanding that she has been, to my knowledge, an orthodox Christian all of her life and has prayed that God would heal the sick hundreds of times. Often, when you bring people right down to the fact, right down to the test, they have no faith in God's healing the sick. Their prayer is but mockery, notwithstanding the fact that Jesus said, that almost His very last words were: "These signs shall follow those who believe, **IN MY NAME** shall they cast out devils; they shall speak with new tongues, and if they eat any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

Now, this is such an important subject that I will endeavor to impress upon the reader the thought that God Almighty's promise is, "that all who believe can heal the sick," and I say it here, and I say it to all the world, that in no place in the Bible is that promise taken back in the slightest degree, or modified, or in any way weakened. On the contrary said Jesus, "I go to the Father as an advocate for you, and you shall do greater works than I have done." Everywhere the promise is that God will heal the sick, and nowhere in the Bible is that taken back, and yet you find people all over the world hiding behind a judgment seat, hiding behind a devil and a hell, scared to death, keeping God's love out of their hearts and dragging themselves down to a miserable death.

You must understand the Truth, and the Truth will make you free. It will not only free you from this fear of hell, from this fear of destruction, but from all evil as well. We have news every day from different parts of the world where people are being destroyed by their fear of hell; religious people, who are afraid that they will commit or have committed the unpardonable sin against the Holy Ghost, and are almost insane. Visit any of the insane asylums in the country, you will find that fifty per cent. of the inmates are there because of their fear of the wrath of God Almighty.

Now, the importance of this subject cannot be overdrawn. If you know this Truth that God is LOVE, that God is GOOD, it gives you freedom over this fear of death, freedom from this fear of sickness, and this fear of want, and it gives you freedom over every inharmony. Truly, as the Hindoo philosopher said, ignorance is the cause of all this

misery. Our Savior says that we shall know the Truth, and it shall make us free. How are you to have this freedom-giving Truth if you have to wait until you pass through this hell called death and then come up before a judgment seat and cannot know where you are until after they have cast up the account against you and then, if you find yourself after judgment among the sheep, so called, you commence to rejoice; What a religion is that! There is not one word of Truth in such a thought for it would give the lie to the doctrine that God is Love and God is Good.

Furthermore, we prove our position in the same way that our Savior proved His, by the signs that follow. When He told His disciples to go out and preach the gospel, He said, "These signs shall follow those who believe." They can heal the sick, and, in accordance with the promises of Jesus Christ, any person who cannot heal the sick does not believe. Readers may ask am I going to dechristianize all these people? I do not do anything. The only place in all the Bible where a believer is defined is in the sixteenth chapter of Mark, and in that chapter we are told that those who believe shall have these signs following. Where have you ever been promised that

any believer cannot do this work? In proof of our position we heal the sick, and we believe that God's love can heal the sick, but those who believe in the devil and hell cannot heal.

There is no person on the face of the earth whose heart is surcharged with the belief that God created a devil and a hell to punish His children who can heal the sick. It is a monstrous doctrine which none but a monster would use; it is so foreign from God, so foreign from His whole doctrine of Love that we cannot believe it and be happy. He is our happiness, our joy; He covers us and protects us and takes care of us; He gives us all Love, all happiness, and as we go along the pathway of life, He blesses us with every good and keeps every evil from us. That is God, and the idea that such a loving Father would do that which no person in this age would do is a monstrous libel upon our blessed Heavenly Father. No rational, loving parent would send his child to a seething, hissing hell, to be burned for all eternity for the few little sins that the child could commit in its brief years on earth, which, when compared to eternity, are as nothing. It is absurd, and such belief cannot be entertained for a moment.

The storms of life do not terrify me, because I know there is but One Power governing and controlling all nature. That Power is Love, and it covers me with its omnipotent wings wherein all is safety.—*Hannah More Kohaus.*

As you grow ready for it, somewhere or other you will find what is needful for you, in a book, or a friend, or, best of all, in your own thoughts, the Eternal Thought speaking in your thought.—*George Macdonald.*

Popham Beach Chautauqua Lecture

BISHOP OLIVER C. SABIN

Delivered at Popham Beach, Maine

IN closing the series of lectures which we have been giving during the past three weeks, I deem it proper to bring to your attention some of the more important subjects which will be necessary for your understanding in order that you may become perfect healers.

There is one department of thought or mental therapeutics which is more important than all, and that is proper thinking. As we think we are builded up, or we are destroyed. It is the sowing of the seed, and as we sow we reap. Take persons who are pessimistic, looking on the blue side of life, and you will almost always find such persons filled with the belief of disease, inharmony, and various other kinds of troubles including sorrow, poverty and unfriendly and uncomfortable environments. And nearly always these people are failures in life. I say nearly always, I think perhaps they are always. I never knew of an exception; but there are exceptions to every general rule and there may be to this, but if one comes under the general law of reaping as you sow, he who thinks a wrong cannot reap any kind of a crop except that which has its soundings in disaster.

Take a person who magnifies every little pain or ache with which the body is supposed to be afflicted. Those little ailments come up into bigger ones and ultimately they realize in their actual condition that which the complainer, as we

term him, would have you believe. I know persons, both men and women, that are always complaining. I have one lady in mind living in Washington who will fill your ears full if you will hold them long enough, of her ailments and it doesn't make any difference where you find her, or under what surroundings; she is always worse than anybody else.

I have seen two or three comical cases of this kind where one would be telling another how bad he felt and the other one could hardly wait until the first got through so he could commence and tell how much worse he felt. It reminds me of an old preacher out West who was going to have a debate. His parishioners told him not to debate because the other fellow was vulgar and the preacher said, "Well, he can't go into the mud so deep but what I can bite the mire under him." That is the way with a great many people who are always throwing to the forefront their diseases. They do not know that they are throwing into the vibration all those thoughts and that they are just as sure to reap their results as they are to see the sunshine or that the sun is to shine. They cannot avoid it, it is impossible.

Sometimes I illustrate this by supposing I have a glass of water in my hand that has been colored with ink so dark that you cannot see through it. That, we will say, is the human body and this dark condition of water has been placed there

by evil drops called thoughts that are being put down on them. The only way to purify that glass of water, if you are going to purify it, in the glass is by mixing it with pure water. We will suppose that we have a little tube in which a drop goes in while one of equal size goes out. After a while the pure water will have purified the body and the water in the glass will be clear. That is just the condition of the human body. If we hold the thought in our consciousness of perfection which you have been taught in these classes is your normal condition, that you are the image and likeness of life, the image and likeness of love, the image and likeness of power, the image and likeness of wisdom and of good,—if you fill yourself with these thoughts and affirm you have life, that you have health, have harmony, and have prosperity, and let these drops go down into your consciousness as I have related to you, and realize it, your body becomes young, the wrinkles leave your face, your youth is renewed and you become a perfect specimen of God Almighty's children.

But, take the reverse. Here is one that is always complaining, "I have the toothache, I have the earache, I have nervous dyspepsia," and things. He fills himself up so full of evil thought that a devil-fish couldn't make the water more clouded than he. I tell you it is destructive and I want to impress upon this class and my readers everywhere the importance of filling your mind full of proper thoughts, if you are going to receive the benefits of this science.

This science is just simply an actual science, as much as any other and one of the rules of it is that you will reap as you sow. If you sow these seed of disaster your crop is bound to be just exactly as you sow. Therefore, I impress again

upon you the importance of proper thinking. Never, under any circumstances, permit yourself to think anything against yourself. I have given a rule in all of my books and writings for years how to think and for the benefit of this class I am going to reiterate. The rule is this: In your thinking never permit yourself to think anything except that which you wish to see realized in actual conditions. If you want health, think health; if you want happiness think happiness; if you want prosperity think prosperity; if you want strength think strength; if you want beauty think beauty. You are entitled to everything in God Almighty's world that you want if you will simply permit yourself to be filled with the proper kind of thought. There is no more necessity of a man or woman going around with face full of wrinkles and mouth crooked down looking like the last rose of summer than there is for them taking ropes and jumping out of windows and hanging themselves.

Every condition of evil that is in anybody is the result of improper thinking, either by the person himself or those that have thought for him in the years that have gone by. The sins of the fathers are visited upon the children from generation to generation, and this generation has not only to fight because of what we think for ourselves but the sins that others have been passing down. But by the effect of this science, by the understanding that you affirm all good and deny all evil you can eradicate these old so-called hereditary thoughts and build yourself up strong, vigorous and mighty men and women both in body and in mind, both in your happiness and in your circumstances.

There is no need for a scientist who

understands his business to be sick or have anything around him except that which he wants, and wherever such is true it is a sign of weakness in that scholar and he is not properly taking care of himself. I do not say that we all do. I do not say that I do in everything, but I say I can and I say I am and I will affirm every time that I am perfect. That is according to the rule of thought. Do I want to be perfect? Yes. Well then I think I am and I affirm that I am and I throw it into the vibration that I am perfect and I sow the seeds of perfection and by and by the crop returns to me, beautiful fruits of love, happiness, contentment, joy and peace. To make the rule short how to think, permit me to say that you are entitled to think all good and you must deny all evil.

The next thought that I will take up for a few moments is the thought of fear. If you would ask any member of this class if he was a coward I think all of us would stand up and deny and say we were afraid of nothing and yet the truth remains that cowardice is the mother if not the father also of nearly all of the ailments of life. Blackstone, the great law commentator, divides the conditions of man into two general divisions, their wants and their fears. We want everything that is good, but here comes in that awful fear.

The old statement that the fear of the Lord is the beginning of wisdom as given to us by the Bible is simply the fear of the Lord is the beginning of nonsense. If you hold the thought that you are actually afraid of God, that is all nonsense. God is love, as we have taught you, and instead of fearing Him we love Him. I do not know how a person can both fear and love at the same time. I think it is a kind of mixture of black and

white, truth and falsehood. You love God but you do not fear Him. In our religion we have found a God of love that supplies us with all of the benefits and beauties and comforts and luxuries of life, gives us health and harmony and happiness and makes our pathway along this life a perpetual heaven, harmony.

If a person is not in heaven on earth, as the saying is, he will never be in heaven anywhere else until he gets his mind into a condition of harmony. This idea that you are going to go above somewhere, nobody knows where, to live with somebody you don't know who, as we were taught in the old orthodox ways in our childhood, is not what heaven is. Jesus Christ, as I have impressed upon you time and time again, is our pattern. When they asked Him about this kingdom of heaven He said that it didn't come by observation, that you couldn't say lo! here it is or lo! there it is, but that it was within you. It is a condition of mind. If your mind is filled with thoughts of harmony and love you are in heaven, in the kingdom of God, the kingdom of good. That is the place where each and every one of us may be and be there constantly, but we have to denude ourselves of this thing called fear. How many of you have heard the expression, "Your back to a draught, your face to the grave." In other words the fear of catching cold with a wind upon your back is a sure harbinger of catching cold and being sick and perhaps dying.

Take average persons,—I hope this class is beyond that,—they are afraid of sickness and sorrow; they are almost all of them afraid of poverty. In my practice as a lawyer I have seen, I think, hundreds of cases where people were laying away something for old age so that

when God went back on them they would beat Him and live anyway, or some of them were laying up so they wouldn't have to live on their children. Almost always these people fail in that which they are trying to do. My father, a man of comfortable circumstances, who had enough to have kept him nicely in his old age, went security for one in whom he had perfect trust and confidence, and before he died he hadn't a dollar and hadn't had for years. He had prepared himself against want in his old age.

I tell you this, fear is all nonsense. Bob Ingersoll, in talking about money, said, if you had but a dollar spend it like a lord. That is the way to live, that is the way. I won't say for sure, but so far as I am able to know, I have no more thought of fear nor anxiety about my earthly supply of the good things of life and luxuries of life than I have that I won't get air enough to fill my lungs. There is just as much fear of one as the other, just as much as there is fear of lack of sunshine. We can all have as much of the sunshine as we want, but the supply is not diminished.

In this universal law of universal supply when you ask, seek and knock and bring yourself within the general law you cannot want. The cruse of oil can never be exhausted, the loaves and fishes will be multiplied and if you run short of a dollar you may catch a fish and take the dollar out of its mouth. It is the same law that Jesus used, and if it existed then it exists today just the same, and the demonstrations that are being made today, if they were put into the Bible, would be as wonderful as the so-called miracles.

But, in order that you may be free, as Jesus Christ said, "You shall know the Truth and the Truth will make you

free;" if you know the Truth, know that Infinite supply comes from God Almighty, know that you are the image and likeness of Infinite life, perfect health and harmony belong to you. If you know these truths and they sink down into your heart and your heart is filled with love divine then fear is destroyed for perfect love casteth out all fear.

Remember to trust God implicitly. Here is a mistake that a great many healers make and incidentally some of our patients, which I will mention for their benefit; that is they try to perform both sides of this prayer, for all petitions are prayers and all treatments are prayers. In other words they affirm a certain set of facts which are true, which the manifestation on the face of the return doesn't show, and then they will go around on the other side, God's side, and try to answer that prayer for God. They cannot trust; they cannot trust. The proper way to do is this: If you want to give a person a treatment give it in the proper manner with the proper understanding and realization and when that is done, throw it out of your mind. People come to me every day of whom I have to ask the first names before I can get it in my mind. I throw them out of my mind, I don't lug them around in my mental outfit at all and when I see a person that I have treated years and years before I have no more thought of his troubles than I have of flying. I purposely denude myself of all such thoughts. I would not think of my friend John Smith as a fellow going around with a big jaw. It would be a horrid picture to carry around with me. I see John Smith as the perfect child of God and I do not see him any other way in my treatments or prayers, and when I see him in the actual flesh as we often do

then he comes there in the perfect realization of perfect health but I never fasten on him the thought, "You are the man that had a toothache," or any such thing is that. You just simply do not carry those things around with you and when you want to be rid of any kind of an ailment, instead of fearing it and acknowledging it and saying, "Yes, I have it," say, "No, I haven't," and "Get behind me satan."

A big trunk lid fell on my hand and nearly broke it I thought at the time, but it didn't break it. I got to work at it in about a second or so holding the thought that the hand was perfect and there was no sensation there and the trouble all went away. I pulled a big chunk of flesh out of my finger with a fish hook, I treated it, and later in the day I couldn't tell which finger had been hurt.

Hold the thought of perfection, it belongs to you, it doesn't make any difference what this so-called carnal mind manifests. Denounce and deny all so-called evil, affirm the good, stand by your guns and don't be afraid and run and turn around the corner to see if God is going to heal you or not.

I got a letter from a man not long ago who said, "Now I am going to keep a record of my feelings so that I will know," and I wrote back to him that if he couldn't get along without keeping a record I wanted him to get another healer, I didn't want any record keeping of something that didn't exist.

The thought of the reality of disease makes it a reality for those who think it and it has all the baleful effects of the real. I make an illustration in this way. Suppose here is a grate filled with wood and the wood is burning. I could take a brand from that grate and burn all the houses on Popham Beach or I could take

one of those sticks of wood and knock a horse down. The fire seems real, the wood seems real, and yet we go back in a couple of hours and there is neither fire nor wood; all there is is a lot of ashes; the fire is gone. It wasn't real, the form that it has was not the real form. The only reality you must hold in your mind is that spirit is all, that all is infinite mind and its infinite manifestation and the love that we see surrounding us is all and in all and God Almighty Life fills all of us and is what sustains us.

I will say in passing that this perfect realization of what God is, is that He is life, not that He *has* life, for if God simply had life like us, life would be greater than God, because God would be dependent on life; but God *is* life and wherever we see it manifest it is God manifest. The life that fills your body and my body, the life that fills the birds and the beasts and the fishes of the sea, the life that fills the flora throughout all the world, the life that is in the mountain, in the diamond's heart, in the currents of the air, and the life that is everywhere rolling on and on forever is God Almighty manifest and wherever that life is it is God and God manifest.

Therefore, understand when you are realizing what God is that God is life, that you live, move and have your being in God; God Almighty life sustains you, it makes you strong, it gives you wisdom and spiritual understanding, it fills you with righteousness and love and happiness, it fills your heart with love for God and love for your fellow, and makes you the white-winged angel instead of one who is groveling in fear and filled with disease, not only a curse to himself but an encumbrance on the earth.

There is one other thought which I

will have time to speak of but very little, and that is Love. Love is the motive power of divine phenomena. It is the power that creates, it is the power that does things. All that is done is done through Love. If I had time to go on and give demonstrations of where it has destroyed wild beasts' ferocity, and human antagonisms and various other incidents which might be mentioned you would see that, if your heart is filled with Love, you are invincible. Jesus Christ said, "Love your enemies and do good unto those that despitefully use you." How often am I asked, "Would you go to law?" Well, how can I advise any one to go to law when I would a great deal rather give something than to have to go inside a court house and wrangle?

There is no danger of being imposed upon if you are governed by the vibrations of love. Once in Idaho, as was reported in the Washington papers among the Associated Press dispatches, a man was going to fight a scientist. The scientist said he did not want to fight, that God Almighty love covered him; and before the would-be assailant could get to him to strike he dropped dead. The man that throws out the vibrations of love has no possible danger in life and women when in our cities, as you are sometimes forced to do, go out at night alone in the dark streets, if you hold the thought of love being thrown

over you, nothing can harm you. In our city of Washington the police have had a great deal of trouble with a class of criminals who snatch ladies' pocketbooks, and sometimes brutally treat them in order to get the purses. One of my students got off a street car and one of these fellows followed her. She noticed it and she turned right around, holding the thought that God Almighty Love protected her, and looked the fellow in the face. He didn't do a thing but stop still and look at her. She said he turned around and went away and then stopped and she said she could see him nearly a block away, still looking. Love is simply invincible. You cannot have any molestation if you are covered with Love.

Treat yourself like this: "God Almighty love does cover me and nothing can harm me; all good belongs to me and God Almighty good sustains me and God Almighty life protects me, protects me with His wisdom and with His power, and with His goodness, and I am encased in love, and as the fishes swim in the waters so am I covered with love." Hold that thought and you will be perfectly invincible. And, whatever you do in all circumstances, never permit yourself to hate. Whenever you hate you are destroying yourself, you are filling yourself with disease, and you are destroying your mind and your body.

He who loves much not only enriches the whole world, but draws to himself the truest blessings of life.—*Charles Edgar Prather.*

"He who does wrong does wrong against himself. He who acts unjustly acts unjustly to himself, because he makes himself bad.—*Marcus Aurelius.*"

DR. ELIOT'S NEW RELIGION

There is now a tendency toward liberty and progress and among educated men this feeling is irresistible. In the new religion there will be no personification of natural objects; there will be no deification of remarkable human beings, and the faith will not be racial or tribal.

The new religion will not think of God as a large and glorified man or as a king or a patriarch. It will not deal chiefly with sorrow and death, but with joy and life. It will believe in no malignant powers, and it will attack quickly all forms of evil.

A new thought of God will be its characteristic. The twentieth century religion accepts literally St. Paul's statement: "In Him we live and move and have our being."

God will be so immanent that no intermediary will be needed. For every man, God will be a multiplication of infinities. The humane and worthy idea of God then will be the central thought of the new religion. This religion rejects the idea that man is an alien or a fallen being, who is hopelessly wicked. It finds such beliefs inconsistent with a worthy idea of God.

There are already many signs of extensive co-operation; democracy, individualism, idealism, a tendency to welcome the new, and preventive medicine. Finally, I believe the new religion will make Christ's revelation seem more wonderful than ever to us.—*Charles W. Eliot.*

[*From an Address to the Harvard Summer School of Theology, July 22, 1909.*]

Cherish what is good, and drive evil thoughts and feelings afar.—*Alice Cary.*

A LIST OF MAXIMS

1. Someone ought to do this or that. You are that one.

2. He who criticises, be he ever so honest, must suggest a practical remedy, or he soon descends from the height of a critic to the level of a common growler.

3. If you lend a willing ear to any man's troubles you make them your own and do not lessen his.

4. Don't scold, boast, parade or "belly-ache," but live, love, laugh and do things worth while.

5. A popular man with his employees is liked by everybody.

6. Converse, of course, but eliminate the gabfest.

7. No man can be considered great who does not move until he is pushed.

8. The man who is always proclaiming that he is right is intolerable; the man who admits he has been wrong is charming.

9. Reversing your treatment of the man you have wronged is better than asking his forgiveness.—*Exchange.*

Good humor is a bright color in the web of life; this clear, blue sky of the soul, on which every star of talent will shine more clearly, and the sun of genius encounters no vapors in its passage.

It is like the green in a landscape, harmonizing in every color, mellowing the light, and softening the hue of the dark; or like a flute in a full concert of instruments, a sound not at first discovered by the ear, yet filling up the breaks in the concord with its deep melody.

Mirth is like the flash of lightning, which breaks through the gloom of the clouds and glitters for a moment.

Cheerfulness means looking on the bright side of everything.

Kindness

Kindness is active charity, civil behavior, favorable treatment, or a constant and habitual practice of friendly offices and benevolent actions. With this principle in full operation among mankind it would soon restore unto us a modern paradise; this divine trait reaches the heart of the individual and is the golden band of all.

Shakespeare says: "Kindness in women, not their beauteous looks, shall win my love." It is clearly manifested in looks, deeds, words, and actions, not only to humanity, but to beasts.

Kindness is a description of charity, the fruits of a good and useful life. The very essence of the goodness of God, the manliness of a true man, the right life of a good woman, the refreshing showers for the distressed, the spirit of all philanthropic gifts, the foundation of all good, the motive spring of every blessing, human and divine.

The poet Whittier says:

"There are loyal hearts and spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best shall come back to you.

Give love, and love to your heart will
flow—

A strength in your utmost need;
Have faith, and a score of hearts will
show

Their faith in your word and deed."

—*M. S. Bridges.*

"Which seeks again those cords to bind.

Which human woe hath rent apart;
To heal again the wounded mind,
And bind again the broken heart."

This disposition is a necessity, a go'den rule, a panacea for many ills, the sun of many dark days of life, the flowers to the bereaved in their affliction, the cooling breeze of life's summer days, the winds of sultry hours, the tree of shade in summer, the arbitrator of disputes, relief of orphan and widow, the voice of the benevolent rich toward the poor, the reciprocity of all nations. The sympathetic help for the unfortunate, the cause of donations to institutions, building asylums, hospitals, schools and colleges of the land, the heroism of life-savers, the blooming of life's sweetest rose, the abolition of selfishness, a helping hand to friend and foe. Pope says, "And he returned a friend who came a foe."

"A little word in kindness spoken,

A motion, or a tear
Has often healed the heart that's broken.
And made a friend sincere."

—*H. W. Smith, D. D.*

It seems incredible, does it not? that so many intelligent men and women have a morbid habit of looking on the dark side of things. Ghouls, grave-robbers, nothing more nor less, for they are constantly resurrecting by-gones, and rattling the dry bones of their skeletons in the ears of those who, with faces aglow with hope and pleasurable anticipation, are bravely looking forward to the morrow.

Obedience

"Behold to obey is better than sacrifice."—I Samuel, 15:22.

IN obedience lies the secret of all blessings from God. It is the watchword of all who would have the mysteries of the Holy Scriptures unfolded and made known to them. It is the duty that is in all Divine commands. It is the messenger that brings the blessings. It is the key to the Kingdom of God.

There are millions of copies of the Bible published each year. Every one of them contains the inspired writings of men to whom the Truth was revealed as a reward for obedience. Obedience and its attendant blessings are often learned through avoiding the failures that follow its opposite, disobedience. When our daily lives are full of care and there is sickness and discord in our homes, we should look at once for the cause, and seek an effective remedy. There are but two conditions through which suffering can come. One is sin committed through ignorance of the law, and the other is disobedience of the law after it is known and understood. The latter cause brings the most extreme suffering as the following scriptural texts affirm:

"But if ye will not harken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhors my judgments, so that ye shall not do all my commandments, but that ye break my covenant;"

"I will also do this unto you; I shall even appoint over you terror, consumption and the burning ague, that shall con-

sume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it."

"And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you."

"And if ye will not yet for all this harken unto me, then will I punish you seven times more for your sins."

God spoke the above warning to the children of Israel after the law had been made known and demonstrated to them many times. The scriptural record of man from Adam to Christ contains many warnings from God that disobedience would bring sickness and affliction. It also contains as many promises that obedience would bring healing, health, happiness, prosperity and peace. We have no record of sickness, affliction or discord being known to man until after sin had been committed. As the wages of sin is death, the sick and afflicted are simply the servants of sin working (suffering) for only a part of their pay. Sin may be a willful disobedience of a known law, a false belief, or an erroneous idea of God, but it never fails to bring suffering. Why should man presume to heal sickness with medicine while its cause, sin, still remains? Destroying effects will not destroy causes. If we would destroy any discordant conditions we must first destroy its cause or source. Let it be known that as sin causes all suffering,

there will be sickness, affliction, discord, and deaths from diseases as long as man thinks there is pleasure or profit in sin. "As he thinketh in his heart, so is he."

Dear reader, you know all you should know about sin and suffering. Let us turn to the only Power that can destroy these unreal yet troublesome things. It is the power that destroys effects by first destroying causes. We are told in several places in the Bible of the one who destroys both sin and death. The beloved apostle St. John tells us in his first epistle how sin is overcome. He says: "And if any man sin, we have an advocate with the Father, Jesus Christ, the Righteous. And He is the propitiation for our sins; and not for ours only, but for the sins of the world."

"And hereby we do know that we do know Him if we keep His commandments. He that saith 'I know Him,' and keepeth not His commandments is a liar and the Truth is not in him; but whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in Him."

The beloved apostle plainly states that the only way we can get in touch with the destroyer of sin is through obedience, and that He is known only to those who keep His commandments: "The old commandment," says he, "which ye have had from the beginning."

Let us mention some of the fruits of obedience which are promised to us from the beginning:

"A blessing if ye will obey the Lord your God."—Deut. 11:27.

"Behold to obey is better than sacrifice."—I Samuel 15:22.

"Obey my voice and I will be your God, and ye shall be my people."—Jer. 7:23.

"If ye be willing and obedient ye shall eat of the fat of the land."—Isaiah 1:19.

"Whatsoever he doeth shall prosper."—Psalms 1:3.

"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."—Psalms 37:3.

"No good thing will He withhold from them that walk uprightly."—Psalms 84:11.

"If any man shall do His will he shall know of the doctrine."—John 7:17.

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."—John 15:7.

"If a man keep my sayings he shall never see death."—John 8:51.

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother."—Matt. 16:27.

"And the word passeth away and the lust thereof, but he that doeth the will of God abideth forever."—I John 2:17.

Dear reader, the above sayings of Christ and his chosen prophets and apostles, contain promises that are fulfilled in all ages—past, present and future. They have never been broken. They are unbreakable. They promise healing, health, happiness, prosperity, perfect peace and eternal life. They contain blessings that continue through countless ages. Why should your life be limited to a few years of suffering, with an uncertain knowledge of your future? If your church or the doctrine you believe in fails to bring you in touch with all the blessings herein mentioned, then drop it and seek the kingdom of God in the way it can be found. It is not subject to the limitation of the thoughts of sinful man, neither is it controlled by man-made doctrines. You

get God's blessings through obedience to his law. There is nothing that can stand between you and God but your own sins and false beliefs. The many churches, sects and forms of religion have nothing whatever to do with you. You have nothing to do with them. You want God; not man-made substitutes for Him. Get right with Him. Never mind your neighbor's belief. "SEEK FIRST the Kingdom of God through obedience to His law, and the blessings you will get will surprise you. Purify yourself from all error and you will find the kingdom within you. There is no other way to find it. Don't wait until after the death of the physical body, but become purified from all error now,—be "born again,"—"transformed by the renewing of your mind." You have been chained to afflictions and false beliefs by your erroneous ideas of God. Break your chains and step into that glorified condition that awaits all who obey. All the blessings promised in Holy writ are yours if you will comply with the terms by which God bestows them. There is no limit to the blessings God has in store for those who obey. If you have been taught untrue ideas of God, forsake them and forgive your teacher. Jesus Christ says, "I am the way." He invites you

to come. Go to Him. You have been going to man, and man-made doctrines too long. You never saw a demonstration of the presence of the risen Christ in your church. You saw few, if any, of God's promises fulfilled there. Why? Because Truth is unknown where it cannot be demonstrated. People who have never witnessed an answer to prayer or a demonstration of the power of God in healing the sick do not *know* of God; they merely believe. Those who do not *know* cannot teach the true doctrine of Christ, who is "the same yesterday, today and forever." His law is unchangeable. He is the door,—the way. There is no other. Death is not the way to life. It is the enemy Christ destroys. It is wiped out of the consciousness of him who seeks the risen, deathless Christ through obedience to his law of love. St. John, the revelator, was living so pure that he was beyond the limitations of human thought when he saw the new heaven and the new earth, and heard the voice from heaven saying, "Behold the tabernacle of God is with men." God's dwelling place is in the mind of every one who has purified himself worthy to receive him, and all who receive him worthily will certify our dear Savior's words: "Behold the Kingdom of God is within you."—*H. D. J. in The Shepherd.*

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came.—*Charles Kingsley.*

"God only can really give the victory, and God assuredly will. But God will not give it possibly in the precise way we ask for it."

"Ask with confidence and humility. Seek with care and application.

Knock with earnestness and perseverance."

THE SIDE YOU LOOK AT

One of the greatest causes of failure is the disposition to look on the dark side of life. Ask men if sadness makes things better, and they will confess that it is folly. Sadness is an enemy to the race. We should, therefore, endeavor to extract the sunshine of life and to look for a silver lining in every cloud. After due reflection, we must admit that the beautiful and pleasant things in life far outnumber those that cause us to become sad. Why should we give up joy when the cause of it is not removed from us? God created us in mercy and intended us to be happy, and if we are inclined to doubt this we have only to look around and observe what He has put here for our enjoyment. First, the beauties of nature—flowers, trees, magnificent scenery, and perhaps best of all, good friends who are ever ready to encourage us with kindly words and cheerful smiles. From hour to hour, from moment to moment, we are supported and blessed by such kindness. These cost very little, but are priceless in their value. Are they not, indeed, almost the staple of our daily happiness?

In order to better accomplish the work of the optimist, let us all try to secure an abode on the "sunny side" of the street, as it were, and endeavor to cast at least a reflection of its brightness on the other side. Our motto is "Let's help." We may also add, "Let's be jolly," for While we are counting the rain-drops

Frowning up at the sky,
The sunshine is struggling to greet us
As the clouds go rolling by.

—Hunting.

"It is more shameful to distrust people than to be deceived by them."

UNCONSCIOUS WORRY

A great many people worry unconsciously, says O. S. Marden in *Success Magazine*. They don't understand why they are so tired in the morning, why their sleep was so disturbed and troubled.

This mental disturbance is often caused by the habit of taking things too seriously, carrying too great a weight of responsibility. Everywhere we see people who take life too seriously. Most of us are like the motorman, who not only starts and stops the car and tries to keep from running over people, but also feels tremendous anxiety and responsibility about the motive power.

One of the most helpful lessons life can impart is that which shows us how to do our work as well as it can be done and then let Principle take care of the result. How often have we been amazed to find things come out much better than we anticipated; to find that the great unseen Power that governs our lives through a wilderness of trial and tribulation into the open has guided our life ship through the fogs of difficulties and of sorrow, through storms of hardships and losses, safely into port.

The pilot does not lose heart when he cannot see his way. He turns to that mysterious compass which sees as plainly in the fog, and guides as faithfully in the tempests as when the sea is like glass. We are in touch with a Power greater than any compass, greater than any pilot, a Power that can extricate us from the most desperate situation.

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.

—Alice Cary.

A Personal Treatment

"I am the perfect image and likeness of God, living, moving, and having my being in God, and am a spiritual Being residing in Spirit. This being true, I live in perfect harmony in heaven, in perfection, and have all the blessings that God gives to His children.

"Therefore, I have perfect health, and perfect harmony, am covered with God's love, supplied by His goodness, protected by His power, and guided by His wisdom. God is omnipresent good and an ever-present help in time of trouble. God is with me, and He is with me now. He is my help, and His truth is my shield and buckler. I do dwell in the secret places of the Most High, and abide under the shadow of the Almighty. The Lord is my refuge and my fortress, and in Him do I trust absolutely and implicitly, without doubt, without hesitation, without misgiving and without fear. I have no fear, my life is perfect, and I love God with all my heart, and perfect love casteth out fear. I have no fear and cannot have any; there is no such thing as fear—it is but the evil manifestation of car-

nal mind; but, on the contrary, I have perfect trust, perfect reliance, perfect dependence, and perfect faith in God. I have perfect understanding, and know that God is Spirit and that I am His image and likeness; therefore, I know that my life is a spiritual life and not a material life. I know that Spirit is ALL, and that matter is transitory and amounts to nothing, for God is ALL, and God is Spirit; therefore Spirit is all.

"This being true, I—, living, moving and having my being in God—am perfect, and in the enjoyment of all perfection. My heart and mind are filled with joy, with peace, with contentment, with ease, with comfort, and with perfect satisfaction. I am perfectly happy. God is with me, watching over me and taking care of me, and sustaining me in all things, and under all conditions and under all circumstances. He guides my every footstep, my every thought and every act. He supplies all my necessities, and gives me perfect harmony. God being with me, I am filled with the righteousness of the kingdom of heaven."—*From Christology.*

From South Africa

Pretoria, South Africa,

July 19, 1909.

DEAR BROTHER SABIN: I cannot sufficiently thank you for your kindness and your interest in me. I have received your parcel of books, for which I must give you many, many thanks.

I have started with "Christian Science Made Plain," and find it absolutely a tutor, and as it is a book to be studied and not read, I can only go very slowly with it.

I do appreciate and feel good when I see there are people that realize the meaning of the statement that in God we move,

live, and have our being. This has been in my soul for years, but it seems difficult to make others understand it. I can only say one thing; may God bless your publications and yourself to the world at large.

I would like to let you know what God has done for me personally, first. About eight years it first came to my knowledge that God heals in the name of our Lord Jesus Christ. This was new to me, and I made an immediate search in the Scriptures, and, to my surprise, it was only too true. I claimed the divine promise of God and was healed instantly by my bedside, as I asked Father for my inheritance. I was healed of hemorrhage of the bowels, appendicitis, and severe headaches, and I was an inveterate smoker. For appendicitis they wanted to operate on me, which I would not allow; the headaches I had from childhood, for which many remedies was tried, but they were of no avail, and as for the smoking, to which I was a perfect slave, I tried to stop by starting to chew, and later on I had both evils fastened upon me, but, glory to God, about eight years ago I saw the light, and the burden of my heart rolled away, and I have been delivered to this day.

And the Lord has used me for His service since. To mention all the healings to you is unnecessary, but I will tell you of two occurrences just recently. A young woman from the fever district was taken to the hospital here with a back attack of fever. She was there for two

weeks when she was given up to die by three doctors, and the screen was drawn around the bed. The mother pleaded with the doctors to allow her to fetch us. They consented, and my daughter and self were called, as the doctors said there was nothing more to be done.

Upon our arrival at the hospital, to my surprise, I found a young woman behind a screen upon a bed, breathing her last, and the eyes turned over. The mother, on seeing the sight, left the ward, and so did the nurse. My daughter and self laid hands upon her, and asked Father in His dear son's name, to restore her to His favor, and about three or four minutes later she came back and a smile came on her face, and in a faint voice she said, "Lizzie, why did you not come sooner?" and she was healed from that moment. She is strong and healthy in Pretoria to this day.

I had another similar case with another young woman, but not in the hospital, but in her home, who is also perfectly strong and healed.

Dear Brother, I will write you again when I send the money, and let you know how I am getting on. I am so pleased that I have found you out, as I love to be in contact with those who are used in a greater measure than myself, and it shows me that if I weigh myself in the balance I am found wanting. Kindly drop me a line from time to time, which I will greatly appreciate and esteem highly.

Yours truly in the Master's service.

M. ROSE.

Building a Life

JULIA SETON SEARS, M. D., in "The Balance"

“**N**OW I beseech ye brethren that ye shall speak the same thing and that there be no division among you ; but that ye be perfectly joined together in the same mind and in the same judgment.”

There are many histories in the Bible of wonderful lives: lives that, even reading from the cold pages of the book, have power to thrill us with the energy of a new spiritual purpose.

First among them all is the glorified one of Jesus, the Christ. He sits in the foreground as the light that reflects all the glory of the others; His is the risen sun of light which will glow undimmed throughout all centuries. We read and ponder and come at last to know that in Jesus we have the history of a glorified spirit whose mission was to teach humanity the way and the truth of the higher and wonderful life awaiting its own unfoldment, and to show the truth of possible human perfection. In His messages we have been given the hope of an endless growth. He stood perfect before the eyes of the scoffing multitudes, and through Him we hold the one great commandment, "Be ye perfect as your father in heaven was perfect." Humanity stands with uncovered head, and looking up into the wonders of this redeemed, transmuted life, the risen Christ, it knows that before it, ever there, are the steps up the Mount of Calvary, and it hears the Savior-Christ voice speaking into its soul, "If any man would come after Me let

him take up his cross and follow me." And keeping ever before it this picture of the higher self, it stumbles on and on seeking redemption from the lesser life.

The world will ever learn its one great lesson of divine transmutation from this man of Nazareth; yet breathing forth from the pages of this same Bible is the history of another life so wonderful, so full of pathos, so great in all its wonderful story of growth towards the heights above that, when we read it, our heart beats in a strange sympathy for this man of divinely human power. No greater name will ever be written in history than the one of Paul, the disciple of Jesus. Perhaps it is true that he never would have been known had it not been for the Christ whom he represented; but being all that the Christ life brought into expression in him, there beat and glowed and surged the power of his own wonderful selfhood, made doubly powerful by the truth which he carried in his soul.

Paul was great because he had an ideal; he was great because he had a conviction concerning this ideal; he was great because he had morality; he was great because he had an illuminated mind and consciousness which he consecrated to his ideal. He was great because he had not only joined into one in his breast the fires of divine and human enthusiasm, but because he had a deathless courage born of the greater faith which always upheld him. This made him an example of exalted Christian manhood.

And linked with all these glorious human qualities, he had the imperishable quality of worship. He came back again and again to union with his God. Paul taught only one truth, Christ and him crucified; but he taught it from the height of a mind inspired beyond human inspiration, and from the depth of a comprehension that had root in more than the soil of the human understanding.

He taught what he believed, and taught this every hour of his conscious life, from the hour he first lifted up his voice in praise and said, "I, Paul, called to be the apostle of Jesus Christ through the will of God," until the very last hour when he stood before King Agrippa permitted to speak for himself.

In the history of Paul we have the whole story of the building of a life. Ages may come and go, nations may change and minds may come in various grades of understanding; yet endless as time itself, there will continue the great lesson of this man's life, and it will leave its impression on the sands of time, from which generation after generation will read anew the message of its greatness.

Every human life begins in ignorance of the greater selfhood. It is a part of its development that it shall grope in the outer realms of consciousness, until, at last, it touches the shores of the universal life and commences its journey into real understanding.

Every life has for its first cornerstone the strong, reliant one of some great ideal, and this ideal must live and be a part of the very life itself. Just according as an ideal takes hold of a life does it expand, and upon the grandeur of the ideal is built the breadth and depth of the whole lifetime. No life can reach a perfect consecration that is not led on and on by the unflickering light of a supreme

ideal and a conviction so strong that it cannot be shaken by all the storms of criticism and contempt of a disbelieving multitude. Higher than any possible external law, the pure ardor of belief undimmed must burn, and with this cornerstone of belief firmly planted as the groundwork of a life, it can go on to its wider unfoldment.

There are many lives that attempt to pass through existence with but one corner of their life perfected. They are beautiful and powerful as far as they go, but it does not take long when they must find out by the storms of the human living out that they must have more than one corner firmly fastened if they hope to meet the breakers beating ceaselessly upon life's shore.

In life building one needs faith, a faith so deep that like the apostle it lives from the source of a belief too high for contradiction.

The life that has not faith for a cornerstone must be forever hopelessly astray. Faith is the power that brings forth in living reality all the beauty and purpose of the ideal. Human eyes are forever blinded by human tears of doubt and human misgivings, fear and anxiety; but when the soul is filled with the vitalizing, spiritualizing energy of faith, it becomes one with something that lifts it above the dust of the earth and gives it a vision of effort so clear, so certain that in the midst of appalling obstacles it walks on and fears not. Faith is the great white light of the spiritual consciousness shed into the darkened chambers of the human mind to lead it through its jungle way of human ignorance and keep its feet upon the solid pathway toward truth and life. The apostles of old sang always of faith. "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," has echoed down the ages, and the cry of a life that it built on faith is one of such eternal strength and power that any soul astray in doubt and darkness, hearing it, takes heart again and struggles back into new purpose. Faith is a chip from the rock of ages and one who builds sublime and perfect things to stand the test of time must build with faith as a cornerstone of his immortal temple.

Paul was great because he had an illumined consciousness and this is the next stone in the life's foundation. One can work from any level of human comprehension, but it is only when he ascends into the heights of illumined thinking that he can see through the mists of the lowlands of life and, with unclouded vision, see the transcendent beauty of peace and power of the world in which he lives.

There are many levels of living, but the truly great character learns to live from choice in any or all of these levels and he moves at will from one to the other, taking with him all that each has to give, and finally from choice takes up his abode in the heights of the tablelands of life. There are currents of human thought that it is death to live in; and there are currents of human thinking which is new life divine. Man moves from one level to the other just accordingly as he comes to know his power, and when he has had enough of the lower levels he can build for himself a new cornerstone of higher illumined thinking gained by opening his human mind to the whisperings of the spirit. This higher consciousness of man is the divine sculptor within every life and with the aid of an illumined consciousness one cuts away

all that is unsightly in the structure of self and approaches each day nearer and nearer the divine ideal.

With a mind open to receive the secrets of the universal mind, a life comes to where it receives messages it will never forget. They are not breathed into it by human life, nor whispered to it by unseen hosts of voices, but they are absorbed into the very being of the man himself brought into consciousness by the inbreathing of the great creative spirit of the universe. Man never did need an intermediary between himself and God. All the history of the saints forever teaches us that God is speaking His messages directly into the human consciousness. He is calling to the children of men today just as He has called throughout the ages, and just as He will always call; and in the moment that a soul hears and answers His call, it is built upon the cornerstone that forever will stand, for it is grappled to the very center of the universe.

Paul had all these things which makes greatness of life. He lived them all; he stood then, and he stands now, the living representative of the highest type of idealism, faith, and conviction. But he had one more thing greater far than all these, and this is the final goal of every soul seeking wholeness. We may gain many things with our life built on the three stones of human progress. We may think we have enough; and there are many who get thus far and stop, going round and round in righteous self-consciousness. There is nothing as yet to speak to them of the next step, and no still, small voice has whispered into their souls its final message, "Ye must be born again." Jesus said, "No man cometh unto Me unless the Father draw him." And He said, "No man hath seen the

Father; only he that cometh down from the Father—He hath seen Him.” And this is the final cornerstone in the foundation of the perfect life, and its name is *conscious infinite union*. No one except Him that cometh down from the Father. This is the whole secret. When the life lifts itself into conscious union with the great God mind, and lives and breathes for a while in the rarified atmosphere of pure spirit; then when he takes up the common human consciousness he has really seen the Father and come down to take up his cross or work and follow Him.

This does not mean the old-time painful supplication. But every soul must sometime seek communion with its source; and this, no matter from what level of life we begin our building, the final stone of the foundation is only finished when the soul turns in loving reverence and seeks communion with the power higher than the common human lot.

There is deep within every life that has not dimmed its inner consciousness the silent, vital, longing to be one with something greater, stronger and more wonderful than itself, and there is held always the hidden feeling that is one with something, and that no matter where the life goes on this oneness is eternal.

This feeling may be dimmed by the

first years of ignorance and lost again in the deeper mists of living, and sunken for years beneath the debris of old beliefs and superstitions, or the newer ones of doubt and disregard for the finer relationship of life; but sooner or later the life that is astray from its consciousness of universal union must come back into knowledge, and with this knowledge there comes always the inevitable longing to be again united with its own. Then it is that the voice of God is calling and speaking in all its holy and uplifting power to the human heart.

Communion, silence, worship, conscious atonement—these are all the pathways to the center of being; and when we have finished this last cornerstone we have indeed a temple not made with hands, eternal in the heavens, built from the indestructible fibres of ideality, faith, illumination and consciousness of infinite union. This gives us a finished product of our thought, and we find revealed before ourselves the embodiments of a glorious selfhood.

Then taking these things with us in our daily living, we simply let them unfold into greater and greater perfection, and our human life is radiant with a new-found power. We know that though the storms may come and the rolling thunder's shock may beat upon our life, it is built upon a rock—it will never fall—never fall, for it is anchored to the great God truth—the rock of ages.

Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff.

Let us find our sweetest comfort
In the blessings of to-day;
With a patient hand removing
All the briers from the way.

—Phoebe Cary.

A Deed and A Word

A little stream had lost its way,
Amid the grass and fern;
A passing stranger scooped a well,
Where weary men might turn;
He walled it in and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that all might drink.
He passed again, and lo! the well,
By summer never dried.
Had cooled ten thousand parching
tongues,
And saved a life beside.

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied from the heart;
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last.
—Charles Mackay.

Thoughts

Do you know that your thoughts rule
your life,
Be they pure or impure in the strife?
As you think, so you are;
And you make or you mar
Your success in the world
By your thoughts.

Are your thoughts just and true every
hour?
Then your life will attest with great
power.
If it's love fills your heart,
Then hate must depart;
You will find all success
In good thoughts.

Are you kind in your thoughts toward
all?
Then but kindness to you must befall.
As you sow, so you reap,
In a measure so deep,
Either pleasure or pain,
By your thoughts.

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Unchain the Truth

WITH the month of September we again commence the work for another church year.

Ten years ago on the 6th of this September the editor of the News Letter, through what he believed to be his imperative duty, severed his connection with the so-called Eddy Scientists, and in connection with others incorporated the Evangelical Church.

Prior to that time the Truth, this great Liberty-giving Truth, was chained, and none could obtain it except those who were beyond the limits of the poor, and in order to obtain it they all had to substantially enslave their moral and mental being to those who were above them.

The sin with man has been since the earliest periods known in history that where he had the power and authority he has been tyrannical, using his power to the advancement of his own selfish purposes. And that has been so with religion; and wherever a person or a coterie of persons have been enabled to corner, we might say, a religious thought, or a religious idea, that they have invariably used it for selfish purposes.

During the past ten years we have thrown out our banner, "Unchain the Truth, It Shall be Free," and in pursuance of the propaganda of that idea we have given teaching to the world, free to the extent that to this day the sick are being healed, the Truth demonstrated, and the shackles stricken from men in every latitude and every nation on the face of the earth which is under a civilized flag. We receive letters from far away South Africa, from New Zealand, Australia, China, Japan, India, Russia, France, England, Scotland, and Ireland, and every province in Canada, and every state and city in the United States, from our students, giving to us the gratifying intelligence of the beautiful demonstrations which are being wrought under the name and through the name of Jesus

Christ, in the healing of the sick and along all lines of human endeavor.

We feel that God has called us to this work and is blessing us in it. Our books are scattered over the earth, and more are going out all the time; and the laches, as we might term it, is being filled and supplied and made good everywhere, until today this great Truth is being relieved of much of the stigma which had been brought upon it by those who are attempting to use it solely for selfish purposes. And we thank God that this is true; we thank God that He is blessing us in this work. We thank God that He has placed us among the many who are with us, and enabled us to do this good for mankind. We feel as though this propaganda was carrying out the commands of our Savior, "Preach the gospel and heal the sick."

During this time we have been surrounded from time to time by false friends and hypocritical pretenders, illustrating the kind of seed that has been thrown upon shallow soil, but the true work has not been hindered nor been retarded; and the march has been onward and the progress steady.

We commence the new year with a

firm conviction that God is in this work, and that He is prospering it and will prosper it until the uttermost parts of the earth shall be filled with the gospel of Truth, the gospel of healing, the gospel of liberty, the gospel of love, the gospel of righteousness.

I want to request our students from all parts of the world to write us short letters for publication. Even if they do not wish to have their names published, if they will send us letters about their work, we will be glad to publish it in that way.

We wish to impress upon all of our students the importance of keeping themselves well protected and well fortified against the malicious thought of evil-disposed persons who would like to destroy us. Let us stand together, a solid phalanx, as did the Macedonians of old, and then we will be invincible against the enemies of the Truth, let them come in whatever guise they may.

God Almighty's blessing rests with all of us; God Almighty's blessing belongs to all of us; we all receive it, and we thank God for it, in the name of Jesus Christ, our Lord.

Lovingly yours,

Oliver E. Sabie

Bishop



Baby's Clothes

Oh, we who are making baby clothes
For a hope which will soon come true,
Do we take the pains with the works of our heart
As with that which our fingers do?

For, as we fashion the garments small,
With seam, and hem, and fell,
Our thoughts, be they careless, sad or glad,
Are shaping a life as well.

We are helping God this gift to make,
Which a blessing or sorrow may prove;
He gives us the fabric new and clean,
We fashion it with our love.

How careful are we that our hands be clean,
When we work on the garments white;
Do we pray that the heart keeps true its trust,
And our thoughts be clean and bright?

The clothes, at most, will soon wear out,
The thoughts remain for aye;
The clothes may be washed, if stains we see,
The thoughts are there to stay.

"Is not the life more than raiment," He said,
Who unclothed in a manger lay:
Whose life was so holy and pure a thing,
He gave it to show us the way.

Then our heart sings, as our fingers fly,
A tune so pure and bright,
That the baby heart may be happy and glad,
And pure as these garments white.

And when many years have passed away,
And the work of our hands is gone,
We will gather a harvest rich and rare
From the seeds that our heart has sown.

—Helen Louise Featherstonhaugh, in *Unity*.

The Famous Bells of the World

IT is not improbable that Tubal Cain, the sixth in descent from Adam, "an instructor of every artificer in brass and iron," may have known something of the art of making bells. Church bells originated in Italy, being formed by degrees out of the cymbals and small tinkling bells used in the religious ceremonies of the East as a means of honoring the gods. Although first introduced in the fourth century, it was not until the sixth century that they were suspended in the roofs of churches.

The hours of the day were first ordered to be struck by Pope Sebastian in 605, to announce to the people the time for singing and praying. Bells were often baptized and consecrated with great pomp, the priests anointing them with oil, washing them with water, and making the sign of the cross in the name

of the Trinity. They were named as early as 968, the great bell of the Lateran Church at Rome being named by Pope John XIII in honor of himself.

The largest bell in the world is in Moscow, the city of bells. It was cast, by order of the Empress Anne, in 1653. It is twenty-one feet four and a half inches in height, twenty-two feet five and a half inches in diameter where the clapper strikes; its circumference at the bottom is sixty-three feet, its thickness twenty-three inches, and its tongue fourteen feet long.

Fifty men were required to ring this monster bell, twenty-five pulling upon each side. In 1837 the Czar Nicholas caused it to be distinterred from its bed of sand where it was lodged during the conflagration of 1737, and placed it on the granite pedestal where it now rests.

It was then consecrated as a chapel, the entrance to the interior being through a large fracture caused by falling timbers in the fire of 1737. The value of the metal is \$330,000. It is said that at the casting of this bell nobles were present from all parts of Europe, who vied with each other in the value of the silver plate, gold jewelry, and other votive offerings which they cast into the furnace.

There are 5,000 large bells in Moscow alone, 37 being in one tower. Whoever has visited Russia recalls the sound of the great bells which form a part of the religious worship, and are regarded by the Russians with such superstitious veneration.

The bells of China are next in size to those of Russia. In the suburbs of Pekin is the largest suspended bell in the world. To ring it a huge beam is swung against its side. There are in Pekin seven bells each weighing 120,000 pounds. At Nankin is a bell the weight of which is 50,000 pounds. The tone of these bells, however, is discordant and "panny," like that of the Chinese gongs.

The bell of St. Paul's, London, weighs 11,500 pounds, that of the Cathedral of Paris 38,000, and, of Vienna 40,000 pounds. The bell of St. Peter's at Rome, weighs 17,000 pounds. Notre Dame Cathedral, Canada, has a bell larger than any in England, its weight being 29,400 pounds, while that of the House of Parliament in London weighs 28,000 pounds. When it is remembered that the largest bells heard in our American cities rarely weigh more than three or four thousand pounds, some idea may be had of the volume of tone which belongs to the monster bells above described.

The heaviest bell ever made in the United States was the alarm bell formerly in the City Hall in New York. It

weighed 23,000 pounds. In 1867 it was broken, and recast in smaller fire-bells.

The most celebrated bell in the United States is that known as the "Liberty Bell" in Philadelphia. It was imported from England in 1752, cracked by a trial stroke, and recast in Philadelphia by Isaac Norris. On the 4th of July, 1776, this bell announced the signing of the Declaration of Independence. It was again cracked while being rung in honor of Henry Clay's visit to Philadelphia, and since then has been on exhibition in Independence Hall. It bears the following inscription, taken from Leviticus xxvth chapter, 10th verse: "Proclaim liberty throughout the land unto all the inhabitants thereof."

The "Great Tom" of Oxford, weighing 17,000 pounds, bears the following curious inscription, whence its name:

*"In Thomae laude resono Bim-Bom, sine fraude."**

On the largest of the three bells placed by Edward III in the Little Sanctuary, Westminster, are these words:

"King Edward made me thirtie thousand weight and three;

Take me down and wey me, and more you shall find me."

On a bell in Durham Cathedral is inscribed:

"To call the folks to church in time,
I chime;

When mirth and pleasure's on the wing,
I ring;

And when the body leaves the soul,
I toll."

On a bell at Lapley, in Staffordshire, England:

"I will sound and resound to thee, O Lord,
To call Thy people to Thy word."

In Meivod Church, Montgomeryshire:

"I to the church the living call,
And to the grave do summon all."

The following motto may still be seen on some of the bells that have swung in their steeples for centuries:

"Men's death I tell by doleful knell;
Lightning and thunder I break asunder."

The motto of Schiller's ever-memorable Song of the Bell was common to the church bells of the Middle Ages, and may still be found on the great minster of Schaffhausen, and on that of the church near Lucerne:

"Vivos voco—Mortuos plango—Fulgura frango"—(I call the living—I mourn the dead—I break the lightning.)

In the belfry of old St. Michael's Church, Charleston, South Carolina, there is a chime of bells with which there is quite a bit of history connected, and which have had a more romantic career than many more famous bells.

These bells, eight in number, were imported from England in 1764, at a cost

of £581. On the evacuation of Charleston, in 1782, Major Traille, of the Royal Artillery, took them down under the pretence that they were a military perquisite, belonging to the commanding officer. The vestry of the church applied to Lieutenant-General Leslie to have them restored, on the ground that they were paid for by subscription, and private property was secure under the terms of the capitulation. No answer was returned. Sir Guy Carleton, at New York, however, anticipated the wish of the vestry, and ordered the bells to be restored. Meanwhile they had been shipped to England. The vestry then applied to the Secretary of War of Great Britain, but without success. They were sold; and being purchased by a Mr. Rhinew, were generously reshipped by him to Charleston in 1783. They chimed their hallowed music thenceforward until 1863, when Charleston, being in a state of siege, they were removed to Columbia, South Carolina, and deposited in the State House grounds. Here they were destroyed in the burning of Columbia, February, 1865. After the war they were again sent to England, and, strange as it may appear, recast by the descendants of the original founders, and returned to their old Revolutionary home, where they still mark the footsteps of the hours, and link with every tone the present with the tenderest associations of the past.

*In praise of Tom I sound Bim-Bom, without a crack.

There is but one God—Love!
There is but one Worship—God!
There is but one Life—Love!
There is but one Eternity—God!
And God and Love are One.

—John Milton Scott.

The inside part of every cloud
Is bright and shining.
And so I turn my clouds about
And always wear them inside out
To show the lining.

—Riley.

The Day Was Fair

The day was fair and bright, and yet
my heart
In all the gladness round me had no
share;
I was oppressed; I thought of all the
care
And grief that in my life must have a
part,
And though the sun was shining, I
could see
No joy in living—all was dark for
me.

"Sufficient for the day," these words I
heard
A stranger say while passing down the
street;
"Never borrow trouble." The message
sweet
I felt was meant for me; my heart was
stirred
With a new impulse and a strength
divine;
I saw earth's beauty and the glad sun-
shine.

WATCH YOURSELF

"If you are sighing for a lofty work,
If great ambitions dominate your mind,
Just watch yourself and see you do not
shirk

The common, little ways of being kind.

If you are dreaming of a future goal,
When, crowned with glory, men shall
own your power,
Be careful that you let no struggling soul
Go by unaided in the present hour.

If you are moved to pity for the earth,
And long to aid it, do not look so high
You pass some poor, dumb creature faint
with thirst,
All life is equal in the Eternal eye.

If you would help to make the wrong
things right,
Begin at home; there lies a lifetime's
toil,
Weed your own garden fair for all men's
sight
Before you plan to fill another's toil."

DROP THEM

Drop every thought or memory that cre-
ates discord.

Drop every false idea that suggests a
doubt of omnipresent health.

Drop every thought of animosity, envy
or hate.

Drop every thought of weakness or lim-
itation.

Drop every thought of injury or wrong.
Drop every thought of censure or con-
demnation.

Drop every thought of suspicion or dis-
trust.

*"Then shall thy light break forth as
the morning, and thy health shall spring
forth speedily."*—Isaiah lviii, 8.

A merry heart maketh a cheerful coun-
tenance; but by sorrow of the heart the
spirit is broken.

He that is of a merry heart hath a con-
tinual feast.

A merry heart doeth good like a medi-
cine.

Practicing the Presence of God

C. E. PRATHER, in "Power"

THE more I think of it the more I am impressed with the statement recorded in the Bible: "Peace be unto thee and peace unto thy house, and peace unto all that thou hast." There is nothing excluded. *Everything* is included in this One Presence, for our use and enjoyment and unfoldment.

Unless you put into *practice* the truths which appeal to you as truth, they will do you no good. In school frequently a pupil finds a problem which he cannot work, and the teacher will show the pupil how it is done. The next lesson brings up other difficult problems and the pupil attempts the solution, but not as diligently as if he had been required to work the previous one. He thinks the teacher will help him, and the teacher proceeds to do so. What has the pupil learned? Only a superficial knowledge. He may have a general idea of the subject, may know that it *can* be done and that some one is doing it, but because he has not done it himself it has not benefited him.

It is the same way in our living. We go to church and hear beautiful truths expressed, simple and plain and practical, and possibly we may try to demonstrate them, but here comes an ache or a pain and we say, "Well, I can not work that problem." Then we go and hear some more discussion and explanation of the principle, and go home and have the same conditions to meet. You may hear all the sermons in the world, and

unless you put into practice what you hear, *live* them, they will do you little good.

What if, in our trying, we stumble or fall? We do not condemn a child because it stumbles when it is trying to learn to walk. We praise it for the steps it does take. Neither should we blame ourselves because we do not fully demonstrate the problems of health or prosperity or any other problem. We know that every time we *try* to demonstrate we gain strength, because it is through exercise that one becomes strong.

We too often make healing a process. While we must meet that plane of thought of people in general we often speak of process, but it is not the highest or the best. If we think healing is a *process*, that if I have a treatment today I will feel a little better tomorrow and still better the next day, I have simply put off the full and perfect realization of health to a future time. I have let time come into consideration. To those who are not unfolded in consciousness to know that God is right here, and therefore health is right here, *within* them, we have to deal in that way. "You will feel better tomorrow, and I would like you to recognize the improvement." They expect a gradual change.

Since God is health or harmony, is it not reasonable that you cannot expect to be well if you have jealousy or enmity? If you are sick, the best cure is to know

that "I am love, harmony, in expression." You cannot expect to realize perfect health right now unless you can realize that God is right here *as* Health. Do you expect to breathe more tomorrow than you do today? You breathe all you want right now. Then why cannot you take health the same way?

In the year 1666 there was a man who was a cobbler, uneducated, illiterate, but there dawned upon his consciousness the illumination of the Spirit. Of course his idea was crude. He thought he had been enjoying life, but when he found that all the pleasures of the external were fleeing and unsatisfactory, he thought he should sacrifice all these things and give himself to the Universal Spirit entirely, so he wanted to join a monastery. We know that man today, and his writings are used in all denominations because they are so simple and so true. The little book which is made from the visits of another man to "Brother Lawrence," and their conversations is called "The Practice of The Presence of God."

One day in winter as he was looking at a tree stripped of its leaves, and considering that some time after the leaves would again appear with the blossoms, and then the fruit on it, he received a high idea of the Providence and Power of God, which was never effaced from his soul. That this view weaned him entirely from the world, and gave him such a love for God that he could not say this love was much increased in above forty years since God vouchsafed him first this favor. It was such a revelation to him right at the beginning when he recognized the power of God, even in the expression of the life of a tree, that forty years did not seem to increase that revelation.

After he had joined a monastery in

order to sacrifice his satisfactions to God, he was disappointed, because he found greater joys and satisfactions all the time, and this made him often say to God, "Thou hast disappointed me." That is the way we should be. You cannot measure a man's religion or goodness or piety by the length of his face on Sunday. We are getting out of the idea that religion is something that makes us sad or sorrowful all the time, because the more we see of God the more we see to enjoy.

"We should establish ourselves in a sense of the Presence of God;" and He gives a way of doing that by talking with God just as though He were a person. Judge Benson says he gets great help from saying every morning on arising, "God and I will go about doing good today." That is a fine way of cultivating the Presence of God. "We should nourish our souls with a high idea of God, and from so doing we would conceive vast delights from being always with Him." "We should quicken our faith. That it was a lamentable thing that we had so little faith." "That we ought to give ourselves wholly and in pure abandon to God, both for the *temporal* and *spiritual* part." There is a wonderful truth here. We trust God for the spiritual part, to be saved and made good through the influence of God in our hearts, but we put God entirely outside of business, of the every-day affairs. Some people would not trust God in their business, for fear He might tell them they were not running it honestly. Most of us do not go to that extreme, but we do keep God out of our temporal affairs, and that is why we do not succeed.

Jesus Christ was the type man, the example, the demonstrator, but the activity of God in consciousness is the Christ.

and is in us the same as in Jesus. It is the Christ in you that saves you, and not the Christ in Jesus. You will never be saved until Christ is born in you.

There is but one treatment. We phrase it differently. If you were afflicted with fever I would say that the best thought for you to hold is that of love, to realize the presence of God as love and peace, filling you. A fever is

agitation in the mentality showing forth in body. If there is any kind of inharmony turn your attention from that inharmony, forget it, and turn the attention to God. Say, "God is Love, and God is within me as love. I am peace, I am peaceful, filled with peace and harmony. Every atom and cell of my body is God activity, and that is perfect harmony."

LOVE

Thoughts have life and are of themselves entities. We divide them into two classes—the wheat and the tares—or, in other words, harmonious and discordant, and they bear fruit after their kind.

Men have not, and do not yet understand the power of thought, and that it is in and through our thinking that we overcome the world. Jesus, teaching as no other man ever taught, aims straight at this point; as John has it, lays his axe at the root of the tree.

Listen! You have heard that it has been said, "Love thy neighbor and hate thine enemy, but I say unto you *love* your enemies."

Love is harmony; hate, discord. "Whosoever is angry with his brother is in danger of the judgment." Not the judgment of God or Jesus, the Christ, for He says He judges no man, and that the Father judges no man, but the result of the angry thought is *sure* to be discordant. The thoughts we breathe in and out take form and reveal themselves. There is nothing hidden that shall not be revealed.—*E. H. May—From Harmony.*

THE HABIT OF HAPPINESS

Have you ever thought that happiness is a habit which may be acquired and cultivated, just as one may cultivate politeness, or good manners, or a sweet smile? We are all creatures of habit, it has been said, and since happiness is a habit, let us hasten to make it our own.

It may not be easy at first. Constant happiness may seem as elusive as a butterfly, but a habit is not formed in an hour, you know. Try starting each day with the thought. "I shall be happy to-day, come what will." Very likely in an hour's time something will go wrong and you will have forgotten the promise made so cheerfully to yourself.

Never mind, try again to-morrow and the next day. Before long you will actually have forgotten how to be unhappy. The trouble is that most of us take ourselves too seriously and magnify the little trials and annoyances that come to us each day. But he is a coward who demands a pathway through life strewn with roses. What we call our troubles and disappointments are the initiations which give us an opportunity to show our worth and our right to enter God's kingdom.

Sunshine

Sunshine has been called "the lighthouse of the soul." As the natural sun is to every part of creation, giving warmth, life, and perpetuity, so when the sunshine of God's goodness, sweetness, and tenderness pervades the human heart, 'tis then that darkness and sadness and suffering and want are assisted, and flee away. Those who would help to make life happier and more as designed by a wise Creator must realize the vast inequalities that exist on every hand, enabling some to live in luxury, while millions are doomed to spend their existence in the midst of the most sad and unfortunate conditions. Life should be a blessing to all, rather than a deathlike struggle for existence.

Selfishness, or materialism, however, seems to have taken possession of much of the human heart, so that where love and human sympathy should exist an utter disregard for others lies enthroned. This world of ours is filled with dark scenes and passageways that have never

been explored, but are to be found—not in China, or darkest Africa—but here at home, where the hand of the charitable and kindly of God's angels may find work and honor sufficient to merit present happiness and God's eternal sunshine. Who, in the midst of so much of moral and human sadness and degradation could rest satisfied and advocate the theory of pessimism, content to let suffering continue, when a helping hand, a little of human sympathy and effort would tend to uplift and relieve thousands of the unfortunate and distressed? America is full of good and generous men and women, of whom no other country of the centuries possesses so many, and to their honor be it said poverty and distress are being so largely overcome that as a people we represent the best and most philanthropic the sun ever shone upon. Be one of those who "let a little sunshine in" where sadness or sorrow or want of despair have blighted the fair face of nature.—*Chauncey G. Graham.*

If we would be happy and useful, let us live on the sunny side of life, on Thanksgiving street, where there is sparkle in the eye, glow in the cheek, elasticity in the step, geniality in the speech, warmth in the hand clasp, and brotherly love in the heart; where life is all aglow with hope and rich with kindly deeds of helpfulness. Come, live on the sunny side and forget to shiver.

It is very rare to see a dyspeptic who indulges frequently in laughter. The jolly person is usually plump. The reason is both mental and physiological. The effect of the mental state on the digestive tract is important. It is well known that a cheerful frame of mind helps a meal along in the right way just as nervous excitement, gloom, anger and vexation retard it.

A Smile Worth While

Smile! Always smile!

That's the new gospel of successful living.

Are you an apostle of the creed? If not, are you willing to come forward and declare your affiliation?

If not, why?

It does not cost you anything to join, and the dues are paid forever, in advance. The only fees that will ever be demanded of you will be smiles—and more smiles.

Some people have been so gloomy and blue and grouchy so much of their lives that they may not be able to work up a perfectly winning smile at the first attempt, but if you will get your system soaked full of smiles clear through and through, why, you won't have any trouble in getting them to the surface when they are needed.

However, the main thing is to smile! And keep right on smiling.

In a certain great city, world-famed for its gaiety, where one would expect to find the people past-masters in the pleasant art of smiling, there has recently been established a school for smiling. To place a smile on a business basis is one of the latest of commercial enterprises. It should succeed. It deserves support.

The principal of the institution, the school of smiles, who is said to possess a most charming method of smiling, sets forth in the prospectus that the art of smiling is an invaluable commercial asset, valuable in business and equally essential in social associations, particularly in our home life to promote good-will and happiness.

It is observed that a professional smile is employed in every business and profession—the butcher, the baker, the grocer, the doctor, and even the undertaker. And it pays in dollars and cents.

Just go over the list of people you know in business, the ones who sell things, and you will find that the most successful ones are those who know the value of a smile with their customers. You make one purchase in his store, and then you go back there to make the next, because "he was so pleasant and so accommodating," and he smiled just the same, whether your purchase was large or small, or whether or not you bought the articles you looked at. It was a pleasure to deal with such a man, and he gets your trade, and the trade of other people, too.

You can get more for a smile than you can for a frown any day in any business. The wise employer realizes this, and his employees are always willing to do an extra turn in an emergency, and always to do the best there is in them, for the man who directs them with a smile. And this applies everywhere, in any business in the office, in the factory, in the shop, on the farm. A smile is worth one hundred cents on the dollar to you.

The smile in politics! Every politician knows the full value of a smile, and he works it overtime and to the limit. It is his mascot, his open sesame among all classes. The politician minus the smile would soon fail in politics. And that reminds me that the people have just placed in the White House a smiling President, for Mr. Taft is known as the Man of Smiles. His smile is familiar to many

nations the whole world around; it has been one of the compelling key-notes in his success as diplomat and statesman. He knows when and where and how to smile. A broad experience has taught him the art of smiling.

Some people never smile; they only grin.

There is an old saying that a face that cannot smile is never good, and Henry Ward Beecher once said that a face that cannot smile is like a bud that cannot blossom, but which dries up on the stalk. Again he said: "Laughter is day, and sobriety is night; a smile is the twilight

that hovers gently between both, more bewitching than either."

There is a wonderful efficacy in a smile. Sometimes a smile is mightier than words to accomplish a thing desired. Smiles, aside from aiding you to secure favor in material things, will brighten the atmosphere in which you live, make your life happier and your friendships sweeter.

A smile is the golden sunshine that lights the trail that leads to success.

Get on the trail, and then smile.

And keep on smiling to the end.

—R. M. W., in the *Psycho-Occult Digest*.

I Like

I like to flaunt my cares before the sun-
shine of God's smile,

And see them dance away amid the
gleams;

I like to drink in gladness from the sunny
side awhile,

With friendship, love, and praise as go-
betweens.

I like a little lauding, for it has a pleas-
ant sound;

It brings to surface all there is in
man.

I like to see things moving and progress-
ing all around;

I like to hustle every bit I can.

I like to like my fellows, and I like to
know they're true;

It puts a different phase on all
about.

I like to shake off sadness and when
everything looks blue,

I'm peering wide to see the sun come
out.

Yet, with all my likes and dislikes, I've
no liking for a fault;

I want to treat all creatures on the
square.

I do not want integrity to leave me by
default;

I want to have a welcome everywhere.

Personal Love

ELLEN M. PRICE, in "Nautilus

LOVE is the principle of universal life, and personal love is the activity of finite being.

As finite beings we are human magnets presenting our two poles of consciousness to the storage battery of the infinite which brings us into the circuit of divine consciousness that generates divine power within us.

Subjective consciousness, the negative pole of our being, receives a knowledge of God in the form of intuitive intelligence; this affords us a wisdom infallible if we can interpret it correctly. To interpret this knowledge correctly we must become objectively aware of the truth it presents.

Objective consciousness is the positive pole of being and it rests also in the infinite when it gives expression to personal love for personal love is the objective understanding of divine love conceived by the subjective consciousness. The circuit of universal life thus completed by the harmonious interaction of subjective and objective consciousness in the human mind, we have that activity of being which we may term the Spirit of God manifesting in the human soul.

In this condition the human soul is "at one" with God and in possession of so much of the whole of the wisdom and power of God as the individual can mentally conceive, and he has entered into that haven of peace, the kingdom of God on earth, where he may remain in full possession of his divine heritage just so

long as this order of consciousness reigns in his mind, be it a moment or any period of time indefinite.

But when this divine order of things is disturbed and the activity of the Spirit of God reversed by anger, hatred, fear, or any kindred emotion, mental chaos results, bodily disorders follow, and such conditions sustained, lead to physical dissolution to free the soul from those finite limitations which are not in the natural order of being.

The denial of personal love, which is the suppression of spiritual activity in the human mind, causes mental stagnation and consequent physical disintegration, for the mind is the seat of all activity of the human being. But these disturbances are in the mind of the individual only; spirit is not affected, remaining always the same and always ready to manifest the natural order of things.

Then how are you to express all consciousness of God that you may receive as personal love?

There is no other way to express it, or even to allow it to become active in the mind, than as personal love or sympathetic interest in personal affairs.

If you pray to God you ask Him to bless many, or few, if even yourself, alone. If your consciousness of divine love prompts you to deeds, you may build magnificent edifices in which human beings may worship God and so find their soul's salvation; or you may build hos-

pitals, charitable institutions, schools; you may paint pictures, write, teach or give your life in service to some cause, but your divine inspiration will center upon some deep interest in human affairs and every effort will tend toward the expression of *personal love*.

Personal love is the activity of the Spirit of God manifesting in the human mind and the divine order of our being is that we shall first give expression to personal love, then the Spirit of

God will actively manifest and we will become objectively conscious of divine wisdom, inspiration, or that intuitive knowledge which will guide us right in every undertaking and put us in the possession of our own in all things. This is the kingdom of God here on earth for which every human soul is athirst, and just the plain, old-fashioned, "I love you," personal love which finds *self* in every living creature, *expressed*, will put you in possession of this divine province as ruler thereof.

Don't Get Blue

Walter S. Whitaker

When troubles pile up thick and fast
And all your sky seems overcast
With clouds of darkest hue,
When everything is going wrong
And life's pathway seems rough and long,
Just wear a smile and sing a song,
But

Don't

Get

Blue.

When fortune turns her frowning face
And sets a long and weary pace.
When friendships prove untrue,
When Hope lies dead within your breast,
And blank Despair your only guest,
Just whistle while you do your best,
And

Don't

Get

Blue.

Your troubles soon will flee away,
The clouds will pass, a brighter day
Will faith and hope renew.
The dismal, downward way will rise
And lead you through life's paradise
Where fortune smiles from sunlit skies;
So look beyond with hopeful eyes,
And

Don't

Get

Blue.

—From *The Nautilus*.

Attention

ADNAH in Bible Review

ONE of the most difficult and necessary things for the overcomer to acquire is the ability to turn the attention, because everything depends upon the direction of the attention. An example is this: You have been much disturbed; some one or something has greatly shaken you, but night comes and you fall asleep; the mind is free; rest and strength, and a degree of illumination follow. But what about the trouble? It went because you left it—the attention was turned. The overcomer is able to turn the attention in an instant, without recourse to sleep, or by any artificial means—simply by control of the will (vital energies) to divert the attention away from the emotions. In fact emotion is only action of the uncontrolled will. The attention becomes attracted in a certain direction, condemnation may be fancied or heard; or words may be spoken or thoughts sent out that are not pleasant, not helpful; but you are the judge; it is your privilege immediately to dismiss them, or deal with them calmly, kindly. Sleep is not the only mental state that diverts the mind from troubles; perchance we become so absorbed in something being read or written or listened to that other thoughts, sounds or conversation that ordinarily would shock or displease, are not heard—even when they actually are heard, they are not received—you know how that is. We consider these happy diversions are accidental and only occasional; but it is our right to have such command of self as to become deaf,

even though we hear; to be blind, even though we see; to be painless, even when pained: It comes by practice. How?

Every hour gives abundant practice. Take the seeming little things: Suppose you want to sneeze. It is all right to want to sneeze. Suppose you want to sleep; it is natural to want to sleep. It is equally natural not to sneeze if you do not want to sneeze; and you may cause yourself not to want to sneeze even when you did want to sneeze. How simple it is to sneeze, or to cough, or to laugh; but try to control these simple things and see how much WILL there is in them. And it is your own will. When these and other impulses and emotions can be diverted, there is evidence of control of the attention which means mastery, of the senses. The idea is not to suppress the normal functions of the body, but many times these functions are acted upon abnormally by adverse influences; herein is the need of control.

There are sensations, such as pain, which are very exhausting; it is desirable to check these. So, too, sensation, classed as painful, often arises either from our thought concerning some one or something, or by attention to our own thought concerning what we may fancy some one has said or is thinking concerning us. Such sensations actually perpetuate the very conditions one would be striving to overcome. For instance, you have found, if you cut your finger, that sore spot will feel after something to hurt it more; it will cause the finger to come in contact

with objects that hurt; when sensation is active it becomes a self-destroyer until checked. A similar process is active when one allows the words or actions of others, in a way to "hurt;" and we must all get beyond "getting hurt." This constitutes overcoming. Every one has, or has had, a weak place in one's character; really a sore point, somewhere within, that is almost always trying to get us to let it "get hurt;" just there is our need of constant drill; and blessed indeed is he or she who is able to overcome that one last vestige of the animal self that is sensitive to offenses and feels resentment or any form of retaliation or fear.

The promise is: "He that overcometh shall inherit all things;" and soon to the faithful will come touches of reward in

the "peace of God that passeth all understanding," a peace that cannot enter until there is an unwavering love for the ultimate, such a love as will suffer long, very long, and then, at its worst—be kind. A wise one has said: "Strength comes by knowledge of the law, and knowledge of the law comes by love." It is said, too: "Love never faileth." This is true not only of the out-flowing love, but of the steadfast love within, which turns the mind's eye, the mind's ear, ever to the main issue, and insures that poise and attention necessary to a knowledge of Life. "Be still and know God" is not a commandment for deference only; it implies a wonderful principle, by which is obtained the reward of concentration.

The joys of heaven will begin as soon as we attain the character of heaven and do its duties. That may begin today. It is everlasting life to know God, to have His spirit dwelling in you, yourself at one with Him. Try that, and prove its worth. Justice, usefulness, wisdom, religion, love, are the best things we hope for in heaven. Try them on: they will fit you here not less becomingly. They are the best things of earth. Think no outlay of goodness and piety too great. You will find your reward begins here. As much goodness and piety, so much heaven. Men will not pay you, God will,—pay you now, pay you hereafter and forever.—*Theodore Parker.*

And let him go where he will, he can find only so much beauty or worth as he carries.—*Emerson.*

Mirth is God's medicine. Everybody ought to bathe in it. Grim care, moroseness, anxiety—all this rust of life, ought to be scoured off by the oil of mirth. It is better than emery. Every man ought to rub himself with it. A man without mirth is like a wagon without springs, in which one is caused disagreeably to jolt by every pebble over which it runs.—*Beccher.*

The church is making greater strides today than at any time since the advent of Jesus. We are coming right back to the fundamental principles of His teaching, knowing that God is *all power*, the same yesterday, today and forever. If God is the health of His people, if He was the health of His people at any time, God can be and *is* the health of His people today.

Cheerfulness

The sunny side! How much that means to us, each and every one. Without the sun we could not live nor could the animals, birds, and flowers thrive and cheer us with their lives and beauty.

Sad is the heart which lacks the smallest element of sunshine. We should all learn that the dark and thorny spots, the little perplexities and annoyances in our lives, are all dispelled by God's greatest physic—sunshine.

And when you are down-hearted, and so-called friends don't treat you in a true friendly spirit, and things are not just as you think they should be, because of the lack of that little ray of light, to have a true friend or fellow-man take your hand or slap you on the back and unconsciously share his sunshine with you, then you are changed, as if by magic, and you smile and say that the world is a dear old place after all.

And if you can take that sunshine born in your soul and share it with another, you have done a beautiful thing, and you are filled with wonder at the power for good you are possessed with, and the regret that you had not learned the simple lesson before.

So we must all cheer up and work.

Many a Monday morning begins with a sigh and a shudder and a deep-seated wonder as to how we are going to get

through the week; but never mind, we do get through, and there is no use to worry.

You can't beat cheerfulness and work.

The following verses by James Whitcomb Riley teach us what we can do for another "in a friendly sort o' way."

When a man ain't got a cent, and he's
feeling kind o' blue,
And the clouds hang dark an' heavy an'
won't let the sunshine through,
It's a great thing, oh, my brethren, for a
feller just to lay
His hand upon your shoulder in a friend-
ly sort o' way.

It makes a man feel curious; it makes the
teardrops start,
An' you sort o' feel a flutter in the region
of the heart;
You can't look up and meet his eyes; you
don't know what to say,
When his hand is on your shoulder in a
friendly sort o' way.

Oh, the world's a curious compound, with
its honey and its gall,
With its cares and bitter crosses, but a
good world after all.
And a good God must have made it—
leastways that is what I say,
When a hand is on my shoulder in a
friendly sort o' way.

"Beautiful faces are they that wear
The light of a pleasant spirit there;
It matters little if dark or fair."

"Resolve to do what you ought; per-
form without fail what you resolve."—
Franklin.

Sin Shall Not Have Dominion

“I AM come that they might have life, and that they might have it more abundantly,” said Jesus. He did not come to bring life, for it has always been here; but he came that we might *have* it. He brought life and immortality to light.

Three things are needful that we may have life, and these were brought within our reach by Jesus. The first is the knowledge of the truth that life is omnipresent. It is always here, has always been here, and will always be here. The second is the removal of sin, all sense of sin, all burden of sin, all fear of sin, and all condemnation for sin. The third is the establishment of the consciousness in the Christ-righteousness.

Sin and death are inseparably joined; they are cause and effect. The same is true of righteousness and life. Jesus is Saviour because he taught the omnipresence of life, and did an overcoming work for the race which enabled men to enter through him into dominion and mastery, so setting them free from the bondage of sin, and making it possible for them to be righteous, and to have the fruit or righteousness, which is life.

“When he (the Spirit of Truth) is come, he will reprove the world of sin, and of righteousness, and of judgment.” In the margin the word “convince” is used instead of “reprove,” and a clearer meaning is thus given the text.

Man is made in the image and likeness of God. He feels his innate righteousness enough to resent the accusation that he is sinful, and, he somehow feels assured within himself that life is his Divine right, so he likes to claim it even

though he has but a vague, indefinite, shadowy, bodiless idea of life. At the same time there is a sense of sin, the appearance of death ever in the world about him, and he does not know how to reconcile all these conflicting ideas and appearances. But when the *Spirit* convinces him of sin and of righteousness, understanding comes, and he begins to follow Paul's instruction to Timothy about “rightly dividing the Word of Truth.” Then things clear up.

The spiritual, image-and-likeness-of-God man is the real man. But the disobedient development of the personal man through ignorance and sin has given the appearance of another than the real, and man seems to be dual. In each of us is the ideal or Christ Self, and the false or personal self. To understand the Scriptures we must rightly divide them, and apply to the real man those passages referring to him, and to the man of sense and sin those which describe him. Always it should be kept in mind that all that makes up the personal man is not real; that it is not founded in the Truth of Being, and is therefore temporary. It can be changed, and even be done away with entirely.

To be convinced of sin is to know that we of our own personal selves are not righteous and cannot be. The personal man is a sinner, and he does die. To be convinced of righteousness is to know that in our true Christ Self we are pure, sinless, and perfect even as the Father in heaven is perfect. Absolute sinlessness is clearly taught in the Bible, and must be demonstrated along with the demonstra-

tion of eternal life, for life follows only righteousness.

Certain sects have been quickened and illuminated sufficiently to see the possibility of sinlessness, and have had the temerity to claim it; but, not clearly discerning the Christ Man and his righteousness, they have brought ridicule upon themselves and upon the doctrine. It is very important that all claims to righteousness be based upon the indwelling Christ. There is no other true foundation. These people who are ridiculed for their faith have made a start in the right direction, and are therefore ahead of those who have not yet discerned the possibility of perfection.

Many have learned how to hold steadily in faith for health even in the midst of the most adverse appearances, and they clearly understand that they are not telling falsehoods when they deny sickness right in the face of the appearance of it. In the same way we take our victory over sin. When the ill-temper, and vanity and greed, and selfishness and all the other sins of greater or less degree come up they should be denied, and the unselfishness, the purity, the uprightness and the integrity of the Higher Self should be affirmed. According to the boldness and steadfastness of our faith in laying hold of the Christ righteousness shall we have the fulfillment of the promise, "Sin shall not have dominion over you."

We should not cast our pearls before swine, and make our affirmations before those who will turn and rend us with their condemnation and ridicule, but should depend upon the wisdom of Spirit for guidance as to occasions when we may confess our Christ-righteousness. Doubtless most of our confessions will be in the silence of our own souls, and be

known outwardly only as they are realized inwardly.

The Spirit convinces also of judgment. No one is really willing to admit that his own wrong thinking and doing is the cause of all his suffering until he is convinced of it by the Spirit, but looks about to find some one else to lay the blame on, even if he cannot think of anyone but God as the one who is responsible for all undesirable conditions. He likes to think that the weather or the food, is the cause of sickness, and that death is a part of Divine Law, and therefore inevitable, because this view relieves him from responsibility. But no one will take his Christ deliverance from sin and its effects until he is convinced of sin and the judgment for sin. When he sees the connection between sin and result of it, he is convinced of judgment, and is ready to let go of error, and lay hold of righteousness and the abundant life, and the immortality which Jesus brought to light.

Jesus forbade us to pass judgment. The wisdom of this is clear. In the Christ-righteousness the standards are higher than the standards of the world, and unless we are quickened sufficiently we do not understand them. What appears very wrong to us may be right from the Christ viewpoint.

Frances Havergal, in her little book "Kept For the Master's Use" tells how consecration may be the work of a moment and yet the work of years. We may in an instant make a complete surrender to God in will, but this surrender must be carried out daily in every thought and act. So we may take our Christ-righteousness in a moment. Faith may lay hold of it definitely in a flash of understanding, but daily as understanding increases, we will know better and better

what it means to be sinless, and what is required of us to make us in deed and in truth "perfect even as our Father in heaven is perfect." This is another reason why we should not judge. We do not condemn one who is claiming health, but not manifesting it, neither should we condemn one who is claiming righteous-

ness and not manifesting it. We do not know how earnestly he may be striving to realize freedom from old sins, and seeking to establish himself in the Christ-consciousness of dominion.

"He was manifested to *take away* our sins; and in him is no sin." I. John 3:5. —E. L. C., in *Unity*.

God Our Strength

The central thought of religion is the continual presence of God in the soul, and therefore the moral compulsion of the soul to be Godlike.

We are not members of God's family by adoption, but by right of birth, and duty consists in bearing ourselves as such. The ideal man, when he arrives, will be so proud of his relation to the universe and prize it so highly that low thinking and low acting will become impossible. His genealogy will be so impressive that it will influence his motives, his entire outlook on life, and shape his character after the model of his divine ancestry.

We have temporarily fallen away from any hope of reaching this high estate, and wandered into all sorts of evils and diseases, for disease is the natural and logical result of moral obliquity. If the race had persistently maintained its obedience to law it would be as healthy in body as sound in mind. The ailments of the body, which consume so much of our patience and time, are all abnormal. They have their origin either in wilfulness or ignorance, and if knowledge were substituted for ignorance and obedience to law were substituted for wilfulness the remedial effect would be such that in a few

generations we should be as whole and healthy as was Adam in the Garden of Eden.

The Christ was physically perfect, and it is inconceivable that He should have been otherwise. We find it impossible to associate disease with the thought of Him. He was not only whole or hale Himself, but he imparted wholeness to others, and when questioned on the matter simply replied: "Thy faith hath made thee whole." When from this single utterance we weave a philosophy of life it becomes clear that if we start in good physical condition and keep ourselves mentally and spiritually in harmony with God's plan we shall remain in that condition all our days and die of old age as quietly as a child goes to sleep in its mother's arms.

That God ordained disease is not to be thought of. Heaven is a place of health, and earth not only ought to be but will be when our lives are "hid with Christ in God." That is the great requisite, and until that consummation is reached our suffering must needs continue to warn us that "out of harmony" means "out of health."—Mrs. Excell-Lynn.

The Means To An End

THERE is one thing about affirming which is very necessary to be understood.

We affirm only about the thing or things which we cannot yet do.

E.g. We do not affirm that we can walk. We walk without even thinking about whether we can or not. If, however, we take a much longer walk than we are accustomed to take, we may affirm that we can walk this greater distance. Or, if we undertake an unusual and tiring mountain ascent, it might be necessary to affirm, "I am all-powerful for all that comes to me. The power in my body is inexhaustible."

The affirmations are only the means to an end.

We affirm that we are able to do the thing which at the moment we, perhaps, cannot do, but the continued affirmation that we can, accompanied by the continued effort to do this thing, results in being able to do it. In being able, too, to do it spontaneously and effortlessly.

When a man determines to do a thing, this determination is in itself an affirmation that he can do it. Each time he thinks about the thing he wants to do, he thinks, "I am determined to do this," and this manner of thinking is affirming. And the man is using affirmation, although he may never have heard of New Thought.

A man begins a course of training to strengthen his muscles. At first he can lift but light weights. As he goes on, however, he becomes able to lift weights which were impossible to him at first.

In the same way, when a man begins by affirmation to train his thought to

recognize its great value and wonderful powers, thought may not quickly or well respond to these affirmations. But after a time thought begins to believe in its great nature and work, and responds more readily, until, in time, it can do spontaneously and without effort that which was impossible to it before.

When a man begins to train his thought to unite with I am, he has undertaken the greatest work in the whole universe, one, too, which requires a tireless patience and an unfaltering determination, backed by an irresistible desire for the union. Otherwise his affirmations will have no life.

All affirmations have this union as the ultimate result of affirming. When this union is accomplished, affirming is unnecessary.

E.g. A man wants to eat meat and cannot, as it makes him ill. He begins to affirm. After a few days spent in steady affirmation, he eats the meat, with the old result. He perseveres, and, in time, can eat the meat without unpleasant results. After this, he no more needs to affirm that he can eat meat. He eats it without thinking whether or not it will hurt him.

The desired union has taken place between the I am and thought, and further affirming, in this case, is unnecessary.

So it is throughout all false and binding convictions. From a headache to death the method is the same, and also the results.

The affirmations are for the purpose of training thought out of the old, cramped, narrow, and false conceptions

and convictions, into the new and true conviction of man's limitless nature and powers.

This new conception of man is very beautiful, but very unfamiliar. It is a glorious one, but it seems quite impossible that it can be a true one. Therefore the affirmations.

The affirmations steady thought while it gets accustomed to the limitlessness of the power which it finds placed before it to use.

Thought has been used to loving a little and hating a little.

Now, a Love without limit is placed before thought. Is it any wonder that thought draws back, hesitating, and afraid?

Then the work of affirmations is remembered.

Thought has been used to surrounding itself with boundaries to its possibilities. Beyond these it cannot go. Now, however, it finds itself to have been born of and to be surrounded with limitless wisdom and power for whatever it desires.

Such a change of vision may well make thought doubt the truth of what it beholds. Dizzy and doubting, but desiring to believe, thought remembers what it must do at this moment to become daring enough to take this great glory presented to it. Then and therefore thought affirms.

Thought affirms and affirms until doubt passes away, leaving it unafraid, though in the very heart of the great I am.

The affirming state of mind passes into that of realization.

This is the one process with all convictions which are to be changed.

Thought desires to be free, be it from pain, hate, or poverty. This desire shows thought the way to become free.

Thought learns that it is bound by nothing in the whole universe except its own conviction that it can be bound.

This recognition on thought's part must be sustained if freedom is to be obtained. This necessity for sustained recognition of thought's self bondage reveals the reason for affirmations.

All people who have ever succeeded in doing anything have won their success through this principle of affirmation. Underneath all effort, through all failures, ran this, "I can succeed."

The successful ones of the world, in any line, are called lucky, fortunate, or gifted. These are not of a necessity the reasons why they have succeeded. They have succeeded because in their soul was the continuous affirmation or conviction, "I can do this."

The successful ones in the world are few in number compared to the unsuccessful ones. They, the unsuccessful ones, have not naturally this inner feeling or affirmation of, "I can succeed in this." Therefore the necessity for a better understanding of thought—its nature and its powers.

As soon as thought was thoroughly investigated its creative and forming quality was discovered. In this discovery was found the value and power of affirmations. In this discovery was found, too, the way to create this feeling or the conviction of, "I can do this," where it did not before naturally exist. Through and by affirmations.

After this discovery no man need despair of success in any line in which he individually desires to succeed. He has but to decide upon the line that he wishes to work. He then follows up this decision by constantly reiterated affirmations and declarations that he is going to succeed.

In due time a sense of his fitness to do

the thing desired grows up in his heart, and he feels that he can do the thing he wants to do.

In time his feeling or affirmation of, "I can succeed in this," is as spontaneous and instinctive as that of the man called lucky.

The discovery of the creative power of thought as applied by affirmation practically opens the whole realm of attainment in any direction whatever, to every individual everywhere.

Now, though a man has not the state of mind necessary to ensure success, nothing daunted, he begins to create the necessary state of mind, and keeps at his constructive mental work until he is ready to carry out the desired work to a successful issue.

There is one impossible thing.

It is quite impossible for the one who knows that his thought has in it this wonderful creative quality as its very reason for being, to ever put any desire aside as unattainable. He knows that it is simply a question of his own faithfulness in recognizing his powers.

He knows that any failure in reaching his aim can result but from one thing—his own lack of conviction in his power to do so.

Therefore he continues his affirmations, building a new state of mind. He reaches the desired state of mind step by step. And one day the culmination is reached

and he dares to rely upon his conviction, "I can succeed in this which I desire to do."

He no longer affirms that he can succeed, he simply succeeds.

There is another thing to be remembered about affirming.

As has been said thousands of times, we are affirming all the time, more or less strongly. But—we many times affirm against health instead of for it. We often affirm not for success but for failure.

The feeling of depression is in itself a strong affirmation of, "I cannot be well," or, "I cannot succeed."

Because of this the one who understands why he affirms for health and success meets a feeling of depression with positive and true affirmations.

We do not begin to affirm when we learn the effect of affirmation. We have always affirmed, sometimes truly, sometimes, untruly.

Having learned, however, the power contained in an affirmation, we wish, more, we desire, to affirm truly all the time instead of sometimes.

In learning what man is, what limitless powers he has, and what those powers are, we have learned how to affirm. We have learned, once for all and for evermore, what constitutes true affirming.—*Alma Gillen, in Expression.*

GOD'S PURPOSE REVEALED

Christ said, "Verily, verily, I say unto you the hour is coming and now is when the dead (dead to spiritual understanding) shall hear the voice of the Son of God and they that hear shall live." We are now living in the time of the great awakening here referred to, the time of the fulfillment of the promise that "Ye shall know the truth and the truth shall make you free." For the true purpose in the creation of the world has been revealed and can be known by all who have "eyes to see and ears to hear." Also we can know the laws working to bring about the accomplishment of that purpose. If we live in harmony with these laws, by taking as our power God's great name, "I will be what I will to be," at the same time striving to live the regenerate life with entire consecration to God, we can gradually free ourselves from the old order of generation, sin and death. For by uniting our mind with God, we take away the resistance within us, the only barrier to the inflow of Divine Life. By this Divine Life we can be conformed to the life and mind of Christ, our elder brother, and bring about the great ultimate in the purpose of the creation of the world—which was to make man in the image and likeness of God.—

When you get out of heart and think you are going to give up the whole thing, just sit down and be still for a few minutes, and see how far you have travelled already. If we keep looking at the top of the mountain it seems as if we would never get there. But when we glance back over the ground we have travelled we see what great progress we have been making.—*From Christian.*

SIMPLE CHRISTIANITY

The Christianity of Jesus Christ, as we find it in the four biographies, was without a formulated creed or an organized system of theology, as it was without a formulated ritual or an organized church. Creed, theology, ritual, and church were all later developments. The Christianity of Jesus Christ was all summed up in love; its theology, God is love; its law, the law of love; its ritual, the spontaneous expression of love to God; its church organization, co-operation in the service of others inspired by love.—*Lyman Abbott.*

MIRTH AND SUNSHINE

As the sunshine brings out the flowers and ripens the fruit of nature, the sunshine of the soul brings out the flowers and ripens the fruitage of life. It is the little act of kindness, the little courtesies, the disposition to be accommodating, to be helpful, to be sympathetic, to be unselfish, to be careful not to wound the feelings, not expose the sore spots, to be charitable to the weaknesses of others, to be considerate—these are the little things which, added up at night, are found to be the secret of a happy day. "When the sun shines it shines everywhere," was Rubens' motto. "The most completely lost of all days," said Chamfort, "is the one in which we have not laughed." "Mirth is God's medicine; everybody ought to bathe in it," said Oliver Wendell Holmes. Paradise is here or nowhere. Happiness is a thing to be practiced like the violin. In your hearts are the birds and sunshine, In your thoughts the brooklets flow.

THE SUNNY SIDE

There's a sunny side to the road of life
 And one where the shades are deep;
 And those in the light are happy and gay,
 While those in the shadows weep.
 Oh, don't plod along in the darksome
 shades
 Where troubles and sorrows hide;
 Come out, come out, and we'll give you
 a hand—
 Let's walk on the sunny side!

There are fogs and mists on the shad-
 owed way.
 And the dew-drops lie like tears;
 There are whisp'ring voices and phantom
 shapes
 To fill you with dreadful fears;
 But out in the sunlight the bright birds
 sing,
 And the flowers are opening wide—
 Come join in the song and forget your
 woes,
 Let's walk on the sunny side!

Spiritual Science, or Religion, can help both Spiritual and Material things. Spiritual Science and Mental Science are not alike; a Spiritual Scientist and a Mental Scientist are two different persons. One is a *knower* of the soul, and the other is a mere *knower* of the mind, which is an instrument of the Soul. Mental Science will carry one so far along the Mental Path and no farther, while Spiritual Science is not limited and carries the Soul far beyond all reason—all mind—to God, the Omniscient One. Religion, or Spiritual Science, is scientific, and is *the* Science of being *here, now and forever*; it is God, Christ and the Holy Spirit—Omniscience, Omnipotence and Omnipresence.—*Om.*

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They do not sweat and whine about their condition.

They do not lie awake in the dark and weep for their sins.

They do not make me sick discussing their duty to God.

Not one is dissatisfied, not one is demented with the mania of owning things.

Not one kneels to another, nor to his kind that lived thousands of years ago.

Not one is respectable or unhappy over the whole earth.

I wonder where they get those tokens?

Did I pass that way huge times ago and negligently drop them?—*Walt Whitman.*

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