

# Washington News Letter

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Oliver C. Sabin, Editor.  
Washington, D. C.  
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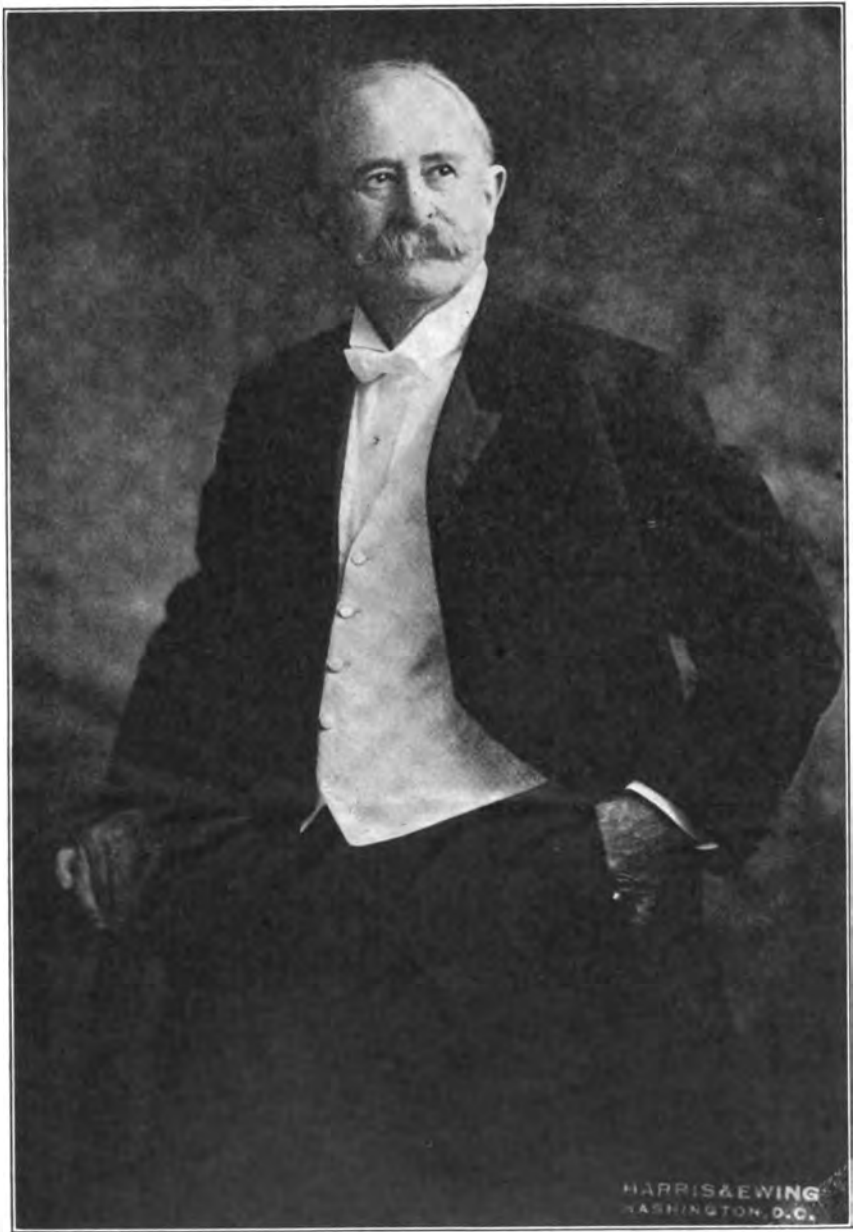
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*Oliver C. Sabier.*



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# Washington News Letter

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OLIVER C. SABIN.....*Editor*  
PAULINA B. SABIN.....*Managing Editor*  
OLIVER C. SABIN, JR.....*Business Manager*  
BETTIE C. SABIN.....*General Secretary*

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## DIVINE HEALING

The art of Divine healing was substantially lost to the world for a great many centuries; in fact we have but little history of healing from about 300 A. D. until the time of the Renaissance of the fifteenth century, and then it was but seldom heard of. Here and there one has burst forth with faith and fullness of trust in God and reached out the hand and healed the sick; but it remained for the last half of the past century to bring to light this glorious Truth in a more marked degree than since the days of Jesus. The believers now recognizing the power that heals the sick are numbered by millions, not only throughout the length and breadth of our own land, but among every civilized people on the face of the earth. I do not mean by this that all these adherents belong to one church; but where there are members of any one of the churches there are a thousand independent

workers, who acknowledge loyalty to God alone, and are practicing this healing art, the Principle of Divine wisdom, Divine power, and Divine love.

### ANGER AND JEALOUSY AND THEIR KINDRED

In all your thinking never allow your mind to think of anger, to think of malice, to think of hatred, to think of jealousy. Of all the evils that escaped from Pandora's box of hell, jealousy, anger and malice have destroyed more of the human family than all others combined. Remember there is but one thought that destroys them all, and that without that you are lost. The thought is LOVE. Love God with all your mind, might and strength, and love your neighbor as yourself. Make it the rule of action to do unto others as you would that others should do unto you under like conditions. You will reap as you sow. Love alone should be your weapon of attack and defense, your protection and your shield, your everything. Let God Almighty's Love cover you as the waters cover the fishes of the sea, and nothing on earth can disturb you or harm you; but all will be yours, and you will be God's.

Yours lovingly,

*Oliver C. Sabie*

Bishop.

### NOT A GOD OF VENGEANCE

I absolutely repudiate the teaching that God is a God of vengeance, and is continually afflicting His children, whom He has created in His own image and likeness, with all manner of disease of mind and body. My idea of God, Goodness, Love, Truth, will not allow me to believe that He will send fear and trouble to our hearts, or sickness and death to our fiends and loved ones. All our beliefs of sickness, of sin, of suffering, of inharmony exist contrary to God's wishes and will. In all His creation we find no such thing; therefore, all such beliefs are falsehoods that have been perpetrated upon mankind by material mind.

### THE DUTY OF PRAYER

Christ taught the duty of prayer, both by precept and example, even praying upon the cross, and the apostle Paul enjoins upon us to "Pray without ceasing," and besought his brethren of the church of the Thessalonians to pray for him. Indeed there is no religious duty so often enjoined upon us, both in the Old and New Testament, as prayer. It would appear to be the brightest jewel in the diadem of Christian virtue.

# Chain of Golden Thoughts

## October

PAULINA B. SABIN

It is a queer fact of human nature that the more a man speaks of his good purposes, the less he is likely to fulfill them. In the mere speaking, the will seems to evaporate little by little. The kettle makes steam best with the lid on, and the steam engine carries the principle on still further.—*Forward.*

Is nothing left to cheer us?  
Has everything gone wrong?  
Have all your friends forgotten?  
Is there no call for song?  
Have all your visions failed you?  
Why all this loud complaint?  
Is life a downright fizzle?  
Forget it! 'Cause it ain't!

Religion is the best armor a man can have, but it is the worst cloak.—*Bunyan.*

We often travel on a hard and uneven road, but with a cheerful spirit and a grateful heart ever ready to praise God for His mercies, we may walk therein with comfort, and come to the end of our journey in perfect peace.—*Mrs. Susan Q. Morris.*

Who wills to seek the renewal of his body through the restoration of his Soul-power, with the Will of God and for him there is no failure.—*Annie Rix Militz.*

How are you going to be happy? If you want to be happy, think happiness. You are happy. Why? Because you are the spiritual image and likeness of God; you live in His bosom and you are happy because nothing but happiness can be there. Make the realization in your consciousness, and the result is that the beautiful light of happiness shines down over you and you are in the enjoyment of His perfect harmony.—*Bishop Sabin.*

# The Truth Shall Set You Free

—SABIN

Mental Worse Than Physical Slavery—Fear the Offspring of Slavery—The God Almighty Life Your Life—The Realization Frees You—Religion, So-called, That is Not Religion.

**W**HAT will be said in this article will be upon the lines of this quotation from the Bible: "You shall know the Truth, and the Truth shall make you free."

When we talk about freedom we associate with it its opposite, slavery, and with that word we usually associate physical slavery. That is true where physical slavery exists, but mental slavery is much more universal and much more pernicious in its results.

The Africans who were brought to this country a few hundred years ago, were as ignorant, almost, if not quite, as the beasts of the fields; yet from that beginning in a few hundred years, a very few, there is evolving a broad, bright, intelligent race that in a few centuries will take its place among the family of nations, evolving its proper existence and standard in the civilized world. Its slavery was physical slavery.

But take, for instance, the people of India, which country was overrun something like four thousand years ago by the Aryans, from the steppes of what we now term Russia. This conquered people were placed under a system of mental slavery. The Aryans, assuming to themselves that they were the ruling class for their mentality, created themselves priests, and subjected the natives of India to a system of mental servitude existing to this day more debasing and more destructive, more permanent and injurious to the people of India than every kind of physical slavery that the world has ever known.

The castes established by the original Brahmins and

the priests established by these Aryans exist to-day. The people are classified. The shoemakers and other artisans and the farmers and those of other trades are all classified together. There is no intermarriage

It is infinite Life that controls you, because you live in it. It is infinite Good that supplies you and gives you all. Jesus Christ says we are the heirs of God Almighty. If that is true, and we are His children, all that God has belongs to us. We do not have to wait until God dies in order to settle up His estate, because He does not die. We do not have to wait till we die to receive our inheritance, because that would be utter and sheer nonsense. We are entitled to ours now, and if we claim our rights we get them. But the fellow that sits back and says, "I have to wait and die and go through this hell called death," will get nothing until he gets through, and what he will get there I do not know. He will get nothing here, and every time he makes a denial that so and so is not for him, he builds up a stone wall in front of him that hinders his progress, because a man is the architect absolutely of his own destiny. It is for you to know the Truth, and the Truth will make you free.



between these classes. The shoemaker's son never marries the tailor's daughter. They must stay in their own classes, and the weapon that has kept them down is Fear.

Our Savior came into contact with this same kind of doctrine, very prevalent throughout Judea during His life and ministry. The age was not enlightened; the people were bowed down under superstitions and traditions, and He enunciated the broad principle that you shall know the Truth, and the Truth shall make you free.

The world then was, as it is now, under the enslavement of fear. A majority of the people of even this enlightened country of ours we find bowing down to fear. They have fear of some kind of catastrophe; or fear of sickness; or fear of poverty; or fear of sorrow. The world at large as it is constituted is but a scramble from the cradle to the grave, as you might term it, for obtaining possession of the almighty dollar. This desire is engendered through fear, fear of want. There is that laying up for a rainy day. As the Savior told in one of His parables about the rich man that filled his barns, "Soul, your barns are full; now enjoy yourself." They want to get into that condition. Old people, as a rule, almost universally, are what we might term in a legal phrase, hedging against their children. In other words, they are laying up so that they never can become dependent on their children.

Now all of these fear obsessions are more or less systems of slavery.

The proper attitude of the Chris-

tian who is emancipated from this world fear is to have no more fear about sickness, about sorrow, about catastrophe, or about want, than that he will have not air enough to fill his lungs.

The rapacity of mankind has gotten pretty well all of the earth; they have the earth plastered over. The child that is born to-day is born with a mortgage over his part of the earth. Some other fellow is living on it. Naturally he has as much right to this mother earth that was given to the whole family of mankind as has the fellow that came out here and established his squatter's rights; but does he get it? All people are created by God Almighty with certain inalienable rights, among which are life, liberty and the possession of the natural gifts that God Almighty has given to His children.

It is a blessing to know that God Almighty Life is your life; that God Almighty Health is your health; and that God Almighty Good is your good; and that you live, move and have your being in these Infinite Goods—Infinite Wisdom, Infinite Power, Infinite Love—and when you come to the great thought, realization and understanding that it belongs to you, and belongs to you now, you are free.

I have no fear of the wolf, so-called, coming to the door and destroying the family. Why? Because Infinite Power controls all, Infinite Good supplies all, and all you have to do is to come to this Infinite realization, and you have all and all belongs to you and you do not have to wait. My supply comes from God Almighty.

It is from Him that I expect, and it is from Him that I get, and it is to Him that I go.

Our Savior said, Lay not up where moth nor rust doth corrupt and where thieves break through and steal. Sufficient unto the day are your wants and your supply. Now that is my theology of political economy. I ask myself the question: Have you clothes to wear to-day? Yes. Well, I thank God for the clothes. Have you food to eat to-day? Yes. Well, I thank God for the food. Are you, then, in the enjoyment of good health? Certainly. Then I thank God for good health.

Now, in our prayers, we do not ask in the sense of petitioning. We affirm certain fundamental principles, and those principles are manifested in our surroundings and in our bodies. I realize that I am the image and likeness of Infinite Life, and that that life goes through me; that I live, move and have my being in this Life. When we talk of God being Life it annihilates the idea of a great personal God, for God Life is omnipresent—everywhere. You can't imagine, and I can't, nor can any person else in the world imagine the infinity of space. If you take our limited enumeration table and multiply it by itself, and square the result, and count each mile a million miles and try to measure infinity from where you stand to the east, when you quit you would be no nearer the end than you are now. And so with the west and with the south and with the north. Infinite Life is everywhere, God Almighty principle, Life. It is the same as to the minutiae, the lower strata of

so-called physical existence, and as we come up through the plants, through the animals, through the birds, through the fishes, and through man, this same Infinite Life goes through all, is in all, animates all, and controls all.

Therefore, when you realize that that is your condition you know you have Infinite Life, that you are its image and likeness, and this hobgoblin that the sons of man have created by their so-called sins—we call it death—is a falsehood.

There never was time appointed for man once to die, because he was created in the image and likeness of Infinite Life. There is no opposite, and there can be no opposite, for God is All, and in All, and through All, and all is Infinite Life, and this so-called death is error, created by man, brought on by his own sins; and he suffers the consequences, and will continue to suffer them until he knows the Truth which will make him free, and the Truth alone, the Truth that he is the image and likeness of Infinite Life, and is no part or parcel of so-called death, so-called disease, or so-called inharmonious conditions. God is All, in All, through All, is Infinite Mind, Infinite Good, and controls All and makes All.

Now how do we know these things? Aside from the physical principles, we know them according to the general rule that all truths run in parallel lines. You never find one truth crossing another. We know them further by the some reason that Jesus Christ said to his disciples, "If you do not believe me, believe me for the very works' sake." You see the application of this Truth resuscitate

so-called fallen humanity, freeing them from their wants and their sorrows, their sicknesses, and all the ills of so-called life. When that Truth is applied, they are lifted up and brought out like a flower that is famishing for water; you bring it up when you put around it the beautiful water. And that is the way with this Infinite Thought. It lifts life up, and it will heal all life.

Speaking of the flower that is wanting water—let me tell you a little bit of practice. Go to that flower and say this: "Infinite Life fills you as it fills me and fills all creation. There is no such thing as death. Therefore, you can't die, and the thought that you are dying for lack of water is false, because water has nothing to do with infinite Life. Infinite Life is greater than all water; infinite Life resuscitates you and brings you up." Notice that flower in a hour and see how it looks. You will find it growing up strong, as though it had really been watered.

It is infinite Life that controls you, because you live in it. It is infinite Good that supplies you and gives you all. Jesus Christ says we are the heirs of God Almighty. If that is true and we are His children, all that God has belongs to us. We do not have to wait until God dies in order to settle up His estate, because He does not die. We do not have to wait till we die to receive our inheritance, because that would be utter and sheer nonsense. We are entitled to ours now, and if we claim our rights we get them. But the fellow that sits back and says "I have to wait and die and go through this hell called death," will get nothing until he gets

through, and what he will get there I do not know. He will get nothing here, and every time he makes a denial that so and so is not for him, he builds up a stone wall in front of him that handicaps his progress, because a man is the architect absolutely of his own condition. It is for you to know the Truth and the Truth will make you free.

The only way to know anything is to study it. This religion that comes through the emotions is absolutely worthless. It is worse than worthless, because it makes him who has it think he has something that he has not. You go into a schoolhouse, such they had when I was a boy. Schoolhouses were fine places for meetings. You shut the door and the animal magnetism is thick enough to cut with a knife. You picture hell on one side and the friends who have gone before into a better place, and you would melt the heart of a stone. Here is Bill Smith sitting there, a rollicking sort of a boy. He does not belong to any church; he has been known to play cards and has run a horse race once or twice. Everybody's thought is on Bill Smith, and Bill has gotten those thoughts. Bill is sure he is going to the devil, because he feels it right in his heart, and the first time they open the altar for the mourner's bench, Bill goes there and gets down on his knees. Then they all rejoice. In a short time Bill gets the benefit of those good thoughts, gets up in a very few minutes and says "I know I am converted, because I feel it here in my heart." The load is lifted. Certainly, the load is lifted and it is by natural law. It could

not be any other way. But that is not religion. It has no more to do with religion than if religion had never been thought of—that is, religion that does you any good.

Religion itself is a contentious word. It has been used and abused to cover up all kinds of deviltry in the history of man until I despise the word; but this true, God-loving, God-leading religion that takes you along the pathway of life and makes you a success—that has nothing to do with

the other kind of religion. The religion that does you good is the knowledge of the Truth, of who you are and who God is, your relations to Him and the relations of one to the other and of the great number of fundamental principles. When you have this you have a religion that will make you grand, make you great, and make you good, and everything that you touch will make you a success, because infinite Mind will guide you forever and for aye.

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## By the Glad Sea Waves

Elizabeth Towne, in *The Nautilus*, Tells of Her Experience at Atlantic City

**W**E ARE just back from a week's stay at Atlantic City and my desk is piled high with work. I need a snow plough to dig me out! God is my life and health and strength and supply, or I would never get ready to go on the next lecture trip!

Through the kindness of Bishop Sabin, who loaned me his pulpit in the little Greek Temple at the end of Young's Million Dollar Pier, I gave my fourth annual address at Atlantic City, Sunday, August 24, as scheduled. A number of people said it was a good address. My own spirit told me it was the best I ever made. And it was certainly the highest class and most attentive audience I have ever had at Atlantic City.

Bishop Sabin said to me after the

lecture: "That was a fine lecture and a fine audience; you certainly have the cream of the New Thought people with you!"

It was a very pleasant occasion to me. Blessings on Bishop Sabin for affording me these opportunities to speak from his pulpit. Every year for four years Colonel Sabin has engaged this little Greek Temple for a period of propaganda work for the New Thought. He says this will probably be the last year that he will hold a series of meetings at Atlantic City, because he is planning to go to other places instead. May he and his helpers—his wife and his son and daughter and other members of his family are among his helpers—may he and his church and his helpers prosper wherever they go.—*The Nautilus for October.*

## Testimony of Healing

Two Striking Instances in Which Cures Were Quickly Effected by Science Treatment.

**T**HE NEWS LETTER publishes the following interesting statement given by a gentleman who for sixteen years has occupied important positions in the Government service in this and other cities, and who, previous to locating in Washington, was for many years a prominent journalist of a State in the Middle West, editing a leading daily newspaper and being telegraphic representative of the metropolitan journals throughout the United States. While he does not wish to give his name and address in direct connection with this publication of his statement, it will be given with pleasure to any one who desires it, upon request to THE NEWS LETTER with reference to this article:

"Eight years ago, about this time in the Autumn, I became ill from overwork and was quickly attacked by insomnia. I grew worse steadily. The insomnia became so severe and was so persistent that for nearly four weeks I had scarcely half an hour's sleep a night. Many nights I did not sleep at all. I could not lie down, and spent most of the nights sitting propped up in a chair. Many nights I walked about the city and on the adjacent country roads, or rode upon the street cars.

"Bishop Sabin, of the Evangelical Christian Science Church, was an almost lifelong friend of mine, and of whom I was a schoolmate and later a rival newspaper man in a Western

city. One hot afternoon, nearly crazed by loss of sleep, I visited my old companion about 4 p. m. and told him of my condition. He said: 'Mrs. Sabin will look after you.' He conducted me to Mrs. Sabin's study and told her about my condition.

"Mrs. Sabin said: 'Take off your coat and shoes and lie down on that couch and take a nap. Pay no attention to me. I am busy with my healing work.' She was sitting by a window, looking out upon the street.

"Removing my coat and shoes, I lay down, remarking: 'Mrs. Sabin, I am doing as you told me, but sleep is out of the question.'

"The next thing I knew the room was gloomy with the twilight, and as Mrs. Sabin entered softly from the hall she said: 'You have had a nice sleep; look at the clock.' I had been asleep over an hour and a half.

"Mrs. Sabin then said: 'Now, go home and go to bed at 9 o'clock. At that time I and our other healers will be treating you. Let me know in the morning how you are.'

"I went home to my family, greatly refreshed by the first real sleep I had had in weeks.

"That night I retired at 9 o'clock, as directed, but I did not sleep. Next day I reported to Mrs. Sabin, who said: 'Try it again. We will take up your case again at 9 o'clock tonight. Go to bed at that time.'

"I did as instructed and was sound asleep in 10 minutes—slept without

a break all night and until awakened by my wife at 9 a. m. From that day to this, with one exception, as will be related, I have not had a sleepless night.

"Four years ago I was prostrated with so-called stomach trouble. In a day or two I was attacked by hiccoughs. I hiccoughed all day and most of the night. The attack continued nearly a week, growing more severe as time passed. I was suffering severe pain with every spasm. I could not swallow even water, and my breathing was so interfered with that I could not lie down. Bishop Sabin was in the West and I had called in a physician, who had asked for a consultation, believing my case to be very dangerous. My doctor was prescribing medicines for sleep, but sleep had left me, apparently never to return.

"One evening my wife telephoned to the Sabin residence and asked: 'When will Bishop Sabin return?' The reply was: 'This is Bishop Sabin. I have just returned from Chicago.'

"My wife then explained my trouble, and especially that the hiccoughs were increasing in severity and that I could not sleep. 'We will give the case immediate attention,' said the Bishop. 'Tell your husband to go to sleep at once.'

"Without taking the soporific prescribed by the doctor, I lay down and was soon asleep, and I slept so soundly, so silently and so long that my family were alarmed. However, they did not arouse me. I awoke at 9 o'clock in the morning and found the hiccoughs gone.

"When my doctor called he said: 'Why, you are greatly improved. That sedative I gave you has done good work.' The sedative had not been used, and went out of the window that morning. I had no more hiccoughs and lost no more sleep, and in a few days was as well as ever.

"I relate this two occurrences for the benefit of the readers of THE NEWS LETTER and others who may read or hear of them. The facts are stated exactly as they were. The circumstances are, of course, indelibly impressed upon my memory and upon the memories of the members of my family."

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#### LIFE IS WHAT WE MAKE IT

Life is what we make it; that is, individualized life. If we use lawful ways and means, then life is strong, courageous and effective, but if we rely upon negative thinking and indulge in thoughts of failure, weakness or incompetency, then we are going to express just what we think—we are going to become just what we feel. Each person is the architect and the builder of his own life and fortunes, and the building takes form after the plan. Spasmodic or intermittent right thinking is not going to accomplish much in character building or in true physical expression. It is the persevering thought, the concentrated thought, the clear, concise thought, that is going to prove effective in everything we do in life. There is no blind fate or chance or luck. We make our own fate, we rule our own destinies. —Thoughts.

# The Problem of Life

Lecture Delivered Aug. 23, 1913, by Bishop Sabin, in the Greek Temple, Atlantic City, N. J.

**T**HE subject of our lecture today is "The Problem of Life." The practical side is how to accomplish it.

It would be a singular thing if God in all of the creations ever created should have left this great moral question as the one that there would be no light upon.

When we speak of God we do not speak of Him as the personage that

we used to dream of when we were children, and of which we were taught in the Bible, as a personal being sitting on a throne. God, as Mrs. Eddy says, is Universal Law; but we go further than that. God is Universal Law and beyond that. God is Love. It is not that God has love; He is Love, He is Power and He is Wisdom. St. Paul said that

he could not describe so you could understand it now, but that, by and by, we would all know what it meant, because we would see God as He is, and we would be like Him. That St. Paul knew anything more about it than any other man I do not believe. St. Paul had the same avenue of knowledge to open up that we have. He had the same power to prac-

tice these great truths that we have. Each person in evolving this problem of life has to work out his own salvation. I cannot take any one of you in my arms and carry you through life. You have to go on your own responsibility, with your own understanding and your own faith. You cannot expect me or anyone else

to carry you through this world and make your life a success. The best

definition that I have ever heard from an orthodox standpoint of working out your own salvation was by Dr. Brooks, of St. Louis, who said that it means this: "You have salvation in you, and you have to work it out." I do not look at it in that light. You have to work out that which you have within you, which makes you either

a success or a failure. That is working out your own salvation as it is understood. If incidentally you can help some other fellow, it is all right.

One of the greatest themes of this so-called problem of life that has to be worked out is how to live and how to prosper; how to take hold of the so-called material thoughts of life, and say I am the king, follow

Ask, seek and knock and the answer is abundance, the answer is success. Commit your ways unto the Lord and He will bring it to pass. You are not commanded to commit your ways and then go out and watch and worry and fear that God isn't going to do His part for you. If you do you destroy any good that may come to you. Commit your ways unto the Lord and trust, and He will bring it to pass. This is the great secret of how to succeed. I do not care what your business may be—have this central thought in your mind: "God Almighty is my reliance and in Him I trust, and I expect and know that God will keep His promises." That is the sheet-anchor.

me. In order to do that, you have to have the understanding. The word Understanding, I think, is a better word than Faith. Faith implies doubt; there is no doubt in the word understanding. It is what gives you the indomitable assurance that what you say, or attempt to say, is the Truth, and you never think a moment whether that is true or false, because you have gone beyond that line; you have gone where the question of demonstrating its truthfulness has gone beyond you; you know, and, therefore, if you are a healer, and a patient comes to you, you never question in your mind whether he is going to get well or not; that thought never passes your mind.

Sometime ago I received a telegram to treat a woman for appendicitis. I remember that I said: "Oh, if God will only cure appendicitis!" The woman was healed without an operation, and that experience went a long way with me toward destroying what we term fear of failure. Fear reminds me of what a negro in Galveston told me about the bite of the horned frog. I asked him if horned frogs would bite. He said: "Yes, sir; when you get bit by one of them it is present death." Fear is present death to all kind of faith; it simply annihilates. You all remember the old couplet:

"Tender handed touch the nettle, and  
it stings you for your pains;  
Grasp it like a man of mettle, and it  
soft as silk remains."

In other words, if you take hold of this with a doubt, with a fear, you will not conquer the Appolyons on the road as the old Pilgrim did,

but every Appolyon you meet will down you. I do not care how deep you are in the Science, or how well versed you are, if you violate these universal laws that are given to us by the Divine Spirit, you will suffer. It does not make any difference whether it is O. C. Sabin or my friend, the Judge here, if you give credence and faith or belief to error, in that degree you will suffer from that error; and if you permit it to take hold of you strongly enough, it will annihilate you and destroy you along this material plane.

In reality, there is no evil; all that is is good. If you believe in pain, you will have it. You can have exactly what you want; it is as you think. Take, for instance, a person who is sick, and calls in a physician. The doctor's work is only a matter of guesswork. The doctors are doing the best they can. We are not making war on the doctors, because we can not do any more than they do, except as God gives it to us through the Science. But doctors create, innocently, more disease than they cure. They come to a patient and say, if he has a cough, "Do you wheeze?" "No." But the next morning, to their astonishment, they find themselves wheezing.

Now we come back to the thought of how to succeed along the lines of the practical affairs of life. Mark you, you are nothing but creatures governed by your own thoughts for your own good, or you are destroying equally with your thoughts. You have to keep the matter level, in order that the body or your affairs may manifest success. Take your knowledge of life, all of you. You



see one man hale and hearty, ready to take hold and make a success in everything, a man who believes in himself and has perfect confidence and faith in his own power. That kind of a man is a success, because he believes in himself. In other words, he has this Understanding; he knows where his power comes from, and he may have it so strong that he does not even give it a thought, whether it is true or whether it isn't. On the other side, the man in trade who is always complaining about business being awfully poor. He has nothing to give out but blue devils; he black-balls his own affairs, and he never makes a success. But the man who believes in himself, who has confidence in himself, he is the man who succeeds in life; he is the man that digs your Panama Canals, makes your railways, opens up your country.

Some people are not able to comprehend the fact that they are responsible for the seed they sow. Our Savior said: "You shall know the Truth and the Truth shall set you free." In another place you are told that as you sow so shall you reap; and there is nothing truer. You are bound to reap the crop you sow. I do not care how good you are or how well you may be versed in the world's history, if you violate either one of these laws, you violate the law that will down you, because your chickens will come home to roost every time. You have to think right, know you are right, and know where your power comes from, as our Science teaches you, or you will be a failure. The universal laws are unchange-

able; they are as unchangeable as the universe. They never were created, because they always existed.

Such a thing as Truth never was created; it has always existed; it was always true, and a lie is nothing absolutely, because you can analyze it; error is absolutely nothing. When you confront error with the Truth, it is annihilated; it didn't go any place; it was just simply annihilated. Deny all error when it comes up; there is no truth in it, therefore, denounce it. "Am I going to be hard run for money during hard times." "No. You are God Almighty's heir; whatever there is is yours—all you can utilize—and after the utilization there is no more lack than there is of sunshine, if we all stand in the sunshine and get all we want. When we leave there is just as much sunshine left. You cannot absorb and carry away one particle of anything that is good to the detriment of anybody else."

There are some things that we are all entitled to; we might term them our birthright. It is God Almighty Good that is handed down to you by the Omnipotent Power, and that is where you get your success. They laugh at me, but I know that when you get on the level plane where you depend on God Almighty and depend on Him you do not have to worry and have fear. Doubt is nothing more than death and destruction in your own mind to kill this so-called truth. The demonstrations that come to me in my work in this way are wonderful. I never have a thought about business, or think of what I am going to do for money. I know there is enough air to fill my

lungs, I know the same God Almighty Abundance has all the good things and they all belong to me, and in Him I trust.

We have a great number of salaried people in Washington, and they say, "How can I be helped?" They are limiting Omnipotence, and that cannot be limited; there is no limit to it. Ask, seek and knock and the answer is abundance—the answer is success.

What is true in this line of human endeavor is true in every other. Commit your ways unto the Lord and trust, and He will bring it to pass. You are not commanded to commit your ways and then go out and watch and worry and fear that God isn't going to do His part for you. If you do, you destroy any good that may come near you. Commit your ways unto the Lord and trust, and He will bring it to pass. That is the great secret of how to succeed. If you are a professional man or anything else, I do not care what your business may be, have this central thought in your mind: "God Almighty is my reliance, and in Him I trust, and I expect and know that God will keep His promises." That is the sheet anchor.

In closing, I can only impress upon you this one thought: You are building for the good or you are building for the bad. It is for you to be or not to be. If you want to succeed in life, trust God Almighty; have no fear. You must learn how to destroy this thing called fear, this thing called worry, this thing called sickness, this thing called sorrow; learn to destroy them.

Am I poor? No, a thousand times

no. I cannot be poor so long as I am heir to everything. I used to think that one of the two meanest words in the language was the word "Economy." The other word is "Can't." Take the fellow that is led by the word "Can't," and he is a failure from start to finish. Say, "O, I can, a thousand times yes; I know I can, for God Almighty has said so." Don't be a coward; there is no room in this world for cowards. You have to walk on a straight chalk line, and the closer you walk the greater can you demonstrate. If you hold yourself down and say, "I am a failure," you will be a failure. It is the fellow who believes in himself that is a success.

#### GOD NOT CHANGED BY PRAYER

One mistake which has been made by those who have advocated the use of prayer as a means to a successful life is found in the notion that God, through prayer, might be persuaded to change His mind, or that the unwilling or dull ear of the Almighty can be won by supreme effort on the part of the aspiring soul. Truth exposes the false note in this idea as springing from ignorance of the science of Being. "I am the Lord; I change not." (Mal. iii:6.) And Jesus supplies light in His affirmation, "Thou hearest me always." (John xi:42.) With these two points cleared up, prayer may become spiritually strong and intelligent. No power on earth can change the Absolute God. It is man who needs to change until he understands the perfection of Being. Prayer, then, is for the benefit and blessing of the one who prays.

# Learn to Love

Wm. E. Gibson

**L**OVE is the lesson that man must learn, and learn well, before he can enter the University of God (Good).

Love is the alphabet of the Language of God. Without a thorough knowledge of it you cannot peruse the Book of Life, much less understand its meaning.

Love is to the magnitude of God as the telescope is to the orbs, systems and galaxies of Infinity. It is to the minutiae of God as the microscope is to the atoms of matter. By it the greatness and grandeur of God are comprehended; through it the beauty and perfection of God are revealed.

Man cannot hope to enjoy God and His freedom until he knows this first lesson. For without the aid of the alphabet, Love, he is powerless to read. He may scan some pages, view some picture, manifest some knowledge, and may make some practical use thereof to serve a selfish end, but it will ultimately confuse, embarrass and bind him, and there a prisoner he must remain until he learns to LOVE.

When you learn this first lesson you have found the key that unlocks the doors to the "*many mansions* of the Father's house."

There is the Mansion of Wisdom, and Love unlocks its door. You may learn its secrets, for they cannot then harm you, nor can they, through you, harm another.

Love will unlock to you the Mansion of Power and make you the master in its occupancy.

Then there are the mansions of Peace, of Joy, of Happiness and many more which Love reveals as your developing soul has need.

Much is said of will power and success. Will power is a common power for common good, and when controlled by Love brings beneficent results, but if actuated by selfishness it becomes a millstone about the neck of its owner, which sinks him beneath the waves of the sea of life.

Much is said of the achieving power of Faith, or self-confidence. Faith that follows in the wake of Love is power of good and for good, and its results are always good, but Faith influenced by selfish motives is a power misused.

The kind of faith that gives you the courage and power to run roughshod over your fellow-being in the play of life, that enables you to grow rich and live in luxury by robbing him and starving his little ones, is a misuse of power for good, which misuse brings bad results. That self-confidence which enables you to write your name high on the Tower of Fame, while your feet are stained with the blood and tears of your less positive fellows, is a misuse of power, which misuse will ultimately work to your mental, physical and moral, as well as material, detriment. Such misuse becomes poison walls about

you, and you must pay the utmost farthing for your release.

Until you learn the lesson of Love you must grope in darkness, make mistakes and suffer the consequences. Until society learns this lesson it must wrangle and writhe under the scourge of caste and clan stigma and reproach. Until the nations learn this first lesson, learn Love, the key to the Book of Real Life, they will continue in their own destruction by striving against each other. Until men learn this lesson they will continue to give their sons to the sword, their daughters to drudgery and their natural heritage to carnage and rapine.

The lesson of Love and the Square Deal, well learned, will take the thorn out of the flesh, fear out of the heart. It will bring freedom to the soul, peace to society and harmony to the nations.

It is the "balm in Gilead," the healer of the world's diseases. It heals the nations, it heals society, for it heals the individual.

It leads you into the Kingdom of Heaven (Harmony), and then unlocks its mysteries to you.

Then why not learn this lesson and learn it now? Begin by loving and dealing square with that thing nearest to you. If you are wielding sickle or pen, directing a family or a nation, love the service and put a square deal in it. Let the love of your heart cheer your fireside and your sphere of service. Let the rays of your Love be as the rays of the sun—impartial in their duty.

Desire Love, affirm Love, act Love and you will know Love. When you

really know Love, then the true Light of the World appears. When this Light of the World dispels the darkness of your ignorance, then all is visible that you have need of, and all is seen to be good.

In the darkness of your ignorance you misuse Good and call it evil—you misuse God and call him devil—but Love shows you that evil cannot exist in Truth, for it reveals to you that all is God and that God is All Good.

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#### A MAN HAS FAILED, THOUGH RICH

When he is coarse in his manner and brutal in his instincts.

When he is constantly reminding others that the brute still lingers in him.

When there is evidence of mental penury in his conversation.

When he radiates soul poverty.

When he is a moral pauper.

When he does not carry a higher wealth in his character than in his pocketbook.

When he is narrow and bigoted in his opinions.

When he is leading a mean and stingy life so far as his charities and magnanimity are concerned.

When he has fed others on hopes instead of adequate salaries or just dues.

When he does not in his prosperity help those who helped him in his adversity.

When he goes on the principle of getting all he can and giving as little as possible.

When he carries about his business a vinegary face instead of a sunny one.—*Orison Swett Marden.*

# How to Be Well

William Brunton in Harmony

**T**O BE well, to be in health, to enjoy happiness is the open secret of love. To be free from care, loneliness, disappointment and pain—is the quick revelation of faith as if a sunrise had come into the soul. We may have and hold this blessedness for all the days and all the years. It is the *understanding* of Life—and the *doing* of it. It is the instinctive trust in and obedience to the Divine inspiration as constant and vital as our breath.

The Divine thought of life is the harmony of the soul. The soul is at one with its source and sustainment. It has come to the great awaking of consciousness that is all *good*, and, therefore, there is only good to have and enjoy. This quickens love to its blossoms of beauty so that it is as sweet and pure as the white heart of the lily.

The poets—Shelley and Markham, for instance—have listened to the singing birds high in the Heavens as the lark, or on the broken wall by the way, and they have wished for like freedom from care and grief and like abandonment to joy. Oh, for such unsullied praise and satisfaction, is their cry. And Markham says:

“Oft when the white still dawn  
Lifted the skies and pushed the  
hills apart,  
I've felt it like a glory in my heart,  
(The world's mysterious stir),

But had no throat like yours, my  
bird,  
Nor such a listener.”

It is the deception of old thought to make separation between self and all. To regain consciousness of the ever-present and ever-bountiful Love is to come into the courts of creation, not with a bird's joy, but with angel gladness. There is nothing to keep us apart from God any more than there is anything to keep the raindrop apart from the ocean as it falls into it. We do not have to find the Eternal Goodness—it has found us, and we are living in its light.

The whole of the blessedness of life is ours by the claim of faith. There is nothing to deny it—if we will not deny. There is nothing to prevent its acceptance if we will open our hearts to it. There it is like a beautiful landscape before us. There it is like water we can drink by the making a cup of our hand. There it is like a flower we can pluck and examine in its several parts and be pleased with. There it is like the blood coursing in our veins. There it is the comfort and sustainment of our hearts.

There is no good that is not already given to us. God can withdraw nothing from himself. He can take nothing from His own perfection of existence. He must be the all and the everywhere. This planet shares with all worlds the divineness of His nature. He is not afar off—

He is not in the past merely, or in the future, but ever in the *now* as the day of salvation. The goodness is in us and of us, and we are to recognize the gladness of this Truth and be glad.

How does this operate? It destroys fear and anxiety and brooding depressions. It relieves the soul of them at once. They are blown away like mist at morning. They are taken like the fallen leaves of autumn and carried down the highway of forgetfulness. The man becomes a man and a living soul—radiant, strong, gladsome. God can not injure Himself or permit it. Whatever the changes that come to us in the Divine life, they are good and nothing but good. We are to be assured of this. The law is the law and abiding, and in the infinite fullness there can be no loss. The universe preserves itself and its contents, and we are heirs to it all. Our fortune is safe, our circumstance is right—our riches are secure, our heart is the everlasting possessor of good.

The cause of sin and sickness is the lack of faith in the reality, in the blessedness. Hold like wrestling Jacob to the angel in the darkness until he blesses us. It is the insistence of faith that is faith. It is the love of love to demand and have what belongs to it by its birthright to the kingdom. The fish swims in the sea and may drink what it will of the waters—there can be no loss. The grass may grow on a thousand hills as on one. The hills invite it everywhere. To rejoicingly come into possession of this truth is to be well.

I feel it and I affirm it again and again with a wonder why it was not

always mine in consciousness. It was mine as gold in the ground belongs to the owner. Now I take the gold and it pays my way in life, it makes me rich in the eyes of men—it provides me with every necessity. It is the Divineness of the evening and the morning of my life—and I wish all souls on the journey to share in the abundance of pleasure. Let us take as the sure Truth of being—

We are of God—the Good.

We live in His light.

We partake of His joy.

We are enriched with His riches.

We are health and peace and power forever and forever.

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#### THOUGHT

Matey E. Stephenson

The greatest power in the world is thought. God thought, and it was done. The argument of thought is law.

To keep the mind at its very best we must find power; we must find the seed of truth—the all power from within. But unless we apply it, it is worthless.

Are we applying it? Are we scattering the seed? It may be in our kitchens or it may be abroad. If we are scattering the seed, then we are spreading the Truth. We can from thought and centers to attract to us what we want.

The universal good is in all things. We must take a new idea of ourselves and our fellowmen by the very thoughts we think, by the very words we speak. And through our acts, words and deeds we will live to see the coming of a better world, a better life.

## Is Christianity Declining?

**T**HE peculiarity of this age is that everything we know and everything we think we know is being put to the severest test. Our theories of physics, of metaphysics, of economics and even of religion are in the crucible, and the ultimate purpose is to honestly discover the truth. The end sought is not destruction, but reconstruction on a more solid basis.

These matters are being discussed in the pulpit, on the lecture platform and in the magazines and the daily papers—proof positive that all classes are interested in them. We are told, on the one hand, that Protestantism is slowly lapsing into agnosticism, and again that Catholicism has been forced by the spirit of the times to fatally liberalize itself, and still again that Christianity, which includes both forms of worship, is losing its hold on the people. The Presbyterians are in mourning because certain preachers insist on scholarly research and openly accept the results thereof, while the Catholics are startled by the fact that such devoted scientists as St. George Mivart will not surrender the doctrine of evolution at the dictum of the Church.

It is evident that the world is becoming thoughtful, but also evident that profound thinking will not endanger the cause of the truth. Faith in its larger sense seems to be on the increase, while faith in certain dogmas heretofore accepted is decreasing. What men have chosen to call Christianity is being defended with more

and more difficulty, but the Christianity of Christ, in all its simplicity and beauty, and with all its ideals, is not only undisturbed by criticism, but brought out into stronger relief by it. The desire to believe both in the duties of this world and the hopes of the next was never more eager than now. It is not an agnostic age, but an intellectually and spiritually hungry age. The appetite for real facts, fundamental facts, facts about which there can be no reasonable doubt, was never keener, and it grows by what it feeds on. Men must have religion of some kind, and if what is offered is not acceptable it does not show the absence of faith, but rather its presence, when they reject it, and search for something which the church does not appear to be able to give.

Official Christianity—that is, theological or dogmatic Christianity—has suffered greatly during the last generation. A kind of chaos prevails, but out of this chaos will ultimately issue a new and higher order of thought. The old orthodoxy is doing its best to hold its intrenchments, but its kopjes are being taken one after the other by the assault of critical scholarship and scientific discovery. The world is none the worse for these victories, but all the better. The attack is not made by agnostics for agnostic ends, but by some of the noblest Christians of the day, and for the purpose of establishing Christianity on a firmer basis. The enemies of dogma are the friends of Truth. Copernicus did not destroy the

science of astronomy when he declared that the stellar theory of the church was wrong, but on the contrary did it a service, and reverent scholarship will do a large service to religion when it tells us that if the building is to stand certain stones must be removed in order to give place to others fresh from the quarry.

Dogma is not Christianity, but an insignificant incident in connection with it. A man may not comprehend the mysteries of foreordination, and so refuse to assent to that part of the Westminster Confession, and still live a New Testament life and receive his reward. The dogma of infant damnation has been universally repudiated even as it was universally accepted in the old days, but the world was not injured by the shock. The purely material views of future punishment with which our childhood was terrified have been rejected by a consensus of the whole, and the consequence is spiritually good rather than bad. It is possible to cut loose from some of our dogmas and still retain a faith which will make life useful, tender, helpful and glorious.

Real Christianity is a life rather than a belief. Faith in the ethical ideal which the Master created never had such a hold on the world as now. Progress means clearer ideas of right living, and if an arbitrary theology attempts to dictate in what channels our dogmatic thought shall run, it will inevitably fail in its purpose. It has made and is still making that experiment, but with very slender success. It may call its clergy to the bar for cross-examination, and expel them unless they answer to its satis-

faction, but in the province of true religion the vital question is not how you think, but how you live. Churches are being emptied, not because people do not wish to believe more, but because they cannot believe what they are taught there.

The world can get on without the creed of Athanasius, but it will never try to get on without the Sermon on the Mount. The people are reaching a higher level with every century, and religion—the religion of Christ, not as you find it in the creeds, but as you find it in the New Testament—furnishes the upward impulse. Agnosticism is depression, faith is ennobling, and the proof of the prevalence of an ennobling faith is found in our larger charities, our increasing philanthropies, and in the innumerable endeavors to dignify human nature, and produce a society in which Christ shall be a living factor.

There is no decadence of faith either in the possibilities of this life or in the reasonable hope of another life. If the church does not fall in line it must go to the rear, but the world will still march on, believing more, thinking more, and living better lives than ever before.

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Do you ever stop in the midst of your bustling life and say to yourself, "I am a child of God?" Try it. Say the words slowly, thoughtfully, solemnly, until you begin to feel that they are true. It will be like a new lease of life. Yes, you will feel strong and free and happy, and more than all you know how very near your Father is.



## MAN'S IMMORTAL MIND

Aubrey Parker

Man is both human and divine. He is a maker of images, both mental and ornamental. The thoughts of a man's mind are transient, but, nevertheless, they are potential; they are at times fleeting.

"But from these create he can

Forms more real than living man,  
Nurslings of Immortality."

Spiritual offspring, born of the spirit of man through the understanding given by the Almighty.

His advent into the world is a "Divine event"—"trailing clouds of glory does become." His birth is a glorious and mystical consummation.

Man is mind—mystic mind. How great a thing to contemplate. Man reaches Divinity by intelligence. How great a thing is mind to contemplate. It takes a mind to investigate the mysteries of mind. Intelligence is the dynamic of the cosmic realm. Mind, to many, means mystery. Man is the master-mystery. He is the great illusionist.

He stands upon this cryptic ball called earth and surveys. What he fails to comprehend he labels mysteries.

But man will conquer mystery. The time will come when his intelligence will be cognizant of the myriad laws that rule the universe, and he shall surely find that the many laws are minor laws, and that they are subservient to a few major laws. He will then have perfect dominion over disease and decay, and he will, at length, conquer Death itself. For it is written, "Ye shall not all die, but ye shall be changed in the twinkling of an eye."

The body of man possesses a wonderful telegraphic system. In place of wires, nature has provided nerves. The brain is the central exchange of this system, and because of this system it may be said of man that his mind is in his finger tips. The pianist is an example. The lightning speed of the transmission of thought into the action of his fingers on the keys shows that the fingers can be educated; thus, to a certain degree, possess mentality.

Man's mind is a thing of wonder. It is the treasure-house of human kind, where treasure begets treasure. Coupled with it is that mystic key, the memory.

The mind is full of wonder-springs, which expand to the energies of the will. It is either a place of beauty or a place like unto a charnel house, full of obnoxious vapors—creations of dead bones of yesterday.

The mind of man is immortal and altogether inseparable from the eternal ego which existed with him who said: "Before Abraham was I am."

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## HAVE FAITH AND WORK

"Have faith and work. Believing that the will and purpose of the God who created this earth is that it shall grow unto a perfect paradise; that the object of life is to express the power and majesty of the Creator; that we should live in a state of Heaven, here and now; that a yielding to the prompting and leadings of such a Divine Spirit cannot lead you in the direction and fulfillment of all that is necessary to its complete accomplishment."—*God's Will.*

## The Past—The Secret of Youth

**O**UR past stretches behind us in long perspective. In reality it belongs to us quite as much as the present; and as its existence is all in our thoughts, we should learn to control it. Memory, that feeds on our heart and brain, and is swayed by emotion and thought, is plastic and variable and follows the direction we give it by will and desire. Our chief concern with the past is not what we have done; but the manner in which we regard past events. In order to draw from the past what is precious within it, we must approach it at the hour when we are most conscious of mastery. No sooner has our moral activity weakened, than memories that can live only at the cost of our spiritual strength rush forward and assail us. We are haunted by frustrated hopes, by joys that are gone forever, by broken affections, squandered faith and perished beauty.

Our actions do not wholly die; and many mistakes of the past will return to claim their due. They may find us without adequate means of defense; but before they can reach the inner being they must first listen to the judgment we have passed on ourselves. If we have already questioned ourselves and condemned, they will have no power to create despair in the heart. We are no longer the guilty creature they sought. We have been ennobled and purified by suffering.

There are memories that are like vampires which feed upon and de-

plete the life of their victim. Whatever was one day very happy and very beautiful and has now ceased to be, makes for sadness. Such memories sap the force and the confidence of life. We should not lull ourselves to sleep in the past. It should be transfigured; it should lift us to the moment at which we are, and endow us with courage and love for the living present.

If you have had a beautiful experience which comes not again, do not lament; in the measure that you have rejoiced the essence of that joy abides in you. If you have had a great sorrow, do not regret; your heart enshrines a lofty ideal born of that sorrow. You are the center of your world. Into your being everything returns for renewal. You are in the image and likeness of all you have felt and thought and expressed; you are the soul of the past, the autumn of the hurrying years. In your being are the harvests you have sown in all life's furrows. If you have sent forth beautiful thoughts and words of love, they will come back to you with bountiful increase gathered from a multitude of responsive hearts.

Life is just as beautiful, friendships are as true, thoughts are as ennobling as in the long ago. The world is young; nature renews herself perennially. We should kindle the flame of enthusiasm until the heart throbs again with quickened energy and the mind feels the thrill of newborn thought. We should seize the opportunities of the present,

unmindful of the past except as it serves to guide us in ways of conduct that will give happiness and peace. We should enjoy the fleeting years continuously, voluptuously. What keeps us from enjoying the treasures of the universe is the hereditary resignation with which we tarry in the prison of memories. Some event of the past rises before us and casts its shadow over our senses. We are ensnared by delusions and deprived of inestimable freedom by phantom thoughts.

The great magical means of preserving the youth of body is to prevent the mind from growing old. We should encourage the spontaneous sentiments and thoughts of youth. We should believe in happiness; we should believe in friendship and love. The realities of nature infinitely surpass all dreams of men, both in goodness and beauty.—*Uriel Buchanan.*

#### THE INCOMING TIDE

The Spirit of God steals into a man's soul gradually, undiscerned almost, little by little, more and more, wave upon wave, till at length every crevice is filled with the new life—the God Life—and there is no room for the old, no place for the sole of the foot of evil.

You cannot retrace your steps once you have really let the Spirit of God guide you.

You are upon the heights and there is no place for you to rest lower down. There you stand, filled with awe and wonder at your new position, but knowing all is well, for there is a deep peace within.

What are you now to do next, since you are caught by the tide of God's

ever-flowing Love? You cannot return to the world that lies below you, across that ocean of moving waters; yet you must move on. You cannot sit still.

Lift your eyes—yes, above! Up higher there is a safe and sheltered spot, where you can be above the tide, yet revel in the glory of its coming. Onward, ever onward, upward is the law of the Soul's life, and to the soul that has even once enjoyed the true foretaste of God's Love there is no going back. It must go forward. Only on the heights above is safety. The tide of God's Love drives you there.

You have left the cities of the plain, driven out by the fires of affliction due to sin (like Lot), or the flood waters of sorrow and trial (like Noah), and you must move on. You only progress when you are disturbed. Do not look back. Press forward to your goal—to Bethel—where the Lord waits to reveal Himself to you.

There may be souls who will not go up higher till they are driven there—driven by fear of danger, weakness, suffering or bereavement—and so these very conditions which appear most unpleasant are in truth the only conditions through which they will be made to taste the true joy that is so close to them, but which they will not see, or, seeing, will not recognize. — *Veni Cooper-Mathieson in the Truth Seeker, Perth, Australia.*

What a man is inwardly that to him will the world be outwardly; his mood affects the very "quality of the day."—*Bradford Torrey.*

# The Smile Cure—In Fact and Philosophy

Dr. Edwin Morrell

**A** SMILE is simply an outward effect of an inward cause. It is psycho-physical. It is the sunshine of the soul in the landscape of the face, and is the most catching and curative of all conscious states. It is a symptom of joy and a source of strength.

The smile-attitude of soul held and enjoyed gives rise to a smiling expression of face, and will breed and fix the smile habit forever. The smile worth while is from a soul free from guile, and is a magnet of mighty power. Smile, and the world smiles with you; grouch, and you grouch alone. Whatever you do, therefore, dress, pray, sing or serve in common tasks, firmly hold the smile-image in your soul, and the smile habit will sit upon and beautify your face, no matter how plain and irregular your features may be. This is the law of inward power and outward majesty, which no one will resist and all the world will respond to. Try it, and know its power for health and good.

All life of man is life of the soul. The soul builds the organism through which it functions, and its conscious states are revealed in outward expression of face and bodily action. Every cell and tissue is invested with the life of the soul. Man is a soul, and has a body. The soul is the cause; the body and brain effects. The outward man is built by the inward man of the soul with the invisible tools of desire, thought, image, feelings, emo-

tions and volitions. The soul lives and sleeps in the bones, awakes in the muscles and vital organs, and is quickened into sub-consciousness and intellectual life with the growth of brain and nerve.

Therefore, if you would be strong and of lasting beauty of spirit and face, (1) Eat with your soul by the way of your teeth and stomach; smile the while, gladly holding the smile-image and what you wish to be and become, and you will eat to live thus. (2) Breathe with your soul by the way of your nose and lungs all such fresh air as you can inhale—smile the while, and your rich life and red blood will defy the white plague. (3) Exercise with your soul by the way of your frame with reason and interest in your hands and limbs—smile the while, and you will develop inward strength and outward grace as you can by no other means. (4) Work with your soul by way of your brain and body, holding the vital smile-image and attitude, and your common drudgery will become a constructive sacrament and a fine culture in the things of unselfishness and personal victory over fear, fate and failure.

With all your getting, get the smile-image before your attention, the smile habit fixed in your mind, and smiling beauty of heart and face will follow. You can begin now to smile the while. Just remember and never forget that you are a soul and have a body; that human personality

includes a body and soul—all of you that is not body is soul, and all that is not soul is body.

Put your soul first and last in everything YOU SOUL desire, want, feel, think, will to have, and your body will, in all its workmanship divine, become invisible tools by which you will build a fine character, a winsome personality which the gods may well envy but can never enjoy.

You are a soul and a child of the all and over-all of the Universe. Then smile yourself into a sense of human and divine fellowship, and be at peace, and hence strong and beautiful now. Every natural smile is a completing note in the high symphony of life's true blessedness and a gem of beauty in the crown of everlasting joy.

Soul, smile and smile again. This is the secret cure, strength of life and of personal beauty. Use all time and good things to this end. SMILE.

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#### HAVING AND USING

In our Lord's parable of the Talents, the unprofitable servant was condemned, not because he had squandered his lord's money, but solely because he made no use of it whatever. When the single talent was taken away from him in the reckoning, and bestowed upon the thrifty servant who had ten talents already, Jesus justified the act by saying, "From him that hath not, even that which he hath shall be taken away."

There is no real possession, without use. What we use is ours. What we do not use is not ours. The buried talent was in a safe place; the

servant knew just where it was hidden; he could have made good his boast of possessing it at any time, by digging it up and showing it; but, so far as any real benefit to him was concerned, it might as well have been in the owner's purse.

The miser who hoards his gold might as well be a poor man. The girl who flings aside her books, when she finishes her course in the high school, and does not make the little she has learned a stepping-stone to broader knowledge, soon loses a large part of what she has acquired. The young man who disowns his conscience by giving no heed to its warnings will presently have no conscience to trouble him. The Christian who gets a little glimpse of God's truth, and fails to put that into practice in his daily life, will receive no clearer revelation.—*Forward.*

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#### THE REAL GOOD

"What is the real good?"  
I asked in musing mood.  
"Order," said the law court;  
"Knowledge," said the school;  
"Truth," said the wise man;  
"Pleasure," said the fool;  
"Love," said the maiden;  
"Beauty," said the page;  
"Freedom," said the dreamer;  
"Home," said the sage;  
"Fame," said the soldier;  
"Equity," the seer.  
Spake my heart full sadly:  
"The answer is not here."  
Then within my bosom  
Softly this I heard:  
"Each heart holds the secret,  
'Kindness' is the word."

—John Boyle O'Reilly.

# 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; someone 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.

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#### LOVE, POLITENESS, COURTESY

"Love doth not behave itself unseemly." Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love *cannot* behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of love in their hearts they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the ploughman poet. It was because he loved everything—the mouse and the daisy, and all things, great and small, that God had made. So with this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the banks of the Ayr. You know the meaning of the word "gentleman." It means *gentle man*—a man who does things gently, with love. And that is the whole art and mystery of it. The gentle man cannot in the nature of things do an ungentle, an ungentlemanly thing. The ungentle soul, the inconsiderate, unsympathetic nature cannot do anything else. "Love doth not behave itself unseemly."—*Henry Drummond*.

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As the sun fertilizes the earth, and affection quickens the heart, so is the remembrance of God in the varied wonders of creation.



Harriet Doane Prentiss

## DOMINION

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When I was a child I thought to be Queen  
Was the happiest place that one could fill ;  
And now that I'm grown and roving about,  
I am of that opinion still.

But a titled domain is not enough ;  
I would conquer the earth, sea, and air—  
I would reign supreme wherever I am,  
And protect my interest with care.

I would have my power extend so far  
That, wherever I chanced to be,  
The world would bow with surrender complete  
And obey my sovereignty.

My people would be my own guarded thoughts ;  
My estates and dominions Love.  
You see how much greater I then would be  
Than the Queens who with titles move.



# A Prayer

Bishop Oliver C. Sabin

**G**OD, our Father, we thank Thee that Thou hast given us the knowledge of the Truth which makes us free; we thank Thee for this unfoldment of Thy Holy Word, and that we know that Thou art our Father, and that we are Thy children. We bless Thee, our Father, and we thank Thee for absolute and perfect health; we thank Thee for the realization of this Truth; we thank Thee that we can look beyond and through this evil called materiality, and see the perfect child, created in Thy image and in Thy likeness, and realize the wholeness and perfection of Thy image.

We thank Thee that Thou hast given us the power to destroy this so-called evil; drive it out of our presence; annihilate it, and let it go as the darkness when stricken with the light. And, oh, God! Thou dost continue Thy blessings; Thou givest us more and more of Thy strength, and of Thy wisdom and spiritual understanding; and we thank Thee for it.

Thou dost go with each one here today to our homes. These truths

which thou hast given do sink deep into our hearts. Let us all go into the realization of our divineship, so that we may know we are the perfect children of God, dwelling in the Father. When we know this, the scales will fall from our eyes, and we then can look up to Thee in Heaven, for Thou art there.

Destroy and annihilate every improper thought here today. Only love supreme can rule and guide us, and every heart in Thy presence is a spiritual heart; and every heart in Thy presence is filled with happiness, with love, with righteousness and with holiness. Every heart in this presence is now filled with the realization of its perfectness, and the nothingness of any so-called evil or so-called disease that may present itself through this so-called material thought.

Each one of us goes from this house today realizing our perfect freedom, our perfect at-one-ness with the God of our creation, and we thank Thee and we bless thee, our Father in Heaven, for all these things, in the name of Jesus Christ, our Savior. Amen.

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Is there but one day of judgment? Why, for us every day is a day of judgment—every day is a Dies Irae, and writes its irrevocable verdict in the flame of its West. Think you that judgment waits till the doors of the grave are opened? It waits at the door of your houses—it waits at

the corner of your streets; we are in the midst of judgment—the insects that we crush are our judges—the moments we fret away are our judges—the elements that feed us judge as they minister—and the pleasures that deceive us judge as they indulge.—*John Ruskin.*



## The Bear at School

**T**HERE was once a boy, by the name of John Grant, who lived near a forest. One day, when he was walking in this forest, he saw something, at the foot of a tall pine tree, which looked like a large black ball.

While he was looking, he thought he saw the black thing move. So he went softly up to it, and saw it was a young bear. "I must mind what I am about," said he to himself; "for, though you are too young to have teeth, your mother may not be far off, and I should not like to feel her teeth or claws, or even to have a hug from her."

John looked at the tree, and saw that the trunk was much worn by the claws of a bear. The marks showed that a bear had both gone up and come down the tree, and he could just see that there was a large hole at the top of the trunk, from which the young bear had probably fallen.

All this time the young bear lay quite still. John looked up at the tree once more, and round on all sides; for he thought that the old bear

might be lurking in the brushwood close by, or in some hole in the ground.

When he saw that the old bear was not near, he stooped down and snatched up the cub, and ran off as fast as he could. He still kept a sharp lookout, lest the old bear should rush out upon him from some hiding-place.

John knew that the speed of the black bear was very great, and that, when bears lose their cubs, they are very fierce; so he meant, if he saw any thing of the old bear, to drop the cub and run as fast as he could. But no old bear was to be seen, and John reached home safe with his prize.

His father was standing at the door, and asked him what he had in his arms.

"A young bear, father," said he. "O, he is such a fat thing! and he is very warm and soft."

"And what do you mean to do with him?" asked his father.

"I mean to keep him," answered John, "if you will give me leave."

"Keep him, my boy!" replied his

father; "why, he will eat you up, one of these days, if you do."

"No, father," said John; "I think I can tame him. I am almost sure that I can, if you will let me try."

"There is but one way to tame him," said his father, "and that is, to be kind to him. The law of love is good for all. It is good for man and beast. You must feed him well, and never beat him."

John thanked his father, and kept the bear. He fed it, for the first two of three months, on bread and milk, and then he gave it fruit and bread, and now and then some meat. The bear grew large and strong, and was very fond of John; and at last he became as tame as a house-dog.

John went to school about a mile from home, and one day the bear followed him. The school-boys were afraid of the bear at first; but when they saw how tame and playful he was, they became very fond of him, and John took him to school with him every day.

During school hours he was shut up in the wood-shed; and when the boys came out they had great sport in playing with him. They gave him a share of the bread and fruit which they brought to school in their baskets; and, when it was very cold weather, they let him go into the school-room, at noon, to warm himself, and to eat his dinner with them.

Two years had passed, when, one day, John called his bear to go to school; but he did not come. Search was made for him, but he could not be found. He had doubtless gone away to live in the woods. John bore his loss as well as he could, but

the bear was greatly missed by himself and all the school-boys.

Four more years passed, and there was a great change in the school. It was now kept by another teacher, and all the boys who had been at school in the time of John and his bear were gone.

The ground had been hard with frost and white with snow for six weeks, when, one very cold day, while the teacher was hearing a class spell, a boy went out of doors to get some wood for the fire. He left the door half open, and a large bear walked in.

The teacher and children were all in a great fright; but they could not run out, for the bear stood in the doorway. All they could do was to get behind the desks, and keep as still as they could.

But the bear took no notice of them. He walked up to the fireplace, and warmed himself, and looked as if he were quite at home. At length he walked up to the wall, where, on a row of pegs, the boys and girls had hung their baskets.

Standing upon his hind legs, he put his fore paws and nose into the baskets, one by one, and helped himself to the fruit and bread which he found there. He next tried to open the teacher's drawer, but it was locked. He then went back to the fire, warmed himself once more, and walked leisurely out of the door.

As soon as the teacher and the children dared to move, they left their hiding-places, and ran out into the road, and called for help. Some men came from a farm-house close by, and, tracking the bear through the

fields, by the print of his feet in the snow, soon came up with him, and surrounded him.

John was one of the party, and, as soon as he saw the bear, he knew him by some well-known marks on the skin. When John called the bear, he knew the voice of his former master, came to him, and followed him home.

He stayed, however, only a few days, and then ran away to the woods, and was never seen in that part of the country afterwards.

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### GOLDEN KEYS

A bunch of golden keys is mine,  
To make each day with gladness  
shine.

"Good morning!" that's the golden  
key

That unlocks every day for me.

When evening comes, "Good night,"  
I say,

And close the door of each glad day.

When at the table, "If you please,"

I take from off my bunch of keys.

When friends give anything to me  
I'll use a little "Thank you!" key.

"Excuse me," "Beg your pardon,"  
too,

When by mistake some harm I do.

Or if unkindly harm I've given,  
With "Forgive me," I shall be for-  
given.

On a golden ring these keys I'll  
bind;

This is its motto: "Be ye kind."

—*Wee Wisdom.*

### FAITH

The faculty of faith, like any other faculty, has many degrees of development. It may be developed till it gains an infinite understanding of God's Wisdom and Love.

The doubting Thomases who must see the fullest proof before believing are those of little faith, in whom this faculty is undeveloped. They are likely to pride themselves on their lack of credulity and doubt of all things of a superhuman origin or nature, but that is like having pride in and boasting of not understanding music, poetry or mathematics, or of being blind to any of the good and beautiful things of existence. And when those who thus lack all faith and all conception of spiritual truths, who do not believe in spiritual premonition and guidance, or that man has a spiritual and immortal nature, when these unbelievers gain the understanding that faith is a faculty latent in their natures, and that they are spiritually blind, but need not be, they will in humility of heart seek to uncover the hidden talent. They will study the words of those spiritual geniuses who have had the greatest understanding of immortality and the Wisdom of God.—*Walter De Voe.*

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What man needs is a good, plain, simple religion which everyone can understand, which appeals to the heart, soul, reason and common sense of mankind, to the logic of the business man and the research of the philosopher; man needs no more than a simple religion of love, righteousness and universal salvation for all.

## Relationship With the Supreme Mind

From "Spiritual Life," by Uriel Buchanan

**G**ET in conscious and sympathetic relationship with the Supreme Mind. All your strength and knowledge, all that you are or can ever be must come from the Infinite Source. You reflect Divine love and intelligence as the dewdrops reflect the glory of the morning sun. The Supreme Power will always keep faith with you. Recognize your unity with it. Desire earnestly to enter the sanctuary of your inmost consciousness and to become an instrument for the manifestation of all that is good and true. This attitude of heart and mind will banish doubt and fear and give you confidence and courage. You do not need to struggle against the forces of error. Where there is light there can be no darkness. When you recognize your real self as being potentially luminous, reflecting the love, power and wisdom of the Supreme Mind, the problems that have vexed you will pass away and you will be led safely through life's varied experiences to the goal of gladness and peace.

Awaken the ideals that sleep in your consciousness. Give wings to faith and soar again in that fairy realm where dreams become realities. Break away from the hypnotic bondage of the world's materialism. Believe in ideals of goodness. Believe in the true and beautiful. Reach out to the Infinite for help and guidance and appropriate the invisible ele-

ments of power. Realize that you are not alone. Every silent aspiration, every desire to express nobler thoughts, every yearning to unfold the greater possibilities, will send swift-winged messengers through the ether of space and strike responsive chords in other hearts that are bound like you to the duties of life, and that yearn like you to reach the goal of some cherished ambition. Every hope and yearning, every noble ideal is but a prophecy of its possible realization. Mind is the creator. Thought transforms a wilderness into a world of surpassing beauty, with every possible comfort. In silence and meditation seek guidance from the monitor within. Question the oracle of life in the depths of your consciousness. Maintain a receptive attitude of mind, with the earnest desire to learn the way out of bondage to the things that have hedged the spirit in and deprived you of inestimable freedom. Reach out into the unseen with perfect faith, and ask the Divine Power to lead and enlighten you, that you may do the work set for you in life's voyage of hidden mysteries. And when the knowledge is given, ask for zeal and strength to break away from every attachment that has held you to the old conditions of servitude. Walk in the light and follow the highest leadings. You will receive power and inspiration and will realize happiness and freedom.

## The Gospel of Cheerfulness

The arrival of a Merry Andrew in a town is more beneficial to the health of the inhabitants than twenty asses loaded with medicine.—*Old Proverb.*

**W**HAT a source of radiant good will is a person with a sunny disposition; what light and geniality and joy he sheds upon those about him wherever he goes! We laugh too little in these days. This is mainly not because we don't like to enjoy ourselves, but simply because in the hurly-burly of twentieth century manners and customs we have no time for the amenities of life. We are caught in the maelstrom of commercialism and enterprise, and are afraid to be merry for fear of being thought careless and frivolous. What a grossly mistaken conception of life—and we shall learn our error after all the dry bones of "prosperity" have been exploited for all there is in them and found unprofitable.

I have in mind a little woman who as she goes about among her kind stirs the world into a ripple of merriment, whose spreading effects last long after she has passed. She has a fund of amusing stories at her tongue's end, and you are a hard case indeed if, after a few minutes in her presence, you do not begin to see something of the sunny side of existence—the silver lining to the clouds.

Such good-natured people are, unfortunately, exceptional. Most of us take things too seriously; we make living a task of Hercules instead of an exuberant response to the call of Providence. How much better a world it would be if we could all be cheerful, hopeful, contented, instead of complaining, skeptical, and impatient. And it is all a habit; we

can assume either *role* we will—whether to interpret life as a dull and dismal tragedy, or as a pleasant, wholesome comedy.

We needn't make ourselves clowns, either, in order to develop our brighter side; untempered and untimely frivolity is enough to make the angels weep, but there is a happy medium of cheerfulness and good will which we can all cultivate without sacrificing our poise. There are times to be serious, and at such times it is an offense against the eternal proprieties to be flippant. But just as a picture needs lights as well as shadows, so every life needs a due amount of lightness of spirit, and without this it cannot fulfill its whole destiny.

It is our duty to practice cheerfulness not only on account of its powerful influence over our own physical and spiritual health, but for its effect on others. We are our brothers' keepers, and we have no right to go about sour and glum, heaping maledictions on all creation and spreading the infection of discontent. The world is subjective, and is exactly what we make it. There are many millionaires who have never spent a happy day, while there are many who have nowhere to lay their heads, and yet lead happy and health-inspiring lives. Try a liberal dose of cheerfulness before, at, after and between meals, and on going to bed and getting up, and see if it will help your case, while at the same time making life pleasanter for others.—*Pathfinder.*

## COUNTING ONE'S BLESSINGS

To prove that the prayer of thanksgiving is a law that, set in action, will heal the mentally and physically sick, you have but to put it in daily practice yourself, as a lady did who had become a mental and physical wreck through long habit of dwelling upon her ills. She had applied in her distress to many physicans, and had tried all sorts of remedies when, in a state of discouragement, she finally visited a spiritual healer. This healer was wise, and after listening to the woman's long list of complaints and woes she came to the conclusion that her patient had one disease that she had not mentioned—she had become a hypochondriac.

At last she interrupted the patient with the question, "Now that you have told me all your troubles, aches and pains, what have you to say of your blessings, of your health?" Again the woman declared that she had no blessings, no health, no cause for happiness. But the healer firmly persisted on the way she had selected to help this woman, urging her to find some part of her body that could with certainty be counted well. She finally succeeded in pinning her mind down to the fact that one of her fingers was perfect. Then she instructed her in right co-operation with the law of her good, telling this complaining, whining, fault-finding woman to go home and for three days to concentrate on that finger, praising its health, thanking God for its harmony and refusing to speak about her ills and aches. The result was excellent, for, upon returning the

third day, she affirmed that she could now say that her hand was all right. Again she was sent home to sing praises for her increased blessing, and this good work was kept up until that woman was mentally and physically free. The foundation law of the increase and multiplication of our good is thanksgiving.—*The Master Mind.*

## DON'T EVEN THINK OF THE WORST

To permit one's self to think of the worst in connection with any event is to picture the worst upon mind. This will lead to inferior thinking, more mistakes and future events that actually will be worse. On the other hand, to dwell mentally upon the fact that it could have been better is to turn mental action toward the formation of the better in the mental world. And he who is constantly improving his mental world will soon cause things to become better in the external tangible world.

To get into the habit of thinking that it might have been worse will cause the mind to dwell subconsciously more and more upon the worst, and the subconscious tendency to expect the worst will also be formed. The effect of this will be detrimental in a number of ways. What we subconsciously expect, that the mind will work for, whether it be good or otherwise, and will accordingly direct all its finer energies to bring about that very thing. No one, therefore, can afford to expect the worst or even think of the worst at any time.—*Larson.*



Rose de Vaux-Royer. New York

## RE-BIRTH

What revelations come to me  
From mountain, valley and the sea;  
The wondrous charm it is to Be!

Wisdom from sermons in the wood—  
Brooks, babbling of a brotherhood—  
While all command a common good.

Behold beside us monitors!  
The sap of centuries here stirs  
To greater growth in pines and firs.

The granite rock runs underneath  
The soil—man's final resting sheath  
For that relinquished here at death.

The spirit soars through spheres unseen  
(Made luminous to vision keen),  
And enters some new clime—serene.

Thus nature's buds and blossoms show,  
In ripened fruits that come and go  
Unceasingly, life's fashioned flow.

What we term growth, then, is but change—  
Life after life—the gamut's range,  
Or re-birth into realms less strange.



# The Creator

So-called Ills, Diseases, Inharmonies, Pains and Misfortunes Caused by Mortal Mind.

John W. Eighmy

**T**HE first chapter of Genesis gives us a complete account of all Creation. It is plain and comprehensive, and worthy the deep and patient study of every student exploring sacred history. No mention is made in the Scriptures of a creator other than the God, the Supreme Being, the great Jehovah, we worship. No other has ever been revealed. The infidels, agnostics, atheists and anti-Christians of every sect and class have wholly failed to disclose a creator other than our God, the acknowledged Maker and Ruler of this vast universe and all that in it is.

Centuries after the world was made and set in harmonious motion the Apostle St. John proclaimed: "All things were made by Him, and without Him was not anything made that was made." (St. John, 1: 3.)

The Bible teaches that God is Spirit, Omniscient, Omnipotent and Omnipresent. That He is the only Creator, the only Power, Truth, Love, Life, Wisdom and Substance, filling all space, unlimited in all the attributes and power that brings into existence and bestows on man every good of which he has need.

In the first verse of Genesis we are told that "In the beginning God created the heaven and the earth." This of itself, alone and separated from all others, is a work so great the mind of man is unable to comprehend its majestic magnitude. In the following verses it is proclaimed

God created the waters that form the sea, great whales, the fishes, and every living creature that moveth, which the waters bring forth abundantly. He created all the birds and fowls of every species that inhabit the firmament above the earth; all beasts, reptiles and animals of every name and description that live in or move upon the face of the earth; also the great forests, the hills, valleys and rivers; the green fields, the beautiful flowers; every tree, shrub, and herb; every blade of grass and plant; every stalk and kernel of grain; all seeds and fruit, vegetables and food stuff used by man or beast for nourishment, and every thing necessary for maintaining human existence.

He created every fabric and all raiment with which we clothe this body, yes, every product that comes from mother earth. He created the sunshine, the rain, the cold and heat, and the various atmospheric conditions. The smallest atom ever discovered by the most powerful telescope or that was ever known in the animal, vegetable, mineral, watery or atmospheric kingdoms, or in this vast universe, was created by God. And after all this wondrous work, which surpasses human description, by a master stroke He crowned it all with glory by making man in His image and after His likeness, and endowing him with unlimited power over all, with command to go forth, multiply and replenish the earth

and subdue it. All was then in a state of perfection; sin was unknown. There was no evil, no sickness, no disease, no pain, no misery or inharmony of any kind. Harmony and Perfection were then, as now, God's Supreme Law.

Adam had not come into existence; he had not appeared to afflict mankind. Mortal mind, always hostile to the good, was non-existent; it had not presumed to show forth; it was waiting for its Father—Adam—to appear, take command, frustrate the works of the Almighty, and lead the world and humanity to ruin and down to death. When God had finished his works of creation, He surveyed them and pronounced them all very good. He never created any of these so-called ills, inharmonies, sins, sickness, pain or miseries that mortal man suffers while passing through his earthly career.

Then, whence do they come? Who is responsible for them? None other than Adam. He is the father of every ill, every disease, every sin, vice, and misery that has afflicted the human race these thousands of years. Do you fully realize and understand what all these ills, diseases, pains and miseries of every name and nature are? Did you ever study to learn their origin and cause, and why they appear?

The answer is very simple: They are all the manifestations of Sin. This Mortal Mind we possess is the real Adam, and produces all these ills. He since his creation and disobedience to the command of his Maker has been leading man astray, dragging him down, inflicting every imaginable suffering, which has never

been cured by *Materia Medica*, and never will.

The Scriptures teach that "In Adam all died; but in Jesus Christ, which is Truth, all can have eternal Life and every blessing provided by God." Christ is the only true and successful physician the world ever knew. He never lost a case, but healed them all. All power was given Him in Heaven and in earth. (St. Matt., 28: 18.)

If the Bible teaches anything it is that God created all, and all He created was good, and He exacts obedience to all His laws. God gave man good health, strength, vigor, all wisdom, power and dominion over all creation, life eternal, and thousands and thousands of rich gifts, every one of which was perfect. He has never withdrawn any of His bounties. He is still bestowing them on us. He is the same yesterday, to-day and forever. He never changes. He is the same loving and generous Father that he was in the beginning. We, as His children, inherit and are entitled to all these blessings now as much as His children were in the beginning. He creates and bestows on us *now* all we need. All His works and products are for His children, and none else. We can have an abundance; and if we fail to receive our portion, it is because of our rejection and disobedience to His decrees.

Adam is the Father of Disobedience, the falsifier. He set the evil example for man, and by yielding to it man has brought on the human race all the miseries that have infested the world from that day to this.

Holy Writ decrees that the iniqui-

ties of the fathers (meaning the fathers of mortal man) shall be visited upon the children from generation to generation. Had it not been for Adam's disobedience to the word of God and man's following him, there never would have been a sin, sickness, disease or any of the ills that all these years has menaced God's perfect works.

There are two roads we can travel while passing through our earthly existence. God has given us our choice which to take. He has given us Jesus Christ as the true way, which leads to peace, prosperity, happiness, and eternal Life. No toll is exacted on this highway. It is free for all, or we can take the other prepared by Adam and superintended by mortal mind, full of boulders, thorns, thistles, misfortunes, disease and distress, that will carry us, railroad speed, to destruction and death.

The great problems for our solution are: Do we fully realize and understand the magnitude of God's Creation and His unlimited Power? Do we fully realize and understand our obligations to the Deity? Do we appreciate and render due homage and reverence to the Sovereign Power, Ruler and Provider for all we are and all we receive? Does man rise to that height intended by his Maker, and reciprocate for all the rich blessings bestowed on him? Man is prone to forget what has been done to advance and better his condition here in this earthly career. When he enters the marts of trade, the store or place of business to procure raiment to clothe his body, food for sustenance, or material to increase his pleasure and comforts, how little does

he take into consideration the Creator and Provider of what he seeks; how little does he comprehend the greatness and grandeur of that unseen and underlying Power that creates and brings into existence all he wants! He seldom gives it a thought, nor does his mind reach farther back than what he seeks was made in some manufacturing establishment or gathered from the earth by the handiwork of man. In all productions man, and not God, seems to be given the honor and glory for the wisdom and genius that brings it forth. Man does not pay due homage to that unseen force, the Spirit, the invisible God, that creates the material, builds the plant, makes the machinery, and furnishes the power that produce all things he has need of. He does not realize that it is God who makes man, gives him wisdom, intelligence and power to produce all we see with these fleshly eyes.

"Every good work is the work of God. He works in and through man to develop his wondrous works." We are commanded to "Acknowledge God in all our ways." Have we done it?

Again, do we realize that all these so-called ills, inharmonies, diseases, sicknesses, pains and misfortunes of every nature that afflict the human race are brought on by being followers of Adam and disobeying Divine Law?

Do you want to overcome and be freed from all these? If so, cast them off, reject them, deny their existence and their reality. Refuse to believe in them, for they are only myths, visions and delusions of mor-

tal mind. Have no affiliation with them; trample them under your feet; sink them into the sea of oblivion. They are only the product of Adam's disobedience. Do not rely on the one who caused all these miseries for relief, but trust wholly the One who created and made you perfect, and who has promised to heal, save and cure you from every ill. The promise is: "Though your sins be as scarlet, they shall be made white as snow." The lesson given in St. John, 14th Chapter, 12: 16, if studied and followed, will bring man back to his original perfect condition. "But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." (St. Matt., 6: 33.)

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#### WHAT DIVINE HEALING WILL DO FOR YOU

It will teach you how to find the Great Physician within yourself, and, having found Him, to use His power for your own permanent healing of body, mind, soul and spirit.

It will teach you how to let go of old modes of thinking and speaking, casting them away as a worn-out garment, and will show you how to weave a new "coat of skin"—or robe of flesh—by the creative power of Thought and the True Word. "They shall all speak with new tongues."

It will teach you to have faith in that Hidden Power within yourself—the God Principle within—giving you faith in the power of "the Word that is nigh thee, in thy mouth and in thy heart—the word of faith." "According to thy Word it is unto thee." Learn how to speak the living Word

with authority, and so create the new conditions in your life which you so much desire to see manifest.

It will teach you to overcome all negative states of mind—bad habits, evil propensities, weakness of every kind, such as drugs, intoxicants, impure habits, and will instruct you how you may be ruler of your body, master of yourself, and develop your latent will power. "Man, know thyself."

It will teach you how to conquer poverty (which is a disease), worry, mental depression, passions, moods, tempers, impulses and emotions; how to be free from all bondage to the senses.—*The Truth Seeker.*

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#### 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. Greed, 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, cooperation in the service of others inspired by love.—*Lyman Abbott.*

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True penitence does not consist in either regrets or tears. Discovering that we have done wrong, we must go back at once and do right. If we have taken a false road, to what purpose shall we strike our breasts and fall weeping like children? We must return upon the path and run to make up for lost time.

# Present Treatment Compared With Absent Treatment

Bishop Oliver C. Sabin

**W**E ARE often asked by our patients and students whether absent treatment is as effective in the healing of the sick as is present treatment.

I have given this subject a great deal of thought and am of the opinion that absent treatment is the better. My reasons for this conclusion are as follows:

In order to make a perfect healing, the healer, so-called, must realize in his or her consciousness that there is no such thing as disease; that God is Spirit and that God is All; therefore, the patient being the image and likeness of God, is a spiritual being, living, moving and having its being in God; is a spiritual Being residing in Spirit.

This brings us to the position where we can see our patient living in God, a spiritual being living in harmony, living in Heaven, living in perfection, and when the healer makes this realization in his or her mind the patient is healed because God forces, by natural law, the physical being to respond to the spiritual thought. This is the problem and this is the way it is solved.

These things being true the healer can more readily reach the perfect spiritual realization of his patient's condition in the absence of the patient than in the presence of his patient, for the reason that in the presence he may have the manifestation

of the fever, or whatever the case may be, before him, which to the healer's mind will become more or less real, and as it becomes real to the healer in such proportion does he lose his power to heal and the power to reach a perfect realization.

It can make no difference if the healer could reach a perfect realization in the one case as well as in the other, whether it is absent or whether it is present treatment, because the success of the treatment depends upon the perfect realization of the healer. So far as I am concerned personally I prefer absent treatment, because I can reach a more perfect realization and have perfect results with less effort than I can in present treatment.

With God it makes no difference, for time and distance are not in the Kingdom of the Infinite.

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## EMOTIONAL EXCESS

"The toxin of fatigue has been demonstrated, but the poisons generated by evil temper and emotional excess over non-essentials have not yet been determined, although without a doubt they exist," says Metchnikoff. Poise of mind tends to normal action of all the bodily functions. Self-control as regards the emotions is largely a matter of habit. You can acquire mental poise if you will to do so, and there is no doubt that it will promote health and long life.

# THE MORNING

By THE BENTZTOWN BARD

These are the morning, these are the sweet  
Of bloom and glory—these dancers we meet  
By gates of the music of laughter and glee.  
The children are morning for you and for me!

These are the morning, these youngsters that climb  
The hills of green beauty on ladders of rhyme;  
These victors o'er shadow, who bring us the day  
Where shadows depart and the care fades away!

These are the morning, whose lips like a cup  
Are held to our own with the rosy brims up;  
And leaning and drinking, God flows from above  
To bubble their fountains with waters of love.

These are the morning; these show us the way  
To walk through the night to the sweet of the day;  
To try on our armor and take up our shield,  
And go out with song to the broad battlefield.

These are the morning, these dancers of dew,  
Who come to our arms when their slumber is through,  
And put on the roses, with dancing of toes,  
While we comb their ringlets and put on their clothes.

These are the morning—these hearts beating wild.  
God bless them—the lips of the dear little child;  
The eyes and the red cheeks, the heart and the soul,  
At whose magic coming the blue skies unroll!

JOAQUIN MILLER'S FAREWELL  
POEM TO THE WORLD

"This is my last message to the world,"  
Joaquin Miller told his wife as he handed  
her the paper on which he had written:

AT FINAL PARTING

Could I but teach man to believe,  
    Could I but make small men to  
    grow,  
To break frail spider webs that  
    weave  
    About their thews and bind them  
    low;  
Could I but sing one song and lay  
Grim doubt; I then could go my way  
In tranquil silence, glad, serene.  
    But, ah! this disbelief, this doubt,  
This doubt of God, this doubt of  
    Good—  
    The canker spot that will not out!  
Would'st learn to know one little  
    flower,  
    Its perfume, perfect form and hue;  
Yea, would'st thou have one perfect  
    hour  
    Of all the years that come to you?  
Then grow as God hath planted—  
    grow  
    A lordly oak or daisy low,  
As He hath set His Garden; be  
Just what thou art, or grass or tree;  
    Thy treasures up in Heaven laid  
Await thy sure ascending soul,  
    Life after life—be not afraid!

TO JULIA

"Wanderer," Milledgeville, Ga.

Julia, can the stars grow dim  
Or cease to hold their watch on  
    high;  
Unmindful of their proper sphere,  
    Each raylight wander from the  
    sky?  
Loved flowers of spring, can they  
    refuse

To perfume hill and vale and  
    grove?  
In woodnotes wild can forest birds  
    Forget to breathe their songs of  
    love?  
And Oconee's waters, can they  
    change,  
    And never reach the deep blue sea?  
But these may change, grow dim,  
    forget,  
    But, Julia, I'll remember thee.  
And I would ask one boon, sweet  
    friend—  
    One boon is all I ask of thee—  
Can'st thou refuse? I ask but this,  
    When far away, think thou of me.  
Or should we meet no more on earth,  
    In purer world, where angels dwell,  
No more to part, we'll meet again;  
    Till then, sweet Julia, fare thee  
    well.

UNDERSTOOD

I value more than I despise  
    My tendency to sin,  
Because it helps me sympathize  
    With all my tempted kin.  
He who has nothing in his soul  
    That links him to the sod,  
Knows not that joy of self control  
    Which lifts him up to God.

And I am glad my heart can say,  
    When others trip and fall  
(Although I safely passed that way),  
    "I understand it all."  
—*Ella Wheeler Wilcox in The Nautilus.*

We awaken in others the same at-  
titude of mind we hold toward them.  
—*Hubbard.*

## Right Thinking

**G**REAT stress has been laid upon the importance of right thinking, and many have taught that by it we form, or build, our world, our body, and our environment. This is not true. God is the only creator, and all that He has created is perfect; so all that our thinking does is to affect our vision, our view of things.

We do not create, we do not even form. We do not handle substance through thought; we only see it according to our thought and as it is, or seems, to us. "The world is jagged and broken to him who is jagged and broken;" to him whose thought is unilluminated.

My thought, if ignorant and unenlightened, may change my vision as a cloud, and as I look through this cloud I see the world, the body, all things, distorted, abnormal and wrong. It is said that in a dense London fog even so necessary and harmless a thing as a lamp-post will take on a strange and sometimes threatening appearance; and so it is in the mentality. If the mental atmosphere is dark and dense, if there is but little illumination, we see but dimly, and are not able to perceive the perfection *which is*.

We are not creating, nor even forming, our bodies, our supply, our environment. We do not think God into manifestation, neither do we through thought prevent His manifestation. *God is, and God is manifest*, and it is not in the power of unenlightened personal or individual thought to obstruct or hinder the activity of God, or to mar or deface the

perfection of His creation. The only thing that depends upon my thinking, the only thing that is affected by it, the only thing that responds to it, is my vision, my realization. I may be ignorant of the truth of the body, but that does not alter the body itself. It is the finished work of God. It is whole, not because I think it is, but because of the nature of Life, Intelligence and Substance of which it is the expression. All form is God form; God pressing forth into visibility according to His own perfect idea, His infinite intelligence.

We hear a great deal about spiritualizing the body through thought. Since there is but one substance, the body is spirit now, and spirit is unchangeable, eternal. Why spend time trying to spiritualize that which is spirit, always has been and always will be?

Then what are we to do? Stop trying to think health into the body, harmony into the environment. Stop trying to change things through thought. Stop trying to think God into manifestation. God is manifest now. His glory and perfection are everywhere visible to him who hath eyes to see. All you need to do (and it will keep you busy) is to enlighten your thought, to train it faithfully and persistently in the truth of God's presence everywhere. Teach it to see God. Thinking in unison with God, with Truth, clears the way for the unfolding of the universal consciousness within you, the individual. Then will you know "the certainty of the works of God" here and now.—*Power.*



## THE GIRL'S EDUCATION

We find women everywhere more and more willing to shift the training of children to other shoulders—shoulders which are waiting to help her work out the problem, but which can never be a substitute. She has turned over the child to the teacher, secular and religious, and fancied that he might be made what he should be, by an elaborate system of mass teaching. Her attitude toward this problem is not unlike her attitude toward the economic problems of her household—the problem of domestic labor—they are “narrowing,” too confining, not sufficiently related to what she vaguely describes as the “big things.” That they are so big that everything else goes to pieces unless they are properly done she does not understand.

One very serious result of the pre-occupation of the present-day woman with the tools of her emancipation rather than with its purpose is that she often fails to pass on to her daughters any adequate knowledge of the normal life and responsibilities of a woman, or any notion of the importance of this life and responsibilities to the Nation. These daughters must carry on the race, must keep up and improve the institutions necessary for that purpose. But how rarely does their training put this frankly and precisely before them? As a matter of fact could the public system of education arranged for girls be better calculated to divert their attention from the work which they will probably have to do, could it give less attention than it does to the family and its place in society?

Consider the education the average girl receives today. It is made up of the best training in outside institutions which the parents can give her. The parents cheerfully sacrifice themselves in every way to send her from school to school. “Opportunities,” as they are called, are sought for her and she is urged to use them regardless of her aptitude or taste. From the time that she is a little girl her time and strength are spent in this exterior education. Meantime the greatest training school in the world—her home—becomes her playground, her place of rest, the center where she has nothing to do, which exists to do things for her. It is not wonderful that serious girls grow up thinking that the best way to serve the world is to find some kind of a career outside of a home, and that frivolous ones carry into marriage the idea that their happiness will be in proportion to what is done for them, in proportion to the amount of service they can escape.

But what becomes of democracy meantime? Unless women are willing to admit that their great concern in the world is the child and his education, unless they see that the most that they can do for him is what is done in the first years of his life, the future of this country is going to be harder sledding than the past has been. The failure of the woman to give this individual attention to the development of the child is to break the only chain by which this Nation can come to its full flower and fruit.

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Occupation is one great source of enjoyment. No man properly employed was ever miserable.—*Landon.*

## The Other Self

**I**F others think differently from what we do, they are no more different from us than we are from them. If they have no right to differ from us, then we are equally at fault when differing from them. No one can change his thought at a moment's notice. One may not at any particular moment think exactly what he would wish, but must think along lines indicated by his state of development and existing environment.

If others are blind or deaf, we do not rebuke them for not seeing or hearing as we do. We do not feel affronted when others wear glasses or use eartrumpets. We do not feel insulted when others fail to enjoy the odor of our favorite flower or perfume, or the flavor of the vintage we most esteem, or the taste, and that individuality in physical taste is inevitable.

But when another expresses a thought, in word or in act, which is in conflict with our own particular view of things, we are disposed to conclude that this is due to his ignorance or his lack of judgment, or integrity. It does not occur to us that the other person necessarily senses everything from a point of view different from our own, and that his thoughts concern his universe and not ours. We accept as fundamental and necessary the difference in individual physical tastes, and do not at all resent the direct evidence of it; but the indirect and equally necessary results, by way of thought ex-

pression, is attributed to some moral defect or lack of understanding.

If different people receive varying sensations from an identical cause, necessarily they must form different conceptions of it, and of its relation to themselves and others. If various people hear, taste, smell or see differently, their thoughts concerning what they physically sense must necessarily be dissimilar. With every desire to sense as others do, it is quite impossible to do more than approximate their condition.

When we realize that each one of us is, and ever must remain, an individual, and that it is inherently impossible for any two of us to be exactly alike, it will be borne in upon us that others must be right in thinking or doing exactly what their nature impels them to think and do. We shall come to see also that we may be free only to the extent that we accord freedom to others. We shall cease to judge others, for we shall understand that we cannot fully know the premises upon which they found their conclusions. We shall finally conclude that if we were placed in the exact position and state of development of any other person, we should do exactly what that particular person does.—*Eugene Del Mar in Thought.*

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The fear of failure produces more failure than all other causes combined. You can remove that fear by talking prosperity.

## TODAY

"Finish every day and be done with it. For manners and for wise living it is a vice to remember. You have done what you could; some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; you shall begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day for all that is good and fair! It is too dear with its hopes and invitations to waste a moment on the rotten yesterdays."

It is a comfort to open the eyes in the morning with such a strong thought as the preceding one of Emerson's. To-day may be the day of salvation if I will. It may be the day when I, rallying the whole force of my nature, cut away from me the thing that holds me back from my full joy.

What have I accepted when I accept the "I am?" My sonship, my inheritance of the all good. This is the day when I summon my resolution and declare that I will no longer fellowship with error. I have reaped and eaten of the harvest of ignorance, and it is bitter to the taste. To-day I claim that I am love. I am one with all love, and the light of love is wisdom. The wisdom of love is not manifested in the mind that selfishly holds to its own good only. Love rejoices in the universality of the truth. The mind which has unfolded so little that it rejoices only in the good manifested in its own body or environment had better begin spreading the borders of its tent, else its own measure of its inherit-

ance defrauds it. It is love that fulfils the law, and from love only comes the living truth. I will this day bind my hates, my resentments, my old sorrows in bundles and burn them, and in the light of this sacrifice to the living good I shall see its presence with me wherever I turn my eyes.

## SEEK WISDOM

Every departure from the divine law of being leads inevitably to a just retribution. Every nation that has departed from high ideals has been punished or wholly destroyed. New empires rise, gathering the strength of centuries, then sink into oblivion because their people were not guided by wisdom. All that is not true must perish. This law is applicable to every human being. He who seeks wisdom and is true to the highest monitions will pass through every ordeal and reach the highest goal.

In the high consciousness above the body is the source of all purity and all happiness. Perfect happiness is a condition of superconsciousness above material things, and from that consciousness is flashed everything that moves the world—all great ideas, all inventions. And the motive force is Love—not the carnal passion, but love for your fellow man, love for your work, love for what you accomplish.—*Uriel Buchanan.*

The belief in limitations, that we cannot rise out of our environment, is responsible for much wretchedness. Until you erase "fate" and "can't" and "doubt" from your vocabulary you cannot rise.—*Franklin Monthly.*

## Generosity

**O**NE of the most sublime lessons of nature is that of generosity. She is prodigal in her art of giving, and this bountiful generosity is the secret of her infinite resources. The measure she metes is measured to her again, pressed down and running over. The paramount lesson of the Bible is that of generosity. Even God set the example of Divine generosity; for it is His good pleasure to give up His kingdom. Jesus saw the philosophical side of this great virtue, saying: "Give, and it shall be given unto you."

Nature is a spendthrift, but she hoards nothing. Man is the only miser. Nature cares no more for the gold hid in her hills than she does for the clay that adheres to the farmer's boots. To nature there is no discrimination in values; all of her infinite products are alike valuable to her. Poverty is introduced into the world by man's discrimination as to values. Let nature fundamentally discriminate between the value of a brickbat and a diamond, and poverty instantly becomes a cosmic law.

An atom of dust is as valuable to nature as a ton of gold, for the loss of the atom would disturb her equilibrium. Value lies in the use of things and not in the hoarding, and for this reason nature causes her products to spoil the moment they are hoarded. We may use them all to our hearts' content, but when we hoard them they decay and wither away. This is the law of her infinite province. Things were not made to hoard, but

to use. A dollar hoarded loses all of its intrinsic value, for its value is in exchange. Giving is the only thing that can ever eliminate poverty, discord and distress, for nine-tenths of all the diseases and discord of life is caused by worry over monetary matters.

A person is richer by giving and greater by being broad, but we have not yet learned this art, for we are afraid to give, believing that giving diminishes our resources. The farmer knows that if you sow grain you get more grain, and if you sow dollars you get more dollars. God loveth a cheerful giver, for it is the law of increase. It is the Divine method of replenishing one's resources. The time is coming when money will be abolished, but so long as we have a medium of exchange we should use it to enhance the happiness of humanity, and to promote its spiritual advance.

The mind that shares its inspiration with humanity is never unproductive, and the purse that is depleted for the good of humanity is never impoverished. "There is that scattereth, and yet increaseth; and there is that withholdeth, but it tendeth to poverty."

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A little expression of praise and appreciation to one who is trying to do right and be of some use in the world will often fill his heart with happiness of the kind which will make him, though discouraged, take heart again.

## CONCENTRATION

Health and power are largely dependent upon concentration. A fainting person can often be restored by a slap in the face, which establishes concentration. By concentration man becomes master of his physical being, and by concentration he overcomes obstacles from without. Ninety per cent of thought energy is wasted in the ordinary human being through lack of concentration. Power is not focussed. It is allowed to dribble away in useless thoughts and idle dreamings. Without concentration one is led into all kinds of mistakes. The alert, concentrated mind sees the path ahead.

Without concentration a man goes through life like a sleep-walker, never more than one-fourth alive to what is going on about him. Concentration is the essence of all knowledge. Without concentration man is controlled by outward things. He drifts, a prey to every wind of suggestion that blows. By concentration he becomes, in a degree, master of his fate, captain of his soul. There is only one way to acquire concentration, and that is by practicing it in connection with your work each day. Practice it in all the common acts of your daily life. Put your mind into the acts of your hands.—*New Thought*.

As God is the only Reality, sin, sickness and death can have no positive existence as realities in themselves and as opposed to Good. Sin and disease are simply negations of the Real. They are like shadows caused by the momentary obscuration of the sun.—*Wm. E. Towne*.

## THINKING WITHIN NARROW LINES

Make up your mind that the Creator made you to enjoy life and to have all good things in this world necessary for your well-being and moral and spiritual growth. Think large thing for yourself, for God did not set you for the narrow limit which you have in mind. Limitation in thought will certainly produce limitation in possession. If you are convinced that you will never have much, that you are poor, and will remain so, the chances are that you will.

How can you expect to expand your life, to enlarge your possessions, to widen your sphere, while you think and talk limitation? The Creator never made people to limp along the starvation line; there are enough resources in the world to make everybody well, happy and contented. The great trouble with us is that we circumscribe ourselves by thinking within narrow lines.—*Success*.

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An Infinite glow in my heart is shining,

The rays of God's light are flooding my soul;

My inner perception brings peace, well defining

The Goodness which lurks in life's perfect whole.

—*Harriet Doane Prentiss*.

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There are many who hate humanity, and imagine they love God. But it is impossible. The love of God and the love of man are one and inseparable. We cannot have the one without the other.

## God Our Strength

**T**HE 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 im-

possible 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.*

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God within us! Not only ever with us, unseen; not only watching us in our secret moments and reading the very thoughts of our hearts; not only covering us with the shadow of His wings and lighting us with the light of His countenance; but within us—our bodies His temples, our hearts His home. Oh, if we could but grasp the thought, we should live lives nobler and more beautiful!—*F. W. Farrar.*

## DOCTOR GOODCHEER'S REMEDY

Feel all out of kilter, do you?  
 Nothing goes to suit you, quite?  
 Skies seem sort of dark and clouded,  
 Though the day is fair and bright?  
 Eyes affected—fail to notice  
 Beauty spread on every hand?  
 Hearing so impaired you're missing  
 Songs of promise, sweet and  
 grand?

No, your case is not uncommon—  
 'Tis a popular distress;  
 Though 'tis not at all contagious,  
 Thousands have it, more or less;  
 But it yields to simple treatment,  
 And is easy, quite, to cure;  
 If you follow my directions,  
 Convalescence, quick, is sure.  
 Take a bit of cheerful thinking,  
 Add a portion of content,  
 And with both let glad endeavor  
 Mixed with earnestness be blent;  
 These with care and skill compounded  
 Will produce a magic oil  
 That is bound to cure if taken  
 With a lot of honest toil.

If your heart is dull and heavy,  
 If your hope is pale with doubt,  
 Try this wondrous Oil of Promise,  
 For 'twill drive the evil out.  
 Who mill mix it? Not the druggist  
 From the bottles on his shelf;  
 The ingredients required  
 You must find within yourself.  
 —Success.

Know, that not easily shall a conviction arise in a man unless he every day speak the same things, and hear the same things, and at the same time apply them unto life.—*Epictetus*.

## GIVE ALL TO LOVE

Give all to love. Burn your ships behind you. Dismiss "if" and "but" from your vocabulary. Offer no compromise. Admit no doubts. Take love by the hand. Introduce it to your heart. Let it run as blood in your veins. They will tell you it is not worth while. But if love is not worth while, nothing is worth while. You have often thought you have loved. But if you once love you will see that you never loved. Love is not a meal set for two, but a feast providing a universal providence. Give all to Love. Not the love that at home is called patriotism and abroad called treason; not the love which legislates favors into individual treasuries; not the love which sends armies to subdue; but such love as recognizes the human principle.

## DUTY, THE PLAIN PRESENT TASK

We often say to ourselves, "I would gladly do my duty, if I knew what it is." Doubtless there are cases in which it is hard to decide, but a remark of Goethe on the subject is well worth remembering. "How can we know ourselves? Never by reflection, but by action. Do your duty, and you will find out the sort of man you are. 'But what is my duty?' What to-day asks of you." Do not consider too far, too deeply, too seriously. Do the plain, present task, and do it well. It is amazing how pleasant you feel when it is done—and it is not wholly unpleasant even in the doing.—*The Youth's Companion*.

# Unity

Mrs. L. Robe in "Unity"

**ONE** life pulsates and radiates through all the universe. That life is God, the divine principle, and God is love; therefore, love, which is God, reaches to the uttermost ends of the universe and permeates every atom, impregnating it with vivifying life, love, health, strength, and sustenance, omnipresent, omnipotent.

Life vibrates in a rhythmic cadence; nature sings at her work, for her labor is love and love is harmony. If we could catch the divine strain, so our lives would harmonize with the keynote of the universe, we would never be out of tune, and discords would not play about us or through us. It is by intently listening we hear the deep roll of the prelude, and God gives us the motif, and we sing our lives, emphasizing perfections, ignoring imperfections.

There is but the one life; we can never lose it. It never found us; it has always been, and we simply are; always have been, always will be. When the body, which is the keyboard of the musical instrument, the soul, will not respond to the master touch, but gives forth inharmonies, discords, false notes, it must be reborn, retuned, regenerated, cast into the fire of purification. The life still lives, moves and has its being in the great soul of the living God, and will inevitably respond to the keynote. Have no fear, you cannot be lost; the music of the universe will reach you

wherever you are, for you are the songs the angels sing.

Jesus said, "If I be lifted up, I will draw all men unto Me." Now, if I be lifted up out of the degradation of old thought ideas of sin, sickness, poverty, dust of the earth, will I not raise my neighbor also? If I be raised to the consciousness of divinity, will I not recognize the divinity of all? If I can realize that God, or good, is love, and that I am one with that divine energy, will I not love all humanity with that intensity of feeling that will lift them out of their sordid selves into the kinship of the divine, where they claim their birthright as the son of God? Love is more than raiment or food.

If I can find space to plant my feet to make room for my understanding, to create my world, and work my work, so that night brings my wage, rest, will I not gladly help my brother to the same foothold, a clear understanding? If I solve the bread-and-butter question for myself, do I not help to solve it for all the children of men?

When we believe essentially in the Oneness of Life, that each of us, individually, forms the great whole in essence, the spirit of the Mighty One, then we know we cannot fall without dragging some one down, or rise without lifting him up. Man is a social animal. He cannot stand alone, that is for self; he must be universal. He is constantly singing



the music that plays in his own life. If it is joyful, he strikes the chords of triumphant joy, and all coming into that circle will be lifted up; if it be sad or sorrowful, he walks to the measure of a dirge and he lowers the vibrations of his life, and all coming in contact with him are saddened.

---

### WHEN TEMPERS RISE

A German criminal expert, Friedrich, has said that there is probably no man so philosophical or mild-tempered that he could not be brought to the point of murdering an adversary, if only the provocation were sufficient. If that is so, and every one is a potential murderer, we should thank fortune that we are not, in these peaceable, civilized days, often exposed to the greatest provocation. The Malay, when everything goes against him, runs amuck, stabbing and killing every living thing in his way, until he is himself brought down, and even civilized boys are fond of intimating to their companions how dangerous they become when they are angry. Chesterfield used to say that a show of temper is the one absolutely unpardonable sin in a gentleman or lady.

This great source of energy in human life, which has caused so many sorrows and discords, ought to be put to work instead of being annihilated. In both psychology and pedagogy the problem is how to be angry aright, and some books on ethics treat it as if it covered a large part of the sum of human duty. The ideal is not repression, but direction. The irritable man, woman or child fulminates for petty and inadequate causes and on

trifling occasions, but the man who can be greatly and nobly angry is very rare. With all the abuses, the crimes against justice, the frauds, deceits, shams, and mockeries, the cruelty and oppression of weak individuals or races by the strong, the exploitation of those who cannot take care of themselves, the nameless crimes against human health, happiness and virtue that selfish individuals and combinations perpetrate—with all these, there are causes enough to justify all the anger in the world; and if all the anger in the world were directed against such abuses, it would not take long to drive most of them out of the world.

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### MME. DE VAUX-ROYER

Mme. de Vaux-Royer, well-known to News Letter readers, was called to lead the Sunday services at the Oscawana Summer School of Advanced Thought for September. Among those assisting her were Mrs. E. G. Darmer, Mr. Chas. Goldzier, LL.D.; Dr. Chas. H. Miller, N. A.; Mrs. F. A. Baker, all of N. Y. City. Miss de Campe, who has written the book dictated by the discarnate mind of Frank R. Stockton, was a visitor at this colony.

---

Hold fast to Love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness; we conquer by forgiveness. Oh, strive to enter into something of that large celestial charity which is meek, enduring, unretaliating, and which even the overbearing world cannot withstand forever.—*Robertson.*

## “Thy Will Be Done”

J. L. Chestnutt in “Unity”

**H**OW many can say with the whole heart, unreservedly in body, soul and spirit, “Thy will be done?” The moment we can say this with the whole heart, with our undivided love, that moment our will becomes unified and identical with the will of divine Wisdom, and the peace and joy and faith of the indwelling Spirit will flow into our consciousness with increasing fullness.

In perfect love there is no fear (I John 4:18); therefore, in the perfecting of our love is the secret of increasing our faith. Love and faith are fruits of the Spirit, born in that mind and heart wherein the seed-Word that was sown is now bearing its manyfold. We should seek to increase our love and faith in equal proportions, for if we were allowed to increase our faith in excess of our love, we would be inclined to act for self-glorification and self-gratification; the proper balance must be maintained, and therefore our faith is limited to the measure of our love, for only the “faith that works in love” is acceptable to God (Gal. 5:6).

Only perfect love and perfect faith can truly say, “Thy will be done.” When we try to say, “Thy will be done,” we sometimes feel a fear; this fear is founded on the dread of a “cross” and its pain, which we assume, unconsciously perhaps, is God’s “will” for us.

But why should we fear a “cross” which breaks our bondage to lust

and leads to resurrection into abundant life and joy and peace? It is true that they who are Christ’s have crucified the lusts of the flesh and the carnal mind, because the “lust of the flesh, the lust of the eye, and the pride of life,” are not of the Father (Gal. 5:24; Rom. 6:6; Eph. 2:3; Titus 2:12).

When we pray, “Thy will be done in me,” we should look above our “cross” to the victory beyond; the cross is only an opportunity to meet and overcome the lusts that hold us in bondage, and which must be crucified and put off, in order that we may enter into the liberty and power of the Spirit.

God’s will extends beyond and above the “cross”; it is his will that every “enemy” shall be put beneath the feet of Christ; that all adverse thought, every sense-thought and every imagination-thought of the heart, opposed to Wisdom-thought, shall be subjected to Understanding; and that we shall think, speak and act as inspired by the Christ-mind in us (I Cor. 15:25, 28; II Cor. 10:5; Gal. 5:16).

It is God’s will also that the purity and perfection of our love and faith shall not be “tried” beyond our development, and, therefore, with each exercise permitted, he provides a way of escaping defeat, and of attaining victory (I Cor. 10:13; II Peter 1:4).

The victory is in putting off the disintegrating lust-thought and putting on the constructive and preser-

vative Wisdom-thought. We overcome when we put out and off the love of and the desire for lust-gratification, and put on the love of and the desire for the gratification that is in action according to Wisdom-ideas, which gratification is the "joy unspeakable and full of glory," and the "peace that passeth understanding" (I Peter 1: 8, 4: 13; Rom. 8: 2; Eph. 4: 22-24).

Let our vision include the larger, more complete will of God; let us look above the "cross" and its crucifixion of the lust and the pride of sense-thought to the glory beyond—to the victory, to the joy, peace, freedom and eternal delight in the life more abundant (Heb. 12: 2; John 17: 1, 5).

Then may we learn to say unreservedly, "Thy will be done in me." When we seek God with the whole heart we shall find him within us, and this Christ in us is our only hope of glory.

We should love and trust the infinite Wisdom directing the Love-care of God, for then would we gladly welcome the will of God—the will of divine Wisdom and divine Love. One who whole-heartedly loves and trusts God can say unreservedly, "Thy will be done; I will fear no evil, for thou art with me, and I know that all things work together for good to them that love God."

It cannot be otherwise, for God is over all; infinite Love by infinite Wisdom makes all things work together for ultimate good; all that happens is permitted for a purpose, and that purpose is ultimate good.

God "will not lay upon man more

than is right," else man could "enter into judgment with God" (Job 34: 10, 12, 23). Even the "wrath of man" is restrained, except in so far as God overrules it for good (Psalms 76: 10).

The envious wrath of Joseph's brethren would have killed him, but God restrained it, except in so far as He overruled it for good. His brethren intended evil, but God permitted it for good, so as to make Joseph the prime minister of Egypt (Gen. 37: 20-36; 41: 38, 41; 45: 5; 50: 20).

Therefore we should trust the providence of God. And now is the accepted time—the time to begin eternal co-operation with the Holy Spirit. Begin with the burden of this day and the problem of the moment; do all things in the "name" or Spirit of Christ.

"My yoke is easy and my burden is light." The purpose of a yoke is to make the work easy; it is designed for two individuals, to facilitate co-operation. A yoke is galling and the burden is heavy when we try to carry our burden alone; but when we learn to co-operate with the Christ-Spirit in all we do, we take on the Christ-yoke, for it is easy and the burden becomes light. The reason for this is that in Christ man is complete, but out of conscious unity with the Christ-mind man is incomplete—he lacks "head," the source of the Light, or understanding inspired by the Holy Spirit, and lacking this he errs in thought, word and deed (Col. 2: 9, 10; I Cor. 12: 12, 27).

One who is yoked with Christ need fear no evil, for in him and through him is victory over all adversity; for

through him we make of adversity mere stepping-stones in the path of progressive development.

Therefore "my brethren, count it all joy" when you encounter those trials of your love and faith, which afford opportunity for victory over all imperfections, and say unreservedly, in body, soul and spirit, "Thy will be done" I Peter 1: 6-9; James 1: 2-4).

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that Love Him" (I Cor. 2: 9-14).

So then the "good" that infinite Wisdom has designed for us, and that infinite Love waits to give, far exceeds anything that the keenest senses of the sense-man have been able to perceive, and excels even the highest flights of the "imagination of his heart" (II Cor. 10: 5; Jer. 23: 16, 17; Gen. 6: 5). In fact, nothing less than spiritual discernment can comprehend the "good" that God waits to give.

"My thoughts are not your thoughts, \* \* \* for as the heavens are higher than the earth, \* \* \* so are my thoughts higher than your thoughts" (Isa. 55: 6-9). So high then, is Wisdom-thought inspired by Understanding, above sense-thought, which consists of sense-ideas of things perceived through the senses; therefore let us turn from sense-thought to Wisdom-thought.

As the good that infinite Wisdom and Love have prepared for us exceeds the highest conceptions of the sense-man, why should anyone per-

sist in self-will? Why not let loose in self of the little it can seek or hold, in order that we may receive through the Christ-mind the "riches in glory" which God waits to give?

Thy will be done! This should be the eager cry of love, the strong cry of faith, the glad cry of joy, the exulting cry of victory!

---

#### AS YOU THINK OF YOURSELF

When we cease thinking of ourselves meanly we shall cease to be mean in our actions. When we truly believe that we are the children of the King, then we shall grow king-like in soul. When we really know our Divine heritage we shall strive to be worthy of so great a blessing. We grow like the image we make of ourselves. Tell a boy continuously that he is a sneak and a liar and he will become such—at least, unless he is great enough in himself to repel your suggestions. Think of yourself as a worm of the dust and you are liable to wriggle in the filth. Think of yourself as an heir to the kingdom and you will carry yourself as a man by right Divine.

---

#### DETERMINE OWN CHARACTER

A noble career depends on the treatment given to the infant ideas that are born in the soul. So the thoughts which we harbor within us and which go out through the doors of our mouths and our hands determine our real character. One of the highest of spiritual luxuries is the enjoyment of pure and exhilarating and sublime thought.—*Theodore L. Cuyler.*

## Concentration

**T**HE man using the pickaxe in order to penetrate the ground, knows that the point of his implement penetrates the ground much more easily than would a blunt point of a big sledge hammer. The woodman knows that the sharp edge of his axe will accomplish work that would be impossible were the blunt heel of the axe used instead. The shoemaker knows that he can penetrate the sole-leather quite easily by using the point of the awl, while he could accomplish nothing by employing the blunt end of the handle. The barber knows full well that while he can remove the coarsest beard by applying the edge of a keen razor, yet with the back of the blade he could make no headway. We are quite familiar with these common facts of everyday work, and yet how few of you have ever taken time to realize that these things are but simple illustrations of the principle of concentration—the power of the FOCUS. The point or edge of the tool, impelled by the power of the arm of the man using it, is but the focal point of the energy employed—the man's power brought to a small center—a fine focus. A man throwing his strength into a blow of his fist is but employing the same natural principle—he concentrates his energy into a focus, and thus makes it efficient for the purpose.

In the same way, the power of the rays of the sun are concentrated, and brought to a focus, by use of a sun-glass—and in a moment a degree of

heat sufficient to kindle a flame is generated. A lightning flash tearing down a mighty tree is another example of the power of the focusing of energy. The same amount of electricity, not so concentrated, would be harmless to the tree.

A mighty stream of water, brought through a comparatively small pipe, from a great height, in one of the Western irrigation projects of the government, manifests a terrific force when forced through the nozzle of the pipe by the power of the water far above it. It is related that an army officer, scorning the tales told him of the mighty force of this water, and wishing to disprove what to him seemed silly fables, drew his sword and cut through the stream of water as one would through a piece of rope—that is he tried to do so. It is said that he really barely penetrated the edge of the stream, and that the shock was so great that his wrist was broken from the impact of the water. The same amount of water, pouring down from an equal height, in a much broader stream could have been cut through with ease.

It is a great law of nature that concentration, condensation, or focusing, increases the efficiency of any given form of force, power or energy; and that diffusion, scattering, or spreading out of the energy, tends to weaken it at any given point. In short, as Elizabeth Towne once expressed it, in her usual epigrammatic style, "Cultivate concentration and avoid scatteration." Elizabeth, as

usual, put her finger right on the point of the thing—right on the heart of the principle. To concentrate is to increase efficiency; to "scatterate" is to lessen "efficiency." There you have the matter in a nutshell.

In the ordinary walk of everyday life, we may see on all sides of us the manifestation of this principle, or rather, of the positive and negative poles of it; i. e., concentration and scatteration. We will see the concentrated worker manifesting efficiency and attaining results; we will likewise see the scatterater man wasting and dissipating his energies, accomplishing nothing and getting nowhere.

It is this knack of keeping everlastingly at a thing, focusing your energies right upon it, hitting away at the same vital spot of the task—it is this that "gets there" in the work of life. The wise of all ages have striven to teach this principle by many homely aphorisms; such as "constant dripping will wear away the hardest stone;" "constant hammering will drive in the hardest nail." All of these sayings are based upon the common experience of the race that the focusing of energy to one point, and the constant application of the energy at this one point, must and will result in the greatest degree of efficiency in the use of the energy for the task.—*William Walker Atkinson in The Nautilus.*

Every good and commanding movement in the annals of the world is the triumph of enthusiasm. Nothing great was ever accomplished without it.—*Emerson.*

### 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.*

## The Life Simple

**H**AVE you ever watched a brook meandering through a green field and noticed that, as it reaches the narrow places, it becomes more rapid; and that, on the contrary, as the bed of the stream becomes wider, the current becomes less strong—until, finally, it widens out to such an extent that it becomes a marsh,—a dead waste of water, putrid and stagnant?

We have here a beautiful illustration of the progress of life. When it has a single goal or aim, it rushes forward and accomplishes definite results; on the other hand, if one has too many aims, if one's life is occupied with non-essentials, it will end in failure, and arrive nowhere.

Life must be like an arrow; it must be aimed at a certain target, and then, pulled with a strong hand and firm will, it will fly straight to the mark. If you have too many interests and objects, if you are not sufficiently centered, it will be like shooting a whole quiver-full of arrows off at once; they will arrive nowhere and accomplish nothing.

We must learn to chose the most essential thing in life, and stick to that. Learn to dispense with non-essentials, as they waste the energies and do not help us to arrive anywhere. Select the most important thing, in your judgment, and determine to follow that. To succeed, you must have a definite object in view. Most people think of the future as a hazy mass of uncertainties, of fluctuating value, in which success and failure intermingle; but in which no

clear course is indicated. If you wish to succeed, this vision must be replaced by another. You must make up your mind just what you want to do, and then set about doing it! It is worth a few weeks of thought to settle this point. You must first decide; then bend all your energies towards obtaining and realizing it.—*Hereward Carrington.*

---

### THE PERFECT STAY

We live and move and have our being,  
Lord,  
In thee, who art the source of all things fair,  
Help us to make the flesh a living word,  
And give birth to the fruit of spirit rare:  
Love, joy, and peace, long-suffering, gentleness,  
That perfect poise, which comes when we are stayed  
On Thee alone, that power of holiness,  
Which makes us conquerors, of nought afraid.  
Help us when darkness falls and it is night,  
To look above the gloom and catch the gleam,  
Which through some loophole shines, of Thy clear light,  
And as we look doth still more brightly beam.  
Help us inbreathe with each indrawing breath  
That life which knows not sorrow, sin, or death.  
—*Lura Brower in The New Theology Magazine.*

# Wit and Humor

## Smart Sayings and Flashes of Fun From Many Sources

### WHOLESALE WASTE

"I'll tell you a funny one that's absolutely true," said Bunny Brewer, who has heeded the back-to-the-soil movement and recently taken up a homestead on an abandoned-looking farm. "Last Fall, along about hog-killin' time, we had some folks from the city out here and a likely-lookin' gal—now quit her kiddin'—came out to see how I started the day's chores."

"We'll be awful busy today, lady," says I.

"What are you going to do?" says she.

"We're going to kill a cow."

"What—a whole cow at once?"

"What do you think o' that! Mebbe she thought we were going to butcher a tenderloin steak."—*Cleveland Plain Dealer*.

### OF TWO EVILS

The little boy in this story from *Touche-a-Tout* was evidently a firm believer in the old adage, "Of two evils choose the lesser." Turning a corner at full speed, he collided with the minister.

"Where are you running to, my little man?" asked the minister when he had regained his breath.

"Home!" panted the boy. "Ma's going to spank me."

"What!" gasped the astonished minister. "Are you so eager to have your mother spank you that you run home so fast?"

"No!" shouted the boy over his shoulder as he resumed his homeward flight. "But if I don't get there before pa he'll do it!"

### GRIM JEST OF WAR

The *Excelsior*, Paris, relates the following story from the Tchatalja lines:

The Bulgarians were attacking the lines. A regiment hitherto held in reserve was about to be sent to what appeared certain death.

"Your regiment is the first in the world," said General Savoff to the Colonel in command of the regiment.

"General," replied the colonel, gravely, "it will also be the first in the next world."

### BREAKING UP THE INFANT CLASS

Two or three young men were exhibiting, with great satisfaction, the results of a day's fishing, whereupon a young woman remarked, very demurely:

"Fish go in schools, do they not?"

"I believe they do. But why do you ask?"

"Oh, nothing; only I was just thinking that you might have broken up an infant class."

### OUR HERO

In a great deal of trepidation a diffident young man called at the office of the father of the girl he was smitten with and stammered:

"Sir, I—I—pardon me, but I want to marry your daughter."

"I'm busy. Go and see her mother, young man," said the father.

"I have already seen her mother, and I still wish to marry your daughter."—*Everybody's Magazine*.



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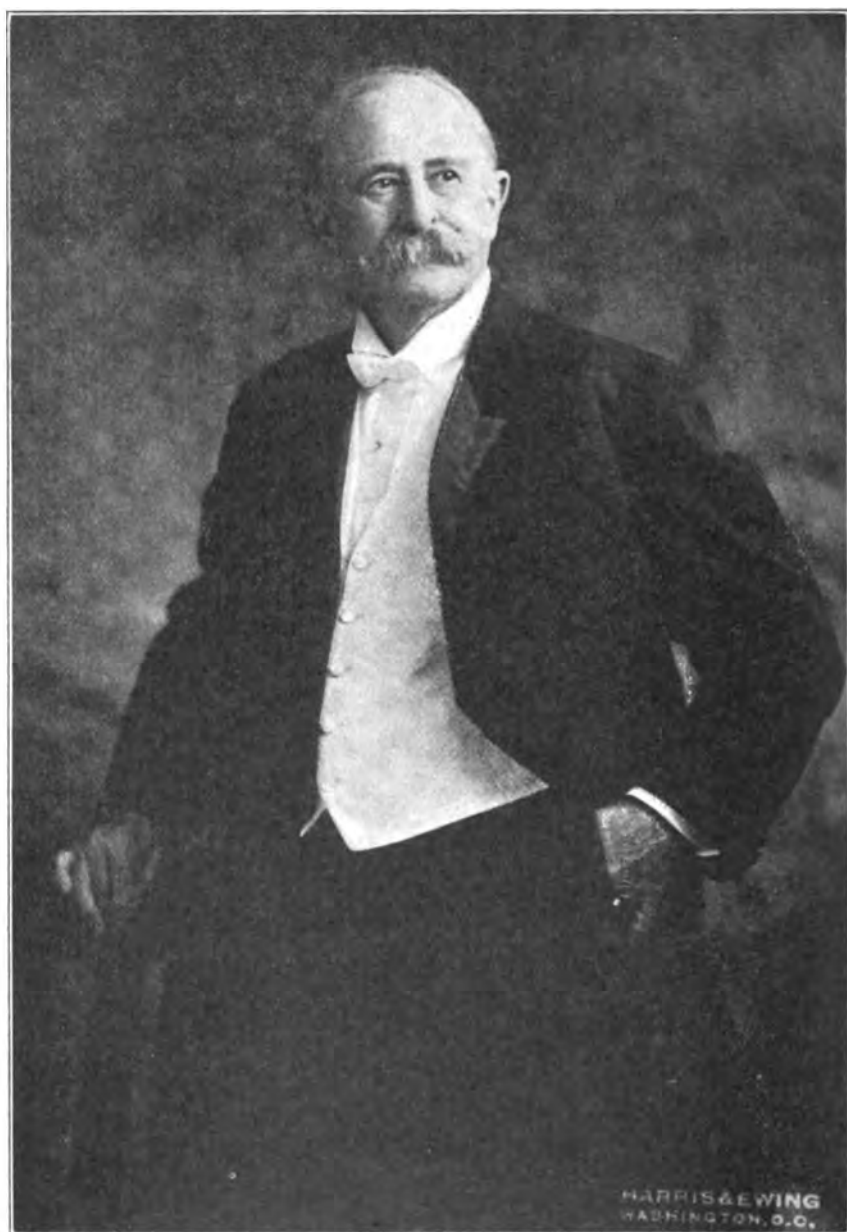
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*Oliver C. Sabin*



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OLIVER C. SABIN, JR.....*Business Manager*  
BETTIE C. SABIN.....*General Secretary*

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## THE SOWING AND THE REAPING

Every one reaps in accordance with what he sows. If we sow hatred, malice, vindictiveness, we will reap that kind of a crop and it will destroy us, but on the contrary if we sow love, righteousness, holiness, kindness and let these vibrations go out from us our harvest will be harmony, and the beauty of God Almighty's love will shine over us and prosper our work. We have a church that follows in the footsteps of Jesus Christ. It not only teaches us to heal the sick and control all the conditions of human endeavor, but it makes us masters and we cease to be slaves. We have no fear of death, of want, of sickness, of inharmony, of sorrow, but on the contrary we look up to our Heavenly Father and affirm that the sunshine of His love is upon us, and that affirmation brings to us the realization of the truth and that is for us to practice. Wherever we can see an opportunity along our daily

work to give out the lifeline to our brother or sister whose feet are stumbling, we throw it to them and help them along this pathway of love, bringing them into the truth.

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#### BY ACTUAL RESULTS

Our Savior said: "If you do not believe me, believe me for the very works' sake." If what I say seems unbelievable, prove its truth by actual results. That is what I have been teaching all these years. It is proper to give out the knowledge of the results of our teachings throughout the entire world. The healing of the sick through Science is being done more and more, and we receive daily testimony that such work is being done. He who does the work and who should receive the credit and does receive the credit from all healers is God Almighty. It is such as that which Peter said respecting our Savior on the Day of Pentecost: "God through this man has done many wonderful works."

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#### THE THOUGHT THAT HEALS

We must be brought back to what we have lost. We have to be brought back to eternal life and eternal harmony and perfection with the love of

Almighty God; and when we are brought to see the Truth of the Allness of God and that God is Spirit, and man 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.

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#### THANKSGIVING DAY

The day on which the people of our Nation as a body unite in special manifestation of gratitude to God and thankfulness for the blessings showered upon them by the Creator is near at hand. It is a grand and ennobling custom for all the people of our glorious Nation, irrespective of varying religious views, of condition of life, of difference in race and color, to set aside Thanksgiving Day, to meditate upon the generous bounty of the All-Good and realize the many blessings of Life. The one basic thought, that God is All, that God is Good, that, therefore, All is Good, and that there can be no evil except in Mortal Mind, is firm foundation for Happiness.

Yours lovingly,

*Oliver E. Sabie*

Bishop.

# Chain of Golden Thoughts

## November

PAULINA B. SABIN

"Prayer is the contemplation of the facts of life from the highest point of view; it is the beholding of a jubilant and triumphant soul; it is God pronouncing his works good."—*Emerson.*

We have a guardian who overlooks all our wanderings, and if we are tired and will cease our wailing and our fears, we can hear His voice, and then, if we will listen and obey, there's a beautiful and wonderful way out.—*Master Mind.*

Man severed from God is like a rudderless ship on a turbulent ocean, tossed to and fro, a sinking mortal, without a stick or straw to grasp. He sinks, he perishes. Without unity with his God there can be no safety, no assurance, no hope of a future.—*The News Letter.*

I believe in today. The past is of value only as it can make the life of today fuller and freer; there is no assurance of tomorrow—I want to make good today.—*Charles Stelzle.*

If I can stop one heart from breaking,  
I shall not live in vain;  
If I can ease one life that's aching,  
Or cool one pain,  
Or help one fainting robin into his nest again,  
I shall not live in vain.—*Anonymous.*

Beyond calculation is the good that each one of us can do every day in our existence by refraining from words that hurt or kill, and by giving expression to kind thoughts that otherwise would fail to carry out the will of the God of Love and Kindness that planted them in our hearts. Never again say that in your life, wherever it may be cast, there is lack of opportunity to do good. If you say one kind word to a human being, or even to a dog, a cat, a horse or a bird, you are fulfilling the law; and honoring God every time that you refuse to give expression in words to an unkind thought.—*Bishop Sabin.*

# The Prayer That Heals

—SABIN

You Must Understand How to Pray—Prayer the Christian Science Healer's Tool—You Must Keep in Line—Denials—Truth Annihilates Error.

**I** AM frequently asked by persons in the churches this question: "Why do not my prayers heal the sick as well as anybody else's? I pray and I see no results." The answer to all such queries is that the person who prays does not understand how to pray. I do not question the sincerity of these people, because I know them to be good people. I know that they pray, from their standpoint, with all sincerity, and with the best understanding they have; but their prayers are utterly worthless.

God in all of His actions, so far as we have been able to learn, works through absolutely scientific principles. Throughout the entire universe, so far

as we can see, everything goes in exact unison—with perfect harmony. There is nothing anywhere which goes by chance. In religion, as well as in anything else, God has made Himself known to us through scientific methods; and, unless we can understand the rule through which

He works, we cannot accomplish the results. The world of wisdom, from the beginning of knowledge up to the Infinite, the mind of God, is susceptible of being learned by man through scientific principles, absolutely without a variation—as absolutely as men know when in an eclipse the shadow will commence to show itself upon the sun or the moon. But in order to obtain this information and to achieve these results we must study the science which God has given us.

While I am writing upon the subject of prayer I wish you could forget the writer entirely, and look at what is said and learn the lesson. It is very simple. If you want to get

The only reason why we do not receive perfect answers to all our prayers—instantaneous answers—is that we lack perfect understanding; there is lack of receptivity on the part of the person who has been prayed for. But the time is coming, and it is coming rapidly, when we will heal, as Jesus healed, by the spoken word, all the time. He said we should do such things as He did, and even greater things, because He went to the Father. What He said will always be fulfilled. There is never any doubt about that. The time is coming when all healing will be by spoken word, and a little further on there will be no sin or sickness, and finally the last enemy, Death, will be overcome. So pray with perfect sincerity of heart and adherence to the rules. We must come to God with perfect honesty in our hearts.

hold of it, you can unravel it. Forget me entirely, and let us consider together this subject and see if I can teach you how you can go to God and receive an answer to your prayer.

Prayer is the working tool of every Christian healer. Without prayer we can do nothing; without prayer we



cannot receive an affirmative answer to any petition we may make, because the petition is the prayer. God never gives us anything whatever except through our asking. He created us. He gave us the bread of life, and the air and the water; He gave us those, and then He gave us the right to select for ourselves what we want. Now, if a young man wants to go down the street after dinner at night and carouse until the small hours of the morning and come home besotted, he has a perfect right to do it, so far as any prohibition from God exists, because he is created in the image and likeness of God. He has the right of self-selection; he can do what he chooses, but he will be punished for every evil thing he does. On the other hand, he can use the right hand and he can do good; he can love his brother; he can hold out the hand of help to those who are in want; he can give the cup of cold water to those who are thirsty; and he will receive the blessings to which such a life leads, for as you sow you reap. This is just as true in the line of thought or conduct as it is in the material world. If you sow an acorn you get an oak. If you sow a grain of wheat you get a stalk of wheat. If you plant a grain of corn you get a stalk of corn and an ear of corn. As you sow you reap. So in this, if you sow righteously; if you sow honestly; if you sow perfection; if you sow in the right direction, your harvest will be right along that line; but, on the contrary, if you sow evil you will reap evil, for as you sow you reap. Every person is punished for every

thing he does that is contrary to God's laws.

Suppose I put my hand into the fire. It is burned, is it not? Well, I do that voluntarily. Suppose three or four strong men put my hand into the fire and hold it there. It is burned, is it not? That is done involuntarily, yet it is burned.

Now, in all of this creation you have to keep yourself in line, or else you will not get the blessings. If you place yourself in line, or are placed there by those who have control of you, where you will burn your hand, you are burned, that is all. The sins of the parents have been sent down upon us from generation to generation, from as far back as we have the history of man. Once man had a thousand years of life; today he has about a third of a century. It is not your fault that you have to die at the age of thirty-three or thirty-four; you had nothing to do with it; your parents, through this universal belief in sin and death, have gradually shortened the span of life until this thing called death reaches us at about the average age of thirty-three or thirty-four. The sins of the parents have caused it.

Now, the object of this illustration is to show you this, that you have to sow the right kind of seed; you have to make the right kind of prayer, and you have to do it scientifically, if you are to be heard. I do not care what your intentions are, and how honest you may be, if you are ignorant and do not know how to make the prayer, your prayer will not be answered. As proof of this I will refer you to the whole Christian

world. For one prayer that is answered there are thousands that are not.

The question comes up, "What is prayer?" I am not going into long definitions. Prayer, to all intents and purposes, as we understand it, is that means by which you ask your Father in heaven for something which you want. It is the mode by which you ask Him for something. You have not to stand up; you have not to get on your knees; you have not to wallow in the dirt; you have not to do anything unusual. Only with a sincere heart you go to God in Spirit and in Truth, knowing what you are and knowing what He is, as far as He has seen proper to disclose Himself to us, affirming what you have. And that is prayer.

You must always keep in mind what you are. Now, what are you? When you go to God and ask Him for something, who is it that is asking? Who are you that are asking of God? The reply is, you are God's child, created in His image and in His likeness. Now, mark you, you are endowed with power and dominion over the earth and the sea, and all that is upon the earth and in the sea; you have power and dominion given you by God; you are the image and likeness of God. Therefore, you go to God with the understanding of what? Why, you understand, to commence with, that you have dominion over everything that you ask for, do you not? Have you dominion over your body? Yes. Why? Because God gave it to you. Dominion was your charter right. A corporation, which is formed in the law, is confined in its conduct to what its

charter allows it to do. Some corporations run steamboats, others run railroads, others combine and run both of these, and they do this and they do that; but they can do nothing except that which their charter gives them the right to do. That is the point.

In making your prayer you cannot ask for anything except what you have the right to ask for. You have dominion over the whole world, and this was given you when you were created. The ordinary prayer would be: "Please, Father, give me this or that part of the earth." You already have it. Suppose I wanted a piece of bread or a meal, and I should get down on my knees and ask God for food. Would that be proper asking? No. The ordinary prayer would ask Him for food; would say: "Please, Father, give me food." That is not the way to ask—not at all. That is the way the world does ask, and that is the reason why the petitioner does not get what he asks for. He asks improperly.

Let me explain to you. If you have dominion, you have it, have you not? If it be true that you are created in the image and in the likeness of God, and were given dominion at your creation by your Father in heaven, you have it, have you not? Then, if you have dominion over all, and have it, you are asking for that which you already have. If you will supplement the asking, as Jesus told you, saying that which you know, that you have that for which you ask before you ask, then the answer will come; but without that supplement you cannot have it.

If I should ask for what I already

had, I would, by implication, say that God does give me food which is not mine by virtue of my power and dominion, thus denying my gift. But I should thank Him and praise Him for it, knowing I had it already. In this case, what would be the result? The manifestation of food, or whatever I might ask for, would come. Why? Because of my affirmation of my rights, my charter privileges; and when I do that the manifestation comes forth. When I ask in that way the truth is demonstrated by the manifestation of the reality.

For example, we will say here is a person who is treating against poverty. In the first place, he, like most people, is fearing poverty; he expects to go to the poorhouse when he gets old; he does not want to have to live off his children. Consequently he starves himself all his life in order to have something for old age, but usually it is left for his children to quarrel over when he is gone. I have seen some of this world myself. I have seen many such instances. What is the result. Such people are always poor in their own minds while they are alive. Why? Because they are saving what they have and should enjoy now for a rainy day, the sometime coming when God will desert them. Do you not see what a wicked thing that is? Just look at it. God gave you everything, did He not? It is all yours, is it not? And all you have to do is to reach out your hand and take, claim that which comes to you; but if you are laying up in barns like the rich man, you will meet a fate such as he met. After he had filled his barns he made larger ones and filled them, and said to his soul:

"Soul, thou hast much goods laid up for many years; take thine ease; eat, drink and be merry." What overtook him? That night he passed out. This distrusting of God is wicked, absolutely wicked, and when you pray in that way you are distrusting Him. You say in your heart that God did not tell the truth when He said: "You shall have power and dominion."

Remember always that we have a pattern before us—JESUS CHRIST, who is the WAY, the TRUTH and the LIFE. Remember always to follow this pattern. He told you, when you came to the altar, when you came to God, or came to pray, and had hatred and malice in your heart toward your brother, to not pray at all. If you have these, just stop right there, because you can pray till every hair drops off your head and you will never get an answer. He says: "Stop." That is the end of your race. You will never be heard.

What does Jesus say we must do? He says lay your gift upon the altar, go and be reconciled to your brother and then come back and offer your sacrifice. That is the point. You have to go to God with a pure heart, in His image and likeness. God is love, and unless you do image Him in His love you have no part or parcel in Him—not one particle. You are going along the road that leads to destruction. You are living with the dead; you are one of the dead. After you have cleared your heart of every malice, cleared it of all worldly surroundings as far as you can, enter into the Holy of Holies of your innermost soul and there tell God what you want; then He will

hear you and answer your prayers. The only reason why we do not receive perfect answers to all of our prayers—instantaneous prayers—is that we lack perfect understanding; there is lack of receptivity on the part of the person who is being prayed for. But the time is coming, and it is coming rapidly, when we will heal, as Jesus healed, by the spoken word, all the time. He said we should do such things as He did, and even greater things, because He went to the Father. What He said will always be fulfilled. There is never any doubt about that. The time is coming when all healing will be by spoken word, and a little further on there will be no sin or sickness, and finally the last enemy, Death, will be overcome. So pray with perfect sincerity of heart and adherence to the rules. We must come to God with perfect honesty in our hearts.

Deny anything you do not want. You can apply prayer to every department of life. It is not confined to sickness. It controls your business. If you want God to lead you in your business affairs, then affirm that God does lead you. If you want good health, then deny sickness. Now, for instance, suppose you are attacked by a fever, or you are attacked by poverty, or you are attacked with heartache or worry, what do you do? Do you say, "Yes, I am sorrowful; my heart is broken"? Do you talk that way to yourself? Not at all. What do you do? You deny all heartache, you deny that you have unhappiness of any kind. For instance, confining our illustrations to a case of sickness,

you have a fever, so called; you are, to material thought, burning hot. Do you say, "Yes, I have a fever"? Is that the proper method? No; it is not.

We of the so-called New Thought are abused more, perhaps, on account of the denial of evil than because of anything else. They say: "Oh, you do not believe in sickness. No need to ask you about it; you do not believe in it." Let us look at this matter of denials a moment. Here comes along a "tramp thought" and settles in me, and says: "I am fever." If I say, "Yes; you are fever and you will settle in me," what is the result? I have given that "tramp thought" a home in my body, and I will never get rid of it until I have paid the uttermost farthing. The way to treat that "tramp thought" is to get your mental boot after it and give it a good strong kick; just kick it out of the window and over into a vacant lot and let it go to the devil—oblivion—where it belongs. It is no part or parcel of you, nor can it touch you unless you give it a home. If you voluntarily give it a home it is your landlord very soon and you are its tenant, and it will bury you, sometimes very promptly. Never give evil a home in your mind, under any condition whatever.

Poverty and sickness seem to go hand in hand, the handmaidens of misery. Take the ordinary fellow. If he has sickness it is a sweet morsel for him to discuss. If he can find a friend to listen to him he will talk to him about how ill he is, and you would think sickness was a lovely thing. Then, on the other hand, he has poverty, the other of the twin

maidens, leading him in misery over the precipice called death. These twins you will find with more people than any other evils. If people have not poverty right now, they are fixing a home for it when it shall come. Do I admit poverty when poverty comes to me? Do I say, "Come in and stay with me. We will go down in rags together to the grave"? Do I talk that way? Not at all. What do I say? I say: "I have everything; God Almighty gave me all, and I have all, and I cannot have poverty." Take, as an example, the children of Israel when they were coming out of Egypt through the wilderness. Occasionally one of those Jewish women that was a little more saving than the others did not believe that the manna would come the next day, and she saved enough for two days. What was the result? What she saved one day was spoiled the next. "Give us this day our daily bread," not "Give us next Winter our daily bread." Do not give us bread so that we can live away from our children; do not give us bread to keep us away from the poorhouse forty or fifty years from now. There is no time but now, and no present but here. God is Omnipotent Love. He is with you here and now. Make that realization and you have all the world; you cannot feel poverty; it is impossible.

How do I know these things to be true which I say are true? By actual results—the signs following. How can you know that these things are true? Get in line and make this prayer as I will tell you to make it, and you will heal the sick; you will have results. Sometimes you will

get them so quickly that they will astonish you—yes, astonish you. That is about the only way a person gets into this work. He gets a smattering of it; he commences to ask, and all at once comes an answer as quick as a snap of a finger. He will say: "Is not that wonderful? Is not that beautiful?" And he will go on in the work and become stronger and stronger.

The subject of prayer is the whole subject of Christian healing, for all healing is done by God in answer to prayer. When you understand who God is, in so far as He has given power to understand, and understand our relations to God; when you take the lectures given heretofore on the subject of prayer and understand them, then you can heal the sick. Always bear in mind, each one of you, that you are God's favorite—every one of you. God loves us all—every one of us—exactly alike, and what He will do for one of us He will do for all of us, if we ask with the spirit and with the understanding. Never think that it is simply for this man or that woman to heal the sick. God is no respecter of persons. He loves us all and He will do all of these things for all of us.

Always remember that what we call a treatment is nothing more or less than a prayer made with the understanding. The understanding means this: That you realize that you are the image and likeness of God and were created in that way and are perfect, a spiritual being living in Spirit; and when you have that understanding and then ask through that understanding, you can see why you cannot have disease. When you

have made that realization in your consciousness, the sickness, so called, is gone; it never was.

It may seem strange to say that there is something in existence that never was, and I must talk on that a moment. I want to illustrate that doctrine of annihilation. Here, for instance, comes a telegram that one of my children has been seriously hurt. What is the result? What is the effect of that telegram upon me? It strikes my mentality, it goes down through my body instantaneously, and I become weak, physically overcome. Suppose that telegram is not true at all; it still has all the effect of truth on me so long as it is undenied. As with fever, it has all the effects of truth until it is destroyed by the truth. But here comes another telegram from the young man himself. He has hurried to tell me that the first telegram was false. What is the effect of the last statement? It kills the first story, does it not? It simply annihilates the first one. The first story was a lie; it never existed. What was the first story? That my boy was hurt. What was the last? That he was not hurt. The last story annihilates the first. The boy was never hurt. Suppose the telegram was that he had a fever, and the next one came saying that he had it not. That first story would be annihilated by the truth in the last. Wherever there is error in any shape or form, mark you, touch that error with the real truth, and the truth annihilates it, just as if this room was dark and I came here and turned one of these electric buttons and the darkness was gone instantly. It did not go

anywhere, it was a lie—simply the absence of light—nothing.

It is so with every kind of error. It is the absence of Truth; and if you touch it with the Truth you annihilate it. It does not go anywhere; it is blotted out; it never was. Therefore when I say that sickness cannot exist I mean what and all I say; that there never was any sickness. All the sickness and misery that ever existed in all the world were but the creations of this so-called carnal mind—nothing more and nothing less. Destroy that so-called mind and you have annihilated the so-called evil. Evil is nothing, for God is Good and God is All.

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#### SELF-REVERENCE

Perhaps the greatest obstacle to noble living is the low view we take of ourselves. People are ashamed of the honest feeling, and often consider it an indication of culture to treat the simple realities of love and work with flippant cynicism. A whole literature has grown up expressing this attitude, so poisoning to the springs of action. When this view is not present, frequently life is regarded on a wholly sordid plane, where work is merely to make a living and to gratify selfishness. There is no hope that we can appreciate the worth and meaning of life until our love and work come to be to us great ideals to which we must concentrate ourselves.—*Edward Howard Griggs.*

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A phonograph is the only thing on earth that seems to be able to attain any real honest-to-goodness success with a record that is not square—*Fisher.*

# Bondage

John W. Eighmy, Newburgh, N. Y.

**T**HE world is in bondage. Mortal man holds the key. Freedom for humanity in that sense and fullness intended by God have become almost obsolete.

Man is constantly striving, scheming and trying to devise ways to overcome some pernicious condition in which he finds himself. He is a slave to some degrading habit, or bound to some vice or passion that holds him in restraint. He struggles on, year after year, for relief, and to gain success relies on his own conceived wisdom and power to extricate himself. But, alas, what a multitude of failures!

Man is living under an unseen, unreal, invisible influence, and by recognizing and following it is bound down, obstructed in his work, is led astray, which causes failure instead of prosperity and success.

Why should such conditions prevail when in the beginning God created all things perfect, set the world in harmonious motion and bestowed on man unlimited power and dominion over *all*?

It is because such a large number, many of whom claim to be orthodox Christians, reject the Omnipotence of God and follow this unreal influence denominated Mortal Mind. They believe it to be an evil power that controls them in their daily life and recognize it as a greater power than that of God.

What they believe in as an evil power is only that which the con-

scious mortal mind sends forth to infest and hamper the perfect works of God. It is only a belief that man entertains, a myth, a delusion, a vision, that has kept the world in bondage since the days of Adam.

There is no substance or reality in this so-called evil. It is only a freak of imagination, which vanishes when confronted with Truth. It has no foundation, no place or habitation and no real existence. It was never created.

God created *All*, and all He created was good. No one can claim that this so-called evil power is good. It cannot possibly be utilized for any good purpose. God never created an evil of any kind. He never created anything that was the opposite of His perfect works. He could not be Divine and a Perfect Being and create evil. He is a God of Love, and never caused His children to suffer any affliction or bondage.

Every ill, pain or inharmonious condition we suffer is brought on by following mortality's ways. We are free to choose the beliefs and opinions that make up our lives, and if we take the false we must suffer the consequences.

This belief in an evil power is one of the greatest errors of man, and should be driven from our thoughts and consciousness, because it is the opposite of God and All Good.

Many attend church on Sunday, kneel in prayer, worship God and declare Him to be omnipotent and the

only Power in the universe, all of which is true, then go home and the remainder of the week follow the dictates of mortal mind, this influence they call Evil. If they are sick, suffering any ill or depression, or meet with failures, they reject the Power of God and His promises to relieve and cure them of every ill and adverse condition. They ignore the teachings of our Savior, become frightened, believe they are about to die, send for a doctor, who rushes to their side with a medicine-bag full of inanimate drugs, of which they know very little and which they pour into their physical body, of which they know a great deal less, and soon there is a funeral, and the grave receives another victim, the result of false beliefs and mistaken confidence.

This physical body that you see is not the real man that God created in His own image and likeness and gave power and dominion. The real man is Spirit, Mind, Soul, and needs no medicine or aid from any material source to keep it in perfect condition. It is a true saying: "Let the Power that created and made you perfect heal, cure and save you from all your ills."

This physical body is created by the thoughts and beliefs of the conscious mind. Solomon said of man: "For as he thinketh in his heart, so is he." (Prov. xxiii:7.) This flesh body is continually changing. It is matter and independent of the Mind, Soul, Spirit. It has no life, no sensation, no feeling when separated from the real man that God created. Science teaches that this flesh body changes every seven years, and is wholly renewed, and many scientists

fix a much shorter period. This body we see is made perfect or imperfect according as one thinks and believes, because the flesh is matter and responds to the ways of the real man and his thoughts and beliefs. If one believes in evil, in sickness, disease and all the undesirable conditions, then he is in bondage to them, and they will show forth upon his body and he will suffer from them to the fullest extent. While, upon the other hand, if he rejects all such, realizes their nothingness, that they are life's negatives and that all in this great universe *is good*, then health, vigor, peace, contentment and righteousness will be manifested in his life and bodily conditions.

As the barometer indicates the condition of the weather, so does the physical body indicate the character of the thoughts and beliefs of the real man. This physical body is only an earthly house for the abode of the real man—the Soul, Mind, Spirit.

Materia medica as practiced by the physicians of the world is not an exact or reliable science. It fails to meet the necessities of mankind to heal, cure and save. From year to year much of this system of treatment is found to be useless and is abandoned for something new, which the doctors work off on their patients in experimenting, and for relief Man seems more willing to trust it because it is praised as something new, instead of trusting to that exact and perfect Science practiced by Jesus Christ, the greatest Physician ever known, who in all His works never made a failure or lost a case. He healed them all. (St. Matt. iv:23.) Many are deluded, as was the old



lady who claimed to be orthodox, who said nothing could induce her to do without her physician in sickness.

He had stood by her family faithfully for twenty years, and treated them all. Seven of her children had died under his treatment, and now that her husband was sick and about to die, being advised to try some other mode of treatment, said she could not think of having any other doctor. She thought it would be ungrateful to discard his services. He had always been such a friend to the family and gave such comforting words, and was so consoling at the funerals! She was honest and meant well, but had failed to learn and come into the understanding and realization of the mission of her Savior. She had failed to grasp the true principles for the cure and relief of every ill and adverse condition.

In the same neighborhood with this old lady lived another, who had twelve sons and daughters, all sound, healthy, vigorous and happy — no sickness or death in that family. They had no M. D. to attend them; did not need any; were never sick. They did not believe in sickness, drugs or medicine or death. They were Christian Scientists. They believed in and relied upon the Christ doctrine of treatment.

It is not an M. D. or physic that man needs to cure him of his ills and relieve him of burdens. It is a knowledge and understanding of the true principles of Life and Health, and how to live and how to set those principles to work to obtain freedom as taught by Jesus Christ during His ministry on earth.

Man is the architect of his condition, both mental and physical. By right thinking and believing he creates and builds upward, acquires perfect health and peace, secures prosperity and all that is desirable in life. The world has been led to believe that circumstances and conditions control our thoughts and beliefs. This is erroneous and should be banished. The reverse is the correct way. We should make our thoughts and beliefs control circumstances and conditions. It has been truly said, "Ignorance of Truth is the cause of all misery," and our Savior uttered the greatest Truth when He said: "And we shall know the Truth and the Truth shall make us free." (St. John viii:32.)

What did He mean when He spoke those words? Not that man should only be freed from some one ill, some one inharmonious condition, some one trouble or affliction entailed on him by his progenitor, Adam. Jesus Christ made no limitation. He meant all bondage, all sins, all misery and every affliction that burdens mankind. His mission was to free the world and bring man back to that perfect state which prevailed prior to the fall of Adam, restore freedom, health, peace and prosperity in that fullness intended by God, and in the end eternal life.

All who believe in and bow down to that evil influence that springs from mortal mind are in bondage. They are slaves. This great country of ours, that boasts of so much freedom, prior to the war of the rebellion held in bondage more than 4,000,000 human beings, principally because their skins were black, not-

withstanding they had hearts, minds and souls and were the children of God, the same as the white race. But their serfdom was not so great as or to be compared to that of man when submitting to the control of mortal mind. The proclamation of President Lincoln, the greatest document ever issued by man, gave those slaves liberty, elevated them and bestowed the right to be men and women. But a greater, more sublime and far-reaching proclamation was given to the world when our Savior declared: "And ye shall know the Truth, and the Truth shall make you free"

Serfdom in some form, binding the people down, has existed since God sent Adam from the Garden of Eden. Labor has been in bondage to capital, but it is rising and asserting its freedom. The electors have been controlled by the bosses in politics, but they are beginning to throw off the yoke and soon will secure their independence. The corporations and trusts for gain and profit have kept the people in subjection, but the end of this is in sight. Congresses and Legislatures, under the guise of benefiting and extending the rights and liberties of the citizens, pass laws, but frequently they result in oppression and cause plunder and graft. Women are slaves to society, fashionable life and dress, which seems to be drifting towards ridicule, derision and vulgarity. We might extend the machinations of mortality's ways almost indefinitely, but this is sufficient to show the trend of mankind when they depart from the ways decreed by God.

The world is awakening. It is

throwing off this bondage caused by following mortality's way. The people are going forward, are advancing in the true knowledge and understanding. They are discarding old and man-made systems, which have caused failure on every hand. People are learning that man cannot overcome material conditions by mortality's ways. I believe the time is near at hand when all will come into a full knowledge and understanding of the true way to live, as taught by Jesus Christ, and how to set it to work to secure freedom from all bondage and obtain perfect health, peace, prosperity and happiness.

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#### OH, IN MY DREAMS I FLEW!

Why not, my Soul? Why not fare forth, and fly

Free as thy dreams were free!—with them to vie;

There thou wert bold — thou knew'st not doubt nor fear,

Thy will was there thy deed—ah, why not here?

A thousand things that others dare not try—

A thousands things thy heart doth prophesy;

Thou know'st the Master-word; oh, speak it clear!

Why not, my Soul?

Let not this world of little things deny;

Break thy frail bonds and on those dreams rely!

Trust to the counsels of that other sphere;

Let that night's vision in the day appear;

Walk forth upon the water—wing the sky!

Why not, my Soul?

—Gillett Burgess.

# Self-Faith

The Best Substitute for Genius—Brings Infinite Power

Orison Swett Marden in the "Nautilus" for September

**I**F WE could put a measuring line around a man's faith it would give a pretty good estimate of his possibilities. No man ever does a great thing with little faith. If his faith is weak his efforts will be weak.

Faith is the great leader in every achievement. It shows the path which leads the way to our possibilities. Faith is the faculty or instinct which knows, because it sees the possibilities within; it does not hesitate to urge us to undertake great things, because it sees reserves in us capable of accomplishing them.

How common it is for people to think that if they only had this quality or that one greater ability or better opportunity, they would do wonderful things. As a matter of fact, it is not so much more ability or a greater opportunity that is lacking as faith in ourselves to do what we are perfectly able to do and what we know we ought to do.

If we believe in ourselves we will be much more likely to do the larger things we are capable of than if we were to hold the self-deprecatory, lack-of-confidence attitude.

Many of us have native ability to enable us to reach a creditable position in life, but we lack the ability to get hold of ourselves. We lack the arousing yeast. Our ability

lies deep and dormant within us. It needs expelling. A man must go mining for his ability. He will not find all of his gold upon the surface. Many of us have to drill through the hard strata and do a lot of blasting in our rock natures before we bring out the gold nuggets.

Some people may say that they have no special talent; that they are not brilliant; that they were behind most of their classmates at school, and that they do not believe that they have ability to make very much of a success, no matter how hard they may work. But scholarship and brilliancy are not the test of the ability to succeed in life. Some of the greatest achievers the world has ever known were dull at school and were anything but brilliant in their youth. It is faith that unlocks our power and enables us to use our ability. It has been the great miracle worker of the ages. Whatever will increase your confidence in yourself increases your power.

If you believe in yourself and work, if you know how to stick and hang, it does not matter so much about your scholarship or your natural ability, for, after all, whether you succeed or not is largely a question of self-faith and endurance, of reserve and downright hard work.

Who can ever estimate the marvelous influence of faith in the great achievements of men — that

kind of faith which annihilates obstacles, which removes mountains of difficulties?

See young Disraeli, sprung from a hated and persecuted race, without opportunity pushing his way up through the middle classes, up through the upper classes, until he stands self-poised upon the topmost round of political and social power! Scoffed, ridiculed, rebuffed, hissed from the House of Commons, he simply says: "The time will come when you will hear me." The time did come, and the boy with no chance, but with sublime faith, swayed the scepter of England for a quarter of a century.

We are constantly reminded in the Holy Book that it was through faith that Abraham, Moses and all the great characters of the Bible were able to perform miracles and do such marvelous things. There is no other one thing that is emphasized so much throughout the Scriptures as the importance of faith. "According to thy faith be it unto thee" is reiterated throughout the Bible.

There is no law by which you can achieve success in anything without expecting it, demanding it, assuming it. There must be a strong, firm self-faith first, or the thing will never come. Confidence in one's self has ever been the great foundation stone. It has performed miracles in every line of endeavor.

If you have great confidence in your ability, and put a high estimate upon yourself, you set the life processes within you, the current of your thought and your effort, to-

wards the realization of these ideals.

Sublime self-faith was characteristic of Daniel Webster. His father was much chagrined and pained when, early in his career, young Daniel refused a fifteen-hundred-dollar clerkship in the Court of Common Pleas in New Hampshire, which he had worked hard to secure for him after he left college. "Daniel," he said, "don't you mean to take that office?" "No, indeed, father. I hope I can do much better than that. I mean to use my tongue in the courts, not my pen. I mean to be an actor, not a registrar of other men's acts."

Webster was very poor, even after he entered Dartmouth College. A friend sent him a recipe for greasing his boots. Webster wrote and thanked him, and added: "But my boots need other doctoring, for they not only admit water, but even peas and gravel stones." Yet he became one of the greatest men in the world. Sydney Smith said: "Webster was a living lie, because no man on earth could be as great as he looked." Carlyle said of him: "One would incline at sight to back him against the world." It was this man's marvelous self-faith that enabled him to overcome the many discouragements of poverty and obscurity and to become one of our greatest statesmen.

Faith is that something within us which does not guess, but knows. It knows because it sees what our coarser selves, our animal natures, cannot see. It is the prophet within us, the divine messenger appoint-

ed to accompany man through life to guide and direct and encourage him. It gives him a glimpse of his possibilities to keep him from losing heart, from quitting his upward life struggle.

Our faith sees resources, powers, potencies, which our doubts and fears veil from us. Faith is assured, is never afraid, because it sees the way out—sees the solution of its problem. It has dipped in the realms of our finer life, our higher and diviner kingdom. All things are possible to him who has faith, because faith sees, recognizes the power that means accomplishment.

No matter what other people may think about your ability, never allow yourself to doubt that you can do or become what you long to do or become. Increase your self-confidence in every possible way, and you can do this to a remarkable degree by the power of self-suggestion. There are wonderful possibilities in suggestion for reaching the soul and arousing latent energies.

If you have great faith in yourself, if you believe in yourself, it also helps others to think well of themselves and to believe in themselves. Nothing is as contagious as our mental attitude.

Every youth should be taught that it was intended he should fill a place in the world which no one else can fill; that he should expect to fill it and train himself for it; taught that he was made in the Creator's image; that in the truth of his being he is divine, perfect, immortal, and that the image of God cannot fail. He should be taught to think grandly of

himself, to form a sublime estimate of his possibilities and of his future. This will increase his self-respect and self-development in well proportioned living.

Think of the inestimable value to the race if parents and teachers only knew now, as they shortly will know, the wonderful art of increasing human efficiency by brain-building through right thinking, the art of strengthening weak faculties and correcting deficiencies!

The time will come when the youth who lacks confidence, initiative, who is shy and timid, will be trained by the building anew of the brain cells which are deficient and lacking, by the stimulating of the thought in that portion of the brain which is weak.

There is everything in knowing how to put yourself in such a mental attitude that you will get the benefit of others' helpful thoughts of you. If a man has lost all confidence in himself, and no longer tries to help himself, other people force him downward by their discouraging thought, instead of giving him an uplift.

We little realize what a depressing, pulling-down, discouraging influence there is in the reputation of being a nobody, a good-for-nothing.

People help us in the way we are going in their thought of us. If we are prosperous they give us a prosperous thought, because they believe in us. On the other hand, if we are going down hill they accelerate our decline by their deprecatory thought.

There is everything in having a reputation of living a progressive

life, of being interested in everything, of growing, expanding. If people see we are growing, then everybody helps us with their thoughts and their confidence. But if we are shriveling, shrinking, declining, gradually dying of dry rot, we get the bad effects of their corresponding thoughts and are handicapped by their lack of faith and confidence in us.

Do not be afraid to demand great things of yourself. Powers which you never dreamed you possessed will leap to your assistance. "Trust thyself. Every heart vibrates to that iron string."

The very intensity of our confidence in our ability to do the thing we attempt is definitely related to the degree of our achievement.

A young man starting out in life who is anxious to succeed must not say to himself: "I would like to succeed, but I do not believe I am really fitted for the part I have assumed. My profession or my vocation is so crowded, there are so many who cannot get a decent living in this field, so many people out of employment that I believe I have made a mistake; but I will work away the best I can. Perhaps I will come out somewhere." The young man who talks so, thinks so, does so *will* come out *somewhere*. It will be at the "little end of the horn," out of pocket, out of elbow and out of a job.

If the Alps had looked so formidable to Napoleon as they did to his advisers and other people he would not have crossed them in Midwinter. It is the man who persists in seeing his ideal, who ignores obstacles, absolutely refuses to see failure, who

clings to his confidence in victory, success, that wins out.

The whole philosophy of efficiency and happiness consists in the vigorous, consistent affirmation of the thing we are trying to be and trying to do.

It would be as reasonable for Napoleon to have expected to get his army over the Alps by sitting down and declaring that the undertaking was too great for him, as for you to hope to achieve anything significant in life while harboring grave doubts and fears as to your ability. Confidence is the Napoleon of the mental army. It doubles and trebles the power of all the other faculties. The whole mental army waits until confidence leads the way.

Even a racehorse cannot win a prize after it has once lost confidence in itself. Courage, born of self-confidence, is the prod which brings out the last ounce of reserve force.

What would be the probable success of an animal tamer who went into a cage with ferocious wild beasts for the first time full of fear, doubt, uncertainty? What if he said to himself: "I will *try* to conquer these wild animals, but I really do not believe I can do it. It is a pretty serious proposition for a human being to try to conquer a wild tiger from the jungles of Asia. There may be men who can do it, but I doubt very much whether *I* can."

If he should face wild beasts with such an attitude of weakness, doubt and fear, he would very soon be torn to pieces. Bold courage is all that would save him. He must conquer with his eye first, and there must be a lot of winning, gritty stuff back of

the eye, for the slightest show of fear would probably be fatal—the least indication of cowardice might cost him his life.

In fact, a man cannot try with that determination which achieves unless he actually believes he is going to get what he is working for or approximate to it.

The majority of human failures began to deteriorate by doubting or depreciating themselves, or by losing confidence in their own ability. The moment you harbor doubt or begin to lose faith in yourself, you capitulate to the enemy. Every time you acknowledge weakness, inefficiency, or lack of ability, you weaken your self-reliance, and that is to undermine the very foundation of all achievements.

Our life is grand or ordinary, large or small, in proportion to the insight and strength of our faith. Faith opens the door of the true source of life, and it is through faith that we touch Infinite Power.

When we have faith in God and ourselves we can remove all mountains of difficulty, and our lives will be one triumphal march to the goal of our ambition.

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#### SALVATION THROUGH HONESTY

Nothing but prejudice and a desire to justify yourself can possibly stand in the way of your seeing that what comes to you comes by the law of attraction. When you are absolutely honest with yourself you will know the truth of this.

As long as you try to justify yourself you will be blinded to the truth.

But remember that IT is THE TRUTH THAT SAVES, and nothing

else can. If you refuse to recognize the truth about yourself, you are simply blinding yourself, trying to deceive yourself—you will not really deceive yourself—you will simply build untruths into yourself and suffer in consequence.

And bye and bye when the suffering is great enough it will compel you to quit justifying yourself and to recognize the truth. Out of the fullness of the heart the mouth speaketh, and as man thinks IN HIS HEART so he is.

And according to what he thinks in his heart will be the quality of circumstances which he attracts to himself.

Untrue thoughts about yourself and about others kill the magnetism which attracts good, and leave you a mere bit of driftwood on the stream

Thoughts of honest love, joy, peace, long-suffering, gentleness, meekness, goodness, faith, temperance fill you with the sort of magnetism that attracts the kind of things you desire.

Find the kingdom of good within you and get right with it and you will find better things being attracted to you.

Thoughts of anger, malice, revenge, resentment, resistance, etc., de-magnetize you so that only de-magnetized things are attracted to you

Whatsoever things are of GOOD report, think on these things and be saved from self-damnation.—*The Nautilus.*

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The soul refuses all limits. It affirms in man always an optimism—never a pessimism.—*Emerson.*

## Governments Would Belt World With Wireless

**T**HE world is to be belted with wireless, and Uncle Sam is preparing to do his part in covering the Western Hemisphere with a number of huge towers capable of communicating across the Atlantic Ocean, and through the use of relay station from one side of the Pacific to the other. He will let the rest of the world take care of the other half of the sphere.

At the last International Wireless Congress, at which were represented practically all the civilized nations of the world, it was agreed that it would be well for future generations if arrangements were made now, so that a wireless message filed in any important city in the world or on board any Transatlantic vessel could be transmitted to its destination, no matter how distant, comparatively instantaneously.

Accordingly it was planned that Great Britain should erect a gigantic wireless tower along the bank of the Suez Canal and another at Calcutta, India; that Japan should see to the building of a skyscraping mast at Yokohama, and that another station be erected somewhere in the Mediterranean, preferably on the high land near Messina, Italy.

The station already working from the top of Eiffel Tower, Paris, would form another of the series of relay points, and the United States would be left to complete the girdle of wireless points from which hundreds of messages could be sent and other hundreds collected every day, thus

completely girdling the world with a belt of wireless.

Plans are now under way in the Navy Department for the erection of a number of other large stations comparable to the huge masts at Arlington, Va., overlooking the National Capital, and their twin spires at Colon, Panama, and Mare Island, San Francisco. It is probable that at least one inland station will be built by the War Department, probably at St. Louis or Chicago, and that another will be placed at Manila.

These, in conjunction with the stations now in operation by the Navy Department, and the one which is under way at Honolulu, effectively will take care of all classes of messages, whether filed in the United States or relayed into our territory by other nations for communication elsewhere.

The range of the giant wireless towers already in working order is tremendous. The station at Arlington has many times caught the "time flashes" at midnight from the Eiffel Tower in Paris, and the sending of messages across the Continent and from Washington to Panama is so common as to be considered unworthy of comment or report.

The latest achievement of the Arlington Towers was to receive a flash from the Samoan Islands, in the mid-Pacific, but this was admitted to be an accident, and probably will not happen again for a long time.

With the placing of the towers at Washington so as to cover the East



Coast and receive messages from the other side of the Atlantic and the steamers crossing the ocean; one at Colon to take care of the wireless flashes which come too far south to be handled by the Arlington Station, and silently to guard the entrance to the Panama Canal; in the center of the country to relay messages from both coasts; at San Francisco, Hawaii and Manilla, the Government considers that it will have done its full duty in helping to make it possible to file a message at any point in the world and have it reach its destination in the shortest possible time.

But the commercial end of the proposition is not the one which appeals with the greatest force to the United States Government. The wireless towers are erected primarily for use in time of war, and the tremendous advantage which it will be to this Nation to have six high-power stations, well located and capable of flashing legible messages 2,000 miles easily, can be appreciated.

By means of the Arlington station the Atlantic fleet is never out of communication with Washington, unless the ships take an extended cruise abroad.

The Colon station enables Washington to talk to the warships in Central American waters with the greatest ease, the messages being transmitted through the great masts at the western entrance to the canal and the San Francisco, Honolulu and Manila stations will guarantee the immediate transmission of all orders to American ships, no matter in what portion of the Pacific they may happen to be.

Another great and practically unrecognized value of the inland station, which will be built and maintained by the War Department, will lie in the case of communication in time of floods or other interior disasters. The primary purpose of the erection of a large wireless station at St. Louis or Chicago would be the relaying of messages from either side of the Continent. But it is also planned to build smaller stations in many portions of what is known as the "flood area" along the Ohio and Mississippi rivers.

It will be remembered that during the floods which devastated Dayton, Columbus and Hamilton last March this section of the country was practically cut off from communication with the outside world for several days. The erection of wireless towers in these sections would remedy this and would enable the remainder of the country to give prompt and efficient aid, instead of waiting for days at a time before knowing just what kind of help is needed.

Therefore it will be seen that the problem of belting the world with wireless is one in which the humanitarian instincts are well blended with the commercial.

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Mental prayer is the perpetual communion between your soul and God. You may be conscious of it or unconscious. If you are conscious of it you are spiritual; if you are ignorant, you are missing the good things of life—like freedom, wealth, knowledge, love, and also those things the nations are seeking after, which Jesus said are added to those who seek first the kingdom of God and His righteousness.

## Prejudice

Lecture delivered by Bishop Oliver C. Sabin before the Evangelical Christian Science Church, of Washington, D. C., March 16, 1913.

(Republished by request of numerous readers of the News Letter.)

**T**HE topic of my lecture this morning is "Prejudice." Of course, prejudice is so wide in its range that I must confine my remarks to the prejudice existing against this church and the kindred churches grouped under the name New Thought.

I think that Mrs. Eddy was the first in America to give it a name, who gave it a name that had an aftermath, as we might say, an odoriferous appellation. There is nothing remarkable in the words Christian Science, because that to which they are applied is a science and is Christian, if you follow the teachings of Jesus Christ, but in the organization of the Eddy church they were unfortunate in arraying every man's hand against them, and they became religious Ishmaelites.

In the first place, Mrs. Eddy laid the ax at the root of the tree by annihilating everything in the name of *materia medica*. That is nonsense. Take the world's theory and the world's botanical supply, wherever you go, and it is said by those who know that there is a sovereign remedy in every locality on the earth's surface for the disease contracted there. Whether that is so or not, I know there are a great many, and it is perfectly absurd for me to condemn God's creation, whether it be boneset, lobelia or any of the various kinds of catnip and other herb cures.

They have done the world a great deal of good, and if there had never been a doctor in the world many of the best doctors will tell you that the boneset and lobelia cures of the old women are much better than the combination of *materia medica* of today in its more enlightened form.

Be that as it may, there is no sense in condemning *materia medica* in the whole. Doctors make mistakes, many of them are scoundrels, but that does not destroy the effects of the work of a good physician who understands his business in the sick room with people who have been raised to believe in him. Put some physicians in a sick room, and if they do not give anything but a bread pill their very presence is a benediction. So what is the use of arraying that great prejudice of *materia medica* against the New Thought and the new church?

If this is a science—and it is a science that is worked according to rule, as all other science are—then why cannot God heal the sick as well with a doctor as without him? We know from the experience of this church that these followers of Mrs. Eddy's early teaching—and it is the same now, so far as I know—do not even approximately do the work that is being done by the students of this church.

God is able to heal the sick with or without a physician; God is able to

bless the catnip, the lobelia and the ipecac for certain given purposes, and He does it. What is the use of being foolish?

Have common sense; be rounded out. Do not get hold of a single little idea and make yourself ridiculous and the world your enemy, but take it in its entirety. God created all, and all is good; therefore the infinite number of mineral and vegetable remedies used, if properly used, have their beneficent results.

Now that denunciation of *materia medica* is one great cause why the term Christian Science is a stench in the nostrils of the world at large.

There is another cause of prejudice which has been created largely by our own class of people, and that is this universal condemnation of everybody who does not belong to their church. I do not care whether a person ever saw a Bible or not, if he follows conscientiously the life taught him by his religion he, as the prophet says, will be judged in accordance with his law. You do not have to believe any specific dogma in order to reach what is termed salvation.

This so-called prejudice is rooted in the very infancy of us all. But all those things taught us in our childhood teach universal love. Love for the churches has done a great deal of good. Anybody who says that the teachings of Jesus Christ, as inculcated throughout the world, have not done good is no student of history; or, if he is, he has read it to no effect. Take the nations that love closest to God Almighty and follow closest in the teachings of Jesus Christ, and they are the leaders, ab-

solutely leaders of all civilization and advancement in the world. Take the little English Isle—and she almost covers the earth with her influence—she is the leader; she brings forth this power of Jesus Christ and His teachings, and you can follow it all along the lines of the world. The people have advanced in accordance with their ideas of their deity. Man never grows beyond that level for which he fits himself; a nation never grows above the level at which it holds its God. I am going to give such data as any student who seeks or desires to study will find to be exactly true. In her book, "Science and Health," in the edition that I have, on pages 2 and 3, Mrs. Eddy claims that this religion was given to her through Divine power. In another place she finds out that she discovered it. Then she says her "discovery" is the foundation upon which all of this metaphysical healing and demonstrations are based. She claims that as "my" discovery; that God has given it to "me." That is false. God did not give her any such thing. God does not give, so far as I have any record, a special proclamation to any one of His children, when any one can go to a circulating library and read of the "discovery" in a better form. Bishop Berkeley, in his writings published in 1710, an essay entitled "Sources of Human Knowledge," taking up this identical doctrine of the allness of spirit and the nothingness of matter, and analyzes it, discusses it and shows it up from every other conceivable standpoint better than I have ever known any other writer before or since to do. He philosophizes it,

teaches it along the line of logic and proves it to be true. And some of the wording in "Science and Health" is identical with the wording of Bishop Berkeley.

Now, if the writer who compiled "Science and Health" for Mrs. Eddy had given credit to Bishop Berkeley it would not have detracted one iota from her just reputation, but on the other hand it would have added to her reputation as a great philosopher, one who was a helper of the human family in a very large degree. But in making it a personal asset, then copyrighting it and selling it at from five hundred to one thousand per cent profit, as many things that they print are sold, so establishing a trust of money held up by the law, there was created a prejudice in the minds of all fair-thinking people against that kind of teaching. The propagandists of that "discovery" think it is wrong to give this truth out; people must be made to make a sacrifice. That is all right if a man has gotten far enough to understand it, but how are you going to make a man give his money out for something in which he does not believe? It is not the way the propagation of the world's religion has been carried on. You have to give them a show.

We do not make any splurge in building churches; we do not believe in building churches. So far as I know, our church will never have a building, but yet I do not know what God may bring. The whole trend of our thought is that the blue sky covers our church, and the earth is its floor and sun is its light, and we have to teach a religion that is broad enough not only to cover one little so-

ciety, but to take in its broad arms of universal love the whole earth, and when this religion of God love and love for your brother permeates the feelings and conduct of the human family, look up, for God Almighty's heaven is here and now.

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#### THE ENEMY

You shall not come between me and the light;

You shall not block the path my soul has set.

Though I must lift and bear you all the way,

Though I must seize and bind you to my side,

I'll wear you as the warrior wears his shield;

You shall not come between me and the light.

As, at the last, my brother you shall be,

We shall go on together till the end. Though you may strike, and, striking, see me fall,

Though you escape me for a certain space,

I shall arise and overtake your feet, For at the last my brother you shall be.

All men are greater than the deeds they do.

My love is greater than your utmost hate,

Though each may struggle in his separate cause,

Though we be blind to understand the fray,

We shall achieve our brotherhood at last,

For men are greater than the deeds men do.

—*Louisa Fletcher Tarkington.*

## The Self-Delusion in Drunkenness

Charles Grant Miller

**T**HE dupe of drunkenness enslaves himself through an illusion of pleasure that is in reality pain and of strength that is in reality weakness.

He is victimized through a state of mind that is false and a liar and that constantly deceives and swindles him.

Pleasures to be real must be wholly conducive to health and advancement, and they must be honestly earned. All others are spurious.

Persons in abnormal conditions of many sorts feel mutilation as pleasure. Some so-called religious sects practice self-torture and think it joy. Such delusion is not religion, because it never was and never can be translated into sane and helpful living; it is not joy, because it does not purify and quicken; it is mere mania, madness, based on lying senses and leading not to development, but to debasement; not so more abundant life, but to a suspension of powers. And the same is true in drunkenness.

The physiological effect of wine does not take place within fifteen to twenty minutes, but the psychological effect takes place instantaneously. The toper gets "exhilaration" as he turns into a saloon. Confirmed drinkers, with their drinks set before them on the bar and untouched save for their fondling of the glasses with their fingers, will stand and talk as airily as though the alcohol were in their blood.

Alcohol gives an illusion of warmth or vigor or exhilaration when the real warmth or vigor or exhilaration does not exist. It gives the impression of a power and an activity which are not really there. Its supposed joys and stimulations are followed by a supposed reaction of subjective pains and delirium that are spurious and unreal as the illusions they follow. The harm alcoholic excesses do to the body is secondary and is only the visible reflex of the harm done to sanity of thought.

The longer the lies of the senses are believed the easier it becomes to believe them. One result of habitual indulgence is to render the nerves incapable of telling the truth. A nervous system is wrecked only by being encouraged to become a chronic liar.

Alcohol can create nothing—but illusion.

It cannot add a thousandth part of a cubit to one's stature mentally any more than physically. No drug can take the place of sound health and sane effort, and no hysteria of the imagination is a substitute for normal thought.

In the secure bonds of this auto-hypnotism drunkenness holds its victim in helplessness. If you would help him, lend him of your strength without stinting, for the strong man's strength is given him of God for no higher purpose than to lift a fallen brother.

But remember that the very best

service you can give him can be only suggestive, educative. The most it can do as real service is to teach him how to help himself and to quicken him into doing it. Encouragement and offered opportunity can turn his eyes from the darkness toward the light—from the nerve lie to the truth—but he must do his own seeing.

Man's life unfolds, like the rose, from within. As the stream from the hidden spring, so flows each life from the inner self. No man, however lovingly and wisely he may strive, can ever work out another's redemption, but can only show the way. Christ Jesus gave even His life to no higher avail than to show us that each man's bonds of sin are his own wrong thoughts, and that each must loose them for himself.

He who is to be saved needs not only to be taught to accept love, but to love; not merely to receive, but to give; not to be served, but to serve; not to be raised, but to rise; for his own right knowing, his own right thinking, his own right feeling and his own right doing must be the payment for his redemption.

He must set at the center of his being the simple truth that nothing is good but God, and that there is no real joy, no stimulation, no strength, no growth, no force, in anything but Good.

Man is always master of his thoughts, if he will be, even in his weakest and most abandoned condition. He can make them demons to drag him down to hell, or he can let them be angels to lift him up into the clear atmosphere of conscious power and worthy purpose.

If you would help the victim of this self-delusion—and pitying heaven forgive them who would not!—then give to him all the kindly sympathy that you can, for this is love; give him all the thoughtful helpfulness that you know, for this is life; but, above all and through all and in all, ever and always, give him the truth.

Show him that his joys are vain illusions, that such stimulation is a loan of his strength that will never be repaid, that such hope is despair, and that such life is death.

And show him, too, that every immutable, divinely kind law of the universe will work irresistibly for him, precisely in proportion as he yields to truth, love and life.

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#### THE BETTER

When the mind is tempted to say that it might have been worse, we should annihilate that temptation with the statement that "it could have been better, should have been better and next time will be made better." Such a statement, if strong and positive, and repeated in connection with all events, good or otherwise, will cause every tendency in mind to focus attention upon the better. And when all the mental tendencies point toward the better, all the powers of the human system will move toward the better, work for the better and produce the better. Accordingly, progress, improvement and advancement will be promoted everywhere in the life of the individual, both in his mental world and in his external world.—*Christian D. Larson in New Thought.*

## BE READY FOR OPPORTUNITY

The papers are telling the story of Miss Marion Mosby — how she rose from the ranks of a chorus girl to the place of a star almost in a day. Miss Mosby has been in Charles Frohman's choruses for three years. She started out this season in "The Doll Girl." One day the star left the theater very ill. The understudy was absent. The stage director called for volunteers to rehearse for the leading part. Miss Mosby stepped forward from the chorus and asked to try the star's part. That was Thursday night. Friday morning she appeared for rehearsal letter-perfect in the star's part, which was "fifty-one miles long," whatever that means. The little chorus girl played the star's part twice, and so successfully that Mr. Frohman gave her a check for \$100 in appreciation of her work and placed her at the head of a second company which he was forming to go on the road with "The Doll Girl."

Opportunity comes to those who are prepared for it. Fit yourself to do something and your chance will come. It will not drop into your lap out of a clear sky. Will, purpose, effort must be exercised if you are to make headway. Miss Mosby had probably twenty associates in the chorus who would have been glad of the opportunity which came to her. But she was the only one prepared to seize it. She had observed, studied, worked to fit herself for opportunity when it came. A dozen girls are working in one office. Some are filling positions which entitle them to twice or three times as much salary as others are getting. Let one of the

high-priced girls drop out and it is doubtful if even one girl can be found among the dozen who will take up the work of the one who is leaving and do it satisfactorily. Yet almost any one of the dozen is sufficiently gifted by nature to fill the place in a satisfactory way. The exercise of a little purpose, will, energy, in fitting herself for the opportunity for advancement which was sure to come would enable almost any one of these girls to fill any position which the office offered.

It all depends upon what you really desire. Many a young man would like to have you think he desires advancement, while his actions clearly show that he really desires other things so much more that he is not willing to pay even a portion of the price of success.—*William E. Towne.*

## THE HELL WE MAKE

The hell to be endured hereafter, of which theology tells, is no worse than the hell which we make for ourselves in this world by habitually fashioning our own characteristics in the wrong way. \* \* \* We are spinning our own fates, good or ill, and never to be undone. Every smallest stroke of virtue or vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying "I won't count it this time." Well, he may not count it, but it is being counted none the less. Down among his nerve-cells and fibres the molecules are counting it and storing it to be used against him when the next temptation comes.—*Wm. James.*



Harriet Doane Prentiss

## A SUGGESTION

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Just to be a harbinger of cheer,  
Where all may quaff delight who gather near,  
Is enough to strengthen rays of hope  
And comfort those who in the shadows grope.  
Just a smile when life seems grey and cold  
Will often change the darkness into gold.  
To give a word of courage sometimes saves  
Disaster to a heart that would be brave,  
Just to make it plain that good abides  
To be at home with One who Rules the Tides,  
Will give to life fresh vigor, joy, new birth,  
And help mankind to know a fairer earth.



## MY ANGEL

Katherine Quinn

I know not if an angel walks  
 Forever by my side,  
 With shining brow and hair of gold,  
 And wings so white and wide;  
 I only know I have a friend  
 With soul so crystal clear  
 That where the thought of her abides  
 No evil can come near.

I know not if an angel guards  
 The bed whereon I sleep,  
 Nor if whenever I do wrong  
 He turns aside to weep;  
 I only know her loving heart  
 Doth supplication make,  
 And when I fail her eyes are dimmed  
 With shadows for my sake.

I know not if when danger's near  
 He shields me with his wings,  
 Nor if through all my falls he keeps  
 A hope of better things;  
 I only know that she has thrown  
 Her heart's door open wide,  
 And taken me with all my faults  
 And weaknesses inside.

I know not if he ever stoops  
 To lay his cheeks on mine,  
 The while he seeks some human word  
 To tell of love divine;  
 I only know that when she speaks  
 Her accents pure and fond  
 Transports my thoughts into the  
 world  
 Of heavenly love beyond.

I know not if an angel pleads  
 For me before the throne,  
 Nor if among so many souls  
 He claims mine for his own;  
 I only know whate'er befalls  
 My friend will hold me dear;  
 In this sweet thought I rest content—  
 I have an angel here.

## CHANGE YOUR THINKING

Stop thinking "I can't" about anything. It is not God's will that you are sick, poor or unhappy; nor is it a punishment sent by Him.

Change your way of living, acting, talking. Turn squarely around, as the children say, and do and think as different as possible to the old way. Look for new ways to do things, and see how much good you can find in yourself, your family, your friends, neighbors and surroundings. Stop finding fault with anyone or anything and see how much you can find to praise and be thankful for.

Whatever thing you want, believe that is what you will get. Ask for it, work for it and expect it.

Don't blame God or anyone else for your surroundings, but go to work and change them.

You might read everything that has ever been written about New Thought, but unless you believe and use or put in practice what you read, you will never understand it.

Worry and fear kill more people than all diseases.

Believe that all good is for you just as truly as for anyone else and refuse to see or accept anything but good.

Work for the good things you want and forget all the rest. Believe in good. Do good to everyone at all times—even in your wishing and thinking.

What you wish and think for others will be given back to you. Give and ye shall receive.

No one can really be happy who does not believe in his own honesty, does not believe he is trying hard to do right, to be just, clean and honest.



## New Thought and the Children

Eliza H. Potter in "Nautilus"

"OH, PAPA!" exclaimed Alice, Clarence and Teddy as they came rushing into the house from school; "please tell us about New Thought. The teacher was talking about it today in school. She said it was something new, and people were talking and reading about it, and if we were going to be up-to-date in our school work we must try and find out all we can about it during the school year. You see, she gave us a good long time," said Alice. "Now, papa, you must help us."

"Well, well!" said Mr. Osborn. "You little folks are all so excited over it you all talk at once. Now, I'll tell you what we will do. You children all take right hold and get the night chores done, and when supper is over, the work done and mamma has time to sit down with us, I will try and explain to you all I know about New Thought."

"All right. What shall we do first to help?" said all three in a breath.

After the supper was eaten and

the work done, "Now, tell us, papa; we are all waiting!" said Alice.

"One would think you children expected to hear a fairy story," said their father. "To begin with, New Thought, as it is called, is not *new* at all. It is as old as mankind. Ever since man has been developed mentally enough to *think* at all he has been thinking *New Thoughts*. If he has not, man would still be living in caves or arbors and would not even know enough to build fires to warm himself or cook his food. So you see there must of necessity be new thoughts developing all the time.

Some have given these new thoughts one name and some another. They all tend toward what they call the uplift of man, trying to make people better, and by so doing make the whole world better. These new teachings all have a kernel of *good* beneath the *husk*, and some have a very thick husk. Modern thought, which we call New Thought, is cultivating these old ideas and get-

ting rid of some of the husks—weeding out the poor thoughts and letting the better thoughts have a chance to develop, just as we weed out the poor little spindling plants in our garden and cultivate the nicest ones. Do you understand me, children?"

"Yes, yes; I do, I do," said Alice and Clarence.

"Papa, you know that is the way I did in my little garden, and what nice big plants I had!" said little Teddy.

"Well, that is just the way you must do all the time. When you have good thoughts come to your mind cherish them, try to fix them there, so there will not be room enough for poor thoughts. You must look for chances to help some one that needs help. When you are in school and some of the children tease or are rough toward some little one, try to help the little one, and shame the older ones for doing so. It is only by thinking fine thoughts and doing good deeds and saying kind words that you can make yourselves bigger and better boys and girls."

"Why, papa! That is what you and mamma have always taught us, and you did not call it NewThought," said Alice.

"You see, then, that New Thought is not all new. It is only a modern name to something old. What I wish to impress upon your minds is this: You must try to do your best always; to think good thoughts; to set some high standard and work with a determination to reach the mark you have aimed at.

"There is much more I wish to impress upon your minds. Sometimes

children get mad if they happen to hurt themselves against some piece of furniture in the room, and turn about and give it a kick, as if it were something to blame. I have even seen parents teach their children to whip chairs because they had fallen against them and hurt them."

"What bad parents they must have been!" said Clarence.

"No, Clarence; they were not bad parents, but they did not stop to think of the harm they were doing their children. When my two youngest brothers were too young to go to school they had to play in the house in cold weather, and mother would let them play building houses or anything they wished. They would get something built up and call it some name, and in a moment it would take a tumble, and in less time than you could think they would name it something else, and go right on happily with their play, instead of getting mad at it because it fell down, or sitting down to cry from disappointment. You see, they were putting New Thought to a practical use and were much happier for it.

"Children, how would you like to organize a little club here at home? We will all agree to put into our daily work, no matter what that work may be, the very best that is in us. We will cut out all the wrong impulses, weed out the bad thoughts, cultivate the good ones, and see how much happier we will all feel. If any one of us forgets and breaks the pledge, a fine must be paid out of the transgressor's own money, the fine to be a penny for each offense, and it must be paid willingly and promptly

or the fine will be doubled. Do you agree to that, children?"

"Yes," same from all.

"All right, then. We will call it the New Thought Club. Mother, you will help in the matter of collecting dues.

"We will hold our next meeting one week from tonight, all reports to be made. Now, children, it is bed-time for you, so good-night."

All kissed him good-night, and mamma saw them snugly in bed, gave them a good-night kiss and told them to dream of doing good.

Days came and went, as days always do. Pledges were sometimes broken and fines paid, but on the whole the children did well. Their next meeting was quite a success. The children reported good deeds done at school; of the interest the whole school was taking in the New Thought movement.

From that one little "home club" the good seeds were sown and soon there were many more, and finally a larger club was organized, and a wonderful "uplift" in the whole community began. Surely great streams from little fountains flow.

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## The Wonderful Pudding

**O**UR Uncle Robert came to us and invited us to dinner. He promised to give us a pudding, the materials of which had employed more than a thousand men!

"A pudding that has taken a thousand men to make! Then it must be as large as a church."

"Well, boys," said Uncle Robert, tomorrow, at dinner-time you shall see it."

Scarcely had we taken our breakfast the next day when we got ready to go to our uncle's house.

When we arrived there we were surprised to see everything as calm and quiet as usual.

At last we sat down to the table. The first course was removed; our eyes were eagerly fixed on the door—in came the pudding! It was a plum-pudding of the usual kind—not a bit larger.

"This is not the pudding that you promised us," said my brother.

"It is, indeed," said Uncle Robert.

"O, Uncle! you do not mean to say that more than a thousand men have helped to make that little pudding?"

"Eat some of it first, my boy; and then take your slate and pencil and help me to count the workmen," said Uncle Robert.

"Now," said Uncle Robert, "to make this pudding we must first have flour; and how many people must have labored to procure it! The ground must have been plowed, and sowed, and harrowed, and reaped. To make the plow, miners, smelters, and smiths, wood-cutters, sawyers, and carpenters must have labored.

"The leather of the harness for the horses had to be tanned and prepared for the harness-maker. Then, we have the builders of the mill; then the men who quarried the millstones

and made the machine work of the mill.

"Then think of the plums, the lemon peel, the spices, the sugar; all these come from distant countries, and to bring them hither ships, ship-builders, sail-makers, sailors, growers, merchants, and grocers have been employed.

"Then we require eggs, milk, and suet."

"O, stop, stop, Uncle!" cried I; "I am sure you have counted a thousand!"

"I have not reckoned all, my child. We must cook the pudding, and then we must reckon colliers who bring us coal, miners who dig for tin and iron for the saucepan; then there is the linen of the cloth which the pudding was wrapped in. To make this we must reckon those who raise the flax and gather it, and card it, and spin it, and weave it, and all the workmen to make the looms and machines."

Robert and I both said we were now quite sure that there were more than a thousand men employed.

#### THE ACORN AND THE PUMPKIN

A country lad, as he lay one day stretched out upon his back beneath a large oak, observed the runner of a pumpkin, with heavy fruit on it, climbing upon a hedge near at hand.

He shook his head at this and said: "It is very odd to see such immense fruit on so slender a stem, and these tiny acorns up there on the great oak.

"I really think it would have been better if these big, yellow pumpkins, the size of a man's head, had been made to grow upon the stout tree,

and those small acorns, not so large as my thumb, upon the creeping plant."

He had scarcely done speaking when a good-sized acorn fell upon his nose and gave him rather a sharp rap.

As he jumped up, rubbing the sore place, he could not help saying: "But if that had been a pumpkin that fell just now, it would have been all over with my poor nose." And this was not quite so stupid as what he said before.

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#### NOT HEREAFTER, BUT NOW

The kingdom of God is within you—Luke 17:21.

I'm not waiting for the coming of the bridegroom in the air;

I'm not singing for the gathering of the ransomed over there;

I'm not thinking of the glory which I trust some day to share;

But I'm thinking of the treasures which are now and everywhere.

I'm not missing any pleasures for a treasure in the skies;

I'm not overcoming error for some final, future prize:

I am setting my affections on the goal that nearer lies,

And upon a heavenly mansion that's not in nor o'er the skies.

I'm not looking for the signal of some future morning's ray;

In my heart the beams have risen as the harbinger of day;

"Christ in me the hope of glory" every moment seems to say,

All I need and ask of heaven I can have in full today.

—A. D. Fairbanks.

## A Beautiful Mentality the Secret of Beauty

Lillian Russell in "Denver Post"

**T**HE hour is at last reached when books relating to anatomy, physiology, generation and the science of being are no longer eschewed in the American household.

Women repudiate the old-fashioned idea that these books are too indecorous to fall under the eye of lovely women. The development of mentality today opens the road to the highest science of life and the best condition of living.

The body, its worth and its beauty, is the external expression of interior excellence.

This fact explodes the old theory that all women who pursue the intellectual life are necessarily scarecrows.

Mental culture and occupation in the arts and professions lend an exalted charm to the person. For inasmuch as the mind opens to the realization and absorption of the beautiful, just so much shall the face reflect it.

And forasmuch as the mind is made pliable to the reception of myriad matters, so much by culture shall the expression become subject to an infinite variety of beautiful light and shade.

Aside from mere personal beauty, the development of the mental faculties is a bulwark against disease.

Ailments are always prone to attack the most vulnerable parts of the organism, and it is a well-known fact

that exercise of an organ strengthens its functions.

Our insane asylums are filled yearly with an increasing percentage, not from scholastic classes, but from those social ranks where labor is manual, where minds are inert, where lives are humdrum, and from those orders which exist only in the animal functions and the free indulgence of brute instincts.

Spiritual activity, from mental cultivation, gives grace, health and animation to every curve of the body, every movement of the limbs. Under the influence of mind alone the cheek will flush and pale, the voice grow rich and deep and tender and convincing, the flesh bathe itself in a lustrous pallor, which illuminates the brow and throat with an unspeakable beauty.

The tone of the skin is a reflection of thought in actual life.

The development of spiritual beauty is only attained by retiring within one's self, if for only half an hour daily, where lies the higher world of thought. Alone, one finds instructive culture without effort or assumption.

The unfoldment of this life and its marvelous lessons is gradual, but enduring.

Beautiful mentality is the culture that grows out of discipline, generosity, gratitude and the courage that issues from suffering.

Intense feeling and restraint amount to a fervor, in which the

body only participates by reflection. It belongs purely to the soul, and creates the noblest beauty of womanhood.

Remember: Woman can never be perfectly beautiful until she has found her inner shrine, where she may retire from the thoughts that tend to drag her down to their level.

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### WHEN THE SHIPS COME

The British Government has advised Ambassador Page that it will send a strong squadron of the fleet to Hampton Roads next year to participate in the world's naval review and the procession through the Panama Canal to the San Francisco Exposition. Germany has already given notice that its ships will be on hand, and word comes from Russia that it will be represented, even though that Government will not participate in the exposition. All the other European powers and the growing navies of South America will show their flags at Hampton Roads.

There is something to kindle the imagination in the prospect of a world gathering of warships at the gates of Washington, to be reviewed by the President of the United States as a preliminary to their passage through the Panama Canal. What a mighty column it will be! What a tribute will thunder from the sea monsters as they come from the far ends of the earth to do honor to the Stars and Stripes! What a fluttering of flags and hearts as the launches go and come in Hampton Roads! What a picture it will be at Colon when the fleets crowd together and file through the locks of Gatun!

And what a welcome the ships will find at San Francisco, where the Orient and the Occident are one! The foreign ships will be escorted by the American fleet, and there will be fraternizing and toasts, and boat races and shooting matches, and tugs of war, and an international holiday that for years to come will keep fresh the garlands of peace on the muzzles of war.

With acquaintance respect comes and prejudice goes. Americans will extend the right hand of fellowship to the world, and the world will grasp it heartily. The ships and sailors of every nation will be right welcome, indeed, and not a commander or sailor in the host will be jealous, we feel sure, when Americans give an extra cheer to the ships of Spain.

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“When God gives us Love, He gives it forever. Superficial sympathies, based on accident, on proximity, on common interests of the hour, are fugitive. But the love which sees what is best in us, and cares for that, is something which cannot pass away. For this is like God's love. He is the God of the living, and loves the living part, the immortal part of our nature.”

He who climbs above the cares of the world and turns his face to his God has found the sunny side of life.

If one looks upon the bright side, it is sure to be the right side. At least, that's how I've found it as I've journeyed through each day, and it's queer how shadows vanish and how easy 'tis to banish from a “sunny-side” sort of nature every doleful thing away.



Rose de Vaux-Royer, New York

## THERE IS NO DEATH

"God screens us evermore from premature ideas. Our eyes are holden that we cannot see things 'till they stare us in the face, until the hour arrives when mind is ripened, then we behold them, and the time when we saw them not is like a dream."—Emerson.

Where'er we go this dread name confronts man,  
In the vast wilderness or lonely isle.  
In desert spaces, on the land or sea.  
'Tis but a phantom fear to conjure with  
Until man's higher sense surmounts the state  
Ascribed to all mankind, and termed "the end."  
Dead leaves that flutter in our pathway tell  
Of dissolution. Ripeness invites change.  
The buds and blossoms prophesy the fruit.  
We are God's blossoms, passing here a while  
Upon earth's playground, till the Great Beyond  
Beckons us farther on in life's full quest,  
Obedient to the One who gave us breath  
And power to serve and lastly to obey  
The Great Cause that commanded us to be,  
And to continue on from plane to plane—  
Even so the circle, as eternity,  
Doth symbol forth duration endlessly.  
Though man were as straw caught up by the wind  
Of circumstance, he cannot perish. Dross  
And fleshly stuffs, resolved to earth again,  
Find their affinity. That which possessed these—  
The life, the love, the joy, the thought of mind,  
Essence of all—goes to its Giver nude  
Of clay adornments. Here the soul adjusts  
Its own divinity, luminous like a star,  
Emitting light by its past deeds of love.  
And thus the law of these ethereal spheres  
Is interchanged with mortal's earth-bound mind  
That we may know transition—once called "death"—  
As re-birth into life more radiant—Change.



## CASE OF INSTANTANEOUS HEALING

One morning a man came to my house, and as he came up the walk I noticed that his arm was in a sling and that he seemed almost too exhausted to get to the house. I met him at the door, supposing that he had come for healing, but when he was seated he asked me to give him a cup of coffee and something to eat. And then he told me that he had been in an explosion and his arm and hand had been badly burned, and that he had been suffering most intensely for four days and nights.

After he had eaten his breakfast I asked him to come into my healing room, saying that I might be able to help him. I told him that it was not God's will that he should suffer, and that if he would sit quietly for a while I would speak the word of healing for him.

Silently I said: "It is God's will that you should be well. It is my will that you shall be well. It is your will to be well. We have the promise that 'where two or three of you are agreed as touching one thing, it shall be done unto you.' *I claim that promise.*"

In a few minutes he began saying: "What are you doing? What does this mean? The pain is all gone! I can move my hand!" And then he drew his arm out of the sling, swinging it back and forth, and said:

"There is not one bit of pain or soreness in it. Will you tell me what you did?"

I said: "I know that it is not God's will that you should suffer. God loves you."

He burst into tears and said: "Is it so? Does God care for me?" And then he told me the story of his willful, wicked life—how he had brought nothing but sorrow and disgrace to his family. But if God's will and love for him had healed him—and he believed it—he would from that moment seek to know and do God's will. "I will go home to my family and live a new life." I gave him some literature and he went out of the house with a free, strong step, healed in body and mind.

It is not the will of God that any should suffer, but that all should turn unto Him and live.—*Lizetta Dudley Turner.*

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 THE FOUNDATION OF TRUE RELIGION

This religion of ours is not a license for anything but the highest quality of morals. You must follow along the lines Jesus taught as nearly as you can, and remember always that the great fundamental principle which He taught us to practice, and which you must practice, was to love God with all your heart and love your neighbor as yourself. When you get strong enough and broad enough and big enough to love your brother as yourself and bring that down into actual practice in life, you can move the mountains—you can do anything. It is the great, broad acreage of right that we stand upon—the foundation of all true religion—love God and love your brother. Jesus said that you cannot love God, whom you have not seen, if you do not love your brother, whom you have seen.

# The Subtle Power of Fear

U. S. Senator Works. (A Christian Scientist.)

**T**HE dangers of disease and death are kept constantly in the public mind. People are warned to avoid this and shun that, and taught to believe this means one disease and that another, until the weak in body or mind are brought under the influence of this powerful suggestion, and the strong are not always able to throw it off.

Man is afraid of the food he eats, the water he drinks and the air he breathes. Possessed with fear, he shuns certain foods that he thinks are hurtful; he shuts out the fresh air, drinks boiled or bottled water. He has become a very craven, the slave of his unreasonable fears. I have heard a member of this body declare that he could not ride from the Capitol to the Office Building in a closed subway without taking cold, and therefore he walked while others rode. Another is afraid to take a drink of ice water, because if he drinks it it paralyzes the stomach.

Last Summer, when the thermometer hovered about 90 degrees, the Sergeant-at-Arms had electric fans placed in the Senate to relieve the heat, but if one was put in motion it was ordered stopped. Some one was afraid it would give him cold. And so it would, probably—not because a little fresh air could give any one cold, but because of his fears.

Job said: "That which I greatly feared hath come upon me." So it is with the man of today. To fear disease is to invite it. *Disease is wholly mental.* The material body, without mind, has no sensation. De-

stroy consciousness and the body does not feel. The condition of mind reacts on the body and makes it sick or well, according to the thought either of the individual or others who think about him. Hatred, malice, revenge, fear and other wrong thoughts are the breeders of disease. Every competent physician will tell you so. And yet these same physicians are doing more to excite the fears of the people than everybody else. And they are here now, urging Congress to authorize the Government to put out printed information that will feed the fears of the people of the whole Nation, and engender more diseases and sacrifice more lives than ever the doctors will heal or save.

*If the people could once be taught to think and talk health and not disease, harmony and not discord, faith and trust and not fear, life and not death, a health department need not be thought of.*

*If the people could only be taught to trust in an omnipotent and good God, instead of the doctor and his remedies, and thereby cast off all fear, disease would be unknown.*

To one having some of this faith and trust that dispels fear in the degree that one trusts and understands, the thought that is bestowed upon disease, sickness and death and the power that is given to them in the human mind is little less than appalling. I cannot keep silent and allow this Nation to become a party to this monstrous propaganda of fear and devastation of its people.

## EVIL PROPHECIES

Ever since the days of Noah there have been seers who have prophesied disasters which have come to pass. These foretellings have generally been of no avail for men's safety, for few would heed and believe, and those who have accepted the prophecies have not known how to secure themselves and their loved ones against the predicted calamity.

It is an axiom of the science of Christ that *only good is inevitable*; that no evil is sure. And one of the ways that the Spirit demonstrates this is to open the eyes of a seer to that evil which is liable, so that the Word may be spoken to prevent it. Thus Jonah was shown the destiny of Nineveh, that because of the sins of its king and its citizens in three days it should be destroyed. So effectual was Jonah's message that the whole city believed him and took steps of immediate reformation. Therefore, the story reads, the Lord withheld the destruction and Nineveh was saved.

Jesus refers to the prophet Jonah as a prototype of Himself and His message. And, just as Jonah prophesied a disastrous end for Nineveh, so Jesus prophesied a disastrous end to "the world," or rather to the Age. And if we carry the parallelism further we may prophesy an escape for the world by the same means that delivered Nineveh. It was Jonah's uncompromising message and the faith of the Ninevites in Jonah and his prophecy and their repentance that turned away destruction from that city. So Jesus' prophecy and our faithfulness to His commandments

can be the salvation of our world in the end.

In the meanwhile there is not a disaster that is liable to the world but can be prevented, if an intimation of its coming can reach the ears of those who understand the power of the Word. And the Spirit will attend to this. Thus we need not be surprised if the prophetic sense of many will be opened, and we "shall hear of wars and rumors of wars," but, as Jesus adds, "*See that ye be not troubled.*" For it is in your power to counteract all the causes that are leading up to these calamities.—*The Master Mind.*

## ABSENT TREATMENT

Spirit recognizes no such limitation as time, space or materiality; denies the appearance of absence and affirms oneness and indivisibility; so the Word of God, spoken for healing, pierces through all matter and, disregarding time, instantly reaches the goal. An illustration of what is today known as absent treatment is given in the life of Jesus Christ where He heals the servant of a rich centurion, never having seen the man and while many miles separated them. See Luke vii. Mind is unlimited; therefore whoever you can think of you can reach and bless. The law of love is Give. Serve the spirit in each other. Send forth the word of healing.

There are souls in the world which have the gift of finding joy everywhere, and of leaving it behind them when they go. Let us strive to be numbered among them.

## He Who Lives in the Spirit of Love

Charles Brodie Patterson "In the Sunlight of Health."

**P**UT the best thought into everything you do. Put the best workmanship into every expression of your hands; live up to your highest prerogative and there will be an ever-increasing gain as a reward for true thought and action.

If one desires to attain real power in life he must follow this course; if one desires real happiness he will acquire it in this way. All things are ours, but we must lay hold on them and make them ours.

Through work we are giving an equivalent for everything we receive. We enter into the real possessions of life only as we pay the price. The law of reciprocity acts throughout all life—a mutual giving and receiving; according to what we give, so shall we receive.

The truly great man is the one who gives from his soul Love, Faith and Hope to brighten and uplift, to aid in calling out these same qualities in the lives of others; who gives of his mentality in strong, positive, creative thought; who images or realizes in mind what man and his world needs most, and then who goes to work to give outer expression to his inner feelings, his thoughts, his ideals.

Such a man becomes an inspiration to his fellowman, making life not only better, but easier for each one to live; and after he has passed away from this plane of action his feelings, his thoughts, his ideals, all continue

to live and grow in an unending way, constantly making for the betterment of mankind.

The reason for this is that he sets up in his own life an eternal vibration, or a vibration making for Consciousness of Eternal Life. When we come to understand the great law of vibration we shall know that it is possible for one who understands the laws of life to set up a rate of vibration, through his inmost feelings and his highest thought, which becomes etheric in its action, uniting with the great etheric vibrations of the Universe and becoming one with them. Such vibrations, instead of growing less or dying out, as do atmospheric vibrations, draw added power, becoming more and more effective as the mind of the world becomes more sympathetically attuned to them, influencing generation after generation, an ever-increasing power for good.

One who has lived in the Spirit of Love may, therefore, be said to exert far greater influence in the world, mentally and spiritually, than when here in physical form.

Love is the greatest vibratory force in the universe. Faith and Hope are radiators from the Heart of Love. He who lives in the Spirit of Love lives in God, and God lives in him. He has entered into and become one with Universal Life and Intelligence. He is a high priest after the Order of Melchisedek, without beginning or ending of days, with power to lay down or take up his body at will.

Unto this end must all come; unto this fullness must all attain, but each in his own order; each in the fullness of time, or better, might I say, each in a conscious realization of his sonship to God.

The Way of Life is an ascending one—one that reaches from earth to Heaven, from humanity to Divinity. All along the way, from the lowest valley to the highest mountain peak, will be found life's wayfarers, but the one who stands on the mountain peak started life in the deepest valley, and the one who is in the deepest valley shall yet ascend to mountain heights, for life is ever onward and upward. From one height attained or realized another discloses itself, and so man goes from glory to glory in an everlasting spiral of being.

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#### A PERSONAL EXPERIENCE

Some twenty-five years ago, when I took my first primary course of lessons, but one mighty thought remained fully mine at its close. In the newness of the idea I had lost sight of the many explanations given, while retaining clearly this one substance thought: "*Only the good is real.*" This I ardently concentrated upon and practiced for the benefit of myself and others, almost without a break, for six months. For every horse, dog, cat, as well as person or experience, I came in contact with during that period was blessed with this understanding of its real nature until the thought became a fixed, abiding consciousness and substance for hundreds of future demonstrations.

Again and again has this statement

risen spontaneously from its hidden depths in the subconscious storehouse of my mind to meet successfully the mortal claims of fear, distress, danger, pain and temptation.

One instance will show what a friend such a power will prove in time of need. One night, but recently, returning home late from a lecture, a large dog, suffering, apparently, from madness, rushed furiously at me from the opposite side of the street. His mouth was wide open to bite and his hair stood on end, while his eyes flashed fire. Wisdom guided me to stand still and affirm the protecting power of the All-Good silently. The change was instantaneous. It had a wonderful effect upon the dog, for just as he sprung to bite, his mouth closed, his eyes softened and looked the apology he could not speak, his tail fell between his legs in fright and he turned and ran away rapidly, as one who is ashamed. In thanksgiving and praise it occurred to me that not only had my immediate thought protected me, but that back of it lay the power of those many true words spoken to dogs in the long ago.—*Harriet Hale Rix in The Master Mind.*

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#### A CHARMING LITTLE BOOK

THE NEWS LETTER has received a copy of a charming book of some sixty pages, entitled "Living Truth, or 20th Century Development," written by Mr. J. H. Farley, of St. Louis, Mo. This little book is well worth reading and study by all who are interested in New Thought.

## THE SLEEPING MOTHER

Her saintly head is pillowed where  
 she lies  
 In the sweet noon of summer, on a  
 rose;  
 And dreams, like feet of violets, cross  
 her eyes—  
 She sees each child, in fancy, where  
 it goes.  
 This one and that one, wheresoe'er  
 they stray,  
 Her vision summons from their toil's  
 eclipse,  
 Her arms around them at the end of  
 day,  
 Her lips of love pressed on their an-  
 swering lips.  
 The twilight loves her, and the stars  
 come by  
 In twinkling cadence to behold her  
 face,  
 Where, with the glory of the holy sky,  
 It gives forth beauty of its slumber-  
 ing grace.  
 Her gray locks flutter in the wind  
 that stirs  
 With phantom fingers at her gentle  
 brow,  
 And all that peace holds sweet for life  
 is hers  
 In that great slumber that is on her  
 now.  
 She hath been patient through enor-  
 mous years  
 Of our impatience; and has held it  
 true  
 That faith makes motherhood a  
 shrine of tears  
 Down the long valleys love must wan-  
 der through.  
 Those slender fingers and that frail,  
 white hand,  
 How soft and soothing have they  
 touched our pain

When in the thunder of the roaring  
 land  
 We have been wounded and have  
 fought in vain!  
 Dear, holy feet, how many a mile  
 they've trod  
 For our sakes solely, in their day by  
 day  
 Of faithful service to her faith in  
 God,  
 That we might go with singing at our  
 play!  
 Oh, light divine of twilight and of  
 morning,  
 Robe her in sanctity, that we may see  
 That far-off touch of splendor and  
 adorning  
 God gives a mother when he sets her  
 free!  
 Maybe she feels us to her arms yet  
 stealing,  
 And clasps us loving in her dream of  
 peace,  
 With that full heart of her old moth-  
 er-feeling  
 That knows no death and hungers  
 not to cease!  
 Oh, little infants, with your fresh,  
 young faces,  
 And sons and daughters grown to  
 high estate,  
 Drawn to the magnet of her deathless  
 graces,  
 Take her old hand and lead her  
 through the Gate!  
 Lift up her head that sweetly pillow-  
 ed lies,  
 Lean with your lips unto her lips  
 grown cold  
 In that quick falling of the sweet sur-  
 prise  
 Of sleep's eternal and immortal fold!  
 She will not frighten e'en the tiniest  
 creature

With that child-dread of something  
strange and dim;  
For thou, loved mother, hath on every  
feature  
In thy sweet sleep put on a smile of  
Him!

—*The Bentztown Bard.*

TOBY

Purer devotion, steadier truth than  
his,  
Not even the most exacting heart  
could crave;  
Demanding little, all he had he  
gave,  
Nor wronged his love by doubts and  
jealousies,  
But kept his constant faith unto the  
end,  
Kind, loyal, trusting, brave, a true  
ideal friend.  
He never joined the venal, sordid  
race  
Of politicians mad with selfish  
greed;  
He never did a vile, uncleanly deed  
To man or woman; envied no one's  
place,  
Nor wronged a mortal of a penny's  
worth.  
Should he not rank among the rare  
ones of the earth?  
He never sought the revels of the gay,  
Nor strayed where fatal follies  
spread their snare;  
He loved the home-light, and the  
fireside chair,  
When daytime's crowding cares were  
shut away.  
And there, with all he loved in easy  
reach,  
*He talked with soft brown eyes more  
eloquent than speech.*  
Yet scores of wise men argue and  
declare  
That this, my friend, was but a  
pinch of dust;  
That his warm heart of constancy  
and trust  
Has gone out like a bubble in the air;

That his true soul of love and watch-  
ful care  
Is quenched, extinct and lost, and is  
not anywhere.

"He had no soul," they say. What  
*was* his power  
Of love, remembrance, gratitude  
and faith?

Do these not triumph over time  
and death,  
And far outlast our lifetime's little  
hour?

Affection, changeless though long cy-  
cles roll,  
Integrity and trust—do these not  
make the soul?

If these high attributes in sinful *men*  
Make up the sum of immortality,  
Outlive all life and time, and land  
and sea,  
Unfading, deathless—wherefore is it,  
then,

They are contemned by church and  
synagogue,  
*When they inspire and warm the  
bosom of a dog?*

If baser spirits last, can it be true  
That his dissolved to nothing when  
he died?  
Wherever love lives, must not his  
abide?

Where faith dwells, shall his faith  
not enter too?

True hearts are few, and heaven is  
not so small,

Oh! fond and faithful friend, but it  
can hold them all!

I have lost many a friend, but never  
one

So patient, steadfast and sincere  
as he,

So forgetful in his constancy;  
Ah, when at last my long day's work  
is done,

*Shall I not find him waiting as of  
yore.*

*Eager, expectant, glad to meet me at  
the door?*

—*Florence Percy in Our Dumb  
Animals.*

### MAN'S PURE CONCEPTION

To know that man is a pure, perfect idea of God—that his conception is not in sin, but in the immaculate wholeness of Infinite Being—that his work is to manifest this in unison with God—is for him to live consciously on the plane of perfect peace and joy, obtaining his satisfaction from principle rather than directly from flesh.

Transmutation of force from a lower to a higher plane, whether that force be expressed as pain or false desire, will heal any disease of character or body.

The truth is that man, being spirit, was never born and can never die; is inseparable from God, being co-existent and co-eternal with the Mother-Father Principle.

What man thinks most and longest upon determines his character and manifestation. He may think himself into a thief or a saint, into sickness or health, into joy or sorrow. By classing himself as a fleshly being—considering his life subject to the lower elements, his happiness dependent upon sensation and form—man has come to look upon his being as limited to the mortal law of heredity. The stronger his belief in flesh, the more he seems identified with its ills and aches, its fears and its foolishness. There is only one escape from this, and it lies in reversing his practice of identifying himself with the flesh to that of oneness with Spirit. To identify one's self with God is to throw off the bondage of the flesh, and to know that divine man who is heir to the kingdom of Heaven. Let those who would be

free from mortal inheritance affirm persistently, "My inheritance is wholly divine; All that the Father hath is mine."

On this foundation man is free to make a full claim to divine sonship. Whatever he finds, by true analysis, may be predicated of God becomes at once his own birthright. In the old way of thinking, he sold, like Esau, his birthright for a mess of pottage, but now he regains it through true consciousness of being. The Esau, or mortal self, cannot retain or hold for its own selfish use, power or intelligence, when the Jacob, or higher self, becomes bold enough to claim these for spiritual purposes. See Gen. 25.—*Master Mind*.

### TO THE FRINGED GENTIAN

Thou blossom bright with autumn  
dew,  
And colored with heaven's own blue,  
That openest when the quiet light  
Succeeds the keen and frosty night.

Thou waitest late and com'st alone,  
When woods are bare and birds are  
flown,  
And frost and shortening days portend  
The aged year is near his end.

Then doth thy sweet and quiet eye  
Look through its fringes to the sky,  
Blue—blue—as if that sky let fall  
A flower from its cerulean wall.

I would that thus, when I shall see  
The hour of death draw near to me,  
Hope blossoming within my heart  
May look to heaven as I depart.

—William Cullen Bryant.



PURPOSE—DETERMINATION—  
SPIRIT

"The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination—a purpose once fixed, and then victory or death. That quality will do anything in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it."—*Buxton*.

"I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfilment."—*Disraeli*.

"It is wonderful how even the casualties of life seem to bow to a spirit which will not bow to them; and yield to subserve a design which they may, in their first apparent tendency, threaten to frustrate. When a firm, decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom."—*Foster*.

THE EXTERNAL AND THE  
INTERNAL

The external realm is a constantly changing realm, while the interior remains steadfast and enduring. Because the external world has been disconnected from the interior, it has lost the element of durability and therefore death reigns supreme. Now as never before the call is extended to the Christian people to penetrate the external darkness, to unmask every deception of the powers of evil

and to lay hold of the interior and enduring power of God in order that they may be instrumental in the ushering in of the reign of peace, of joy, of immortality on earth.

## WORRY AND HURRY

There are two little demons we have to combat,

And their names are Worry and Hurry;

They play the deuce with our nerves and all that,

But still we keep on with our flurry.

We hurry through breakfast, then off like a shot;

We worry through work till the end of the day;

We hurry through dinner, after which, like as not,

We hurry again to be off to a "play."

We hurry the baby as fast as we can; Kindergarten and high school and college, you bet,

Are raced through in our hurry to make him a man,

Till his brain is a jumble, his nerves all upset.

Then we wonder why half of the world's inefficient,

As we rampage along in our flurry. I am sure this very good reason's sufficient;

It is due to our Worry and Hurry. Do you think, after all, it is worth what we pay

In nervous prostration and numberless ills?

Why can't we take time to live, day by day?

For truly and surely it's hurry that kills.

*Lillian Stubbs.*

## Are You Weary of Work

**ONE** of New York's society women has gone into business to save being bored. This is her statement:

"I took up this work because I was tired of sitting in the house with nothing to do. I took it up to save myself from being bored. I am finding it my salvation.

"There are many girls in society who are interested in what they see and in what they are doing. I do not think it is necessary for them to go to work. If they should, however, feel that their time was being spent in idleness, they should work."

This society woman is working for a milliner who makes her hats. She wears them to display to customers. I suppose the average girl who has read about the society woman going to work says to herself:

"I just wish I had her chance."

For the vision of her own work comes up, with the continuous days of early rising, the rushing to make cars, the long rides in the subway, and the many, many little trials and tribulations that are a part of the day's toil.

How any woman can want to take up business when she doesn't have to do it is a hard thing for such a girl to believe. How longingly she thinks of the ease and comfort and pleasures this woman is sacrificing in order to fill in time by actual work!

Yet, if the truth were known, there are hundreds of such women. They are tired to death with the froth of idleness. It looks alluring,

but it has no lasting qualities. Too much play makes Jill a dull girl under any circumstances. And while there are many Jacks and Jills who have too much work and too little play, yet the reverse would indeed be intolerable.

So that, some time or other, folk in all stations of life come to a realization that there is nothing so satisfying as having some definite work to do.

You have but to look about and you will find the millionaire going in for farming and the society woman for business or social work, or for some charitable cause—in fact, to do something is the way to keep the spirit alive, the body strong, and the heart young.

Thomas A. Edison says he will not take any more vacations without work, as "vacationitis" caused his illness. And he will have no more of it.

For there is nothing, after all, quite as satisfying as the glow that comes at the end of a well-spent day. When you can look back and realize that you have accomplished so much, and that you were responsible for it, it strengthens the backbone and causes real joy in any recreation or pleasure that may follow. Unless this is so, after a while idleness becomes a burden, as it has to this woman who wants work.

So that if things seem very sordid and you are tired to death of work, know that it is only for a little time, and that, as this woman states, it is the only salvation.—*Sophie I. Loeb.*

## FOOLISH CAUSES OF WAR

Washington dispatches express a low opinion of Huerta. He does not represent the people of Mexico, we read; he seized the government by fraud; he was probably privy to the murder of his predecessor.

Suppose this irresponsible and disreputable person had pulled the nose of that estimable citizen of Minnesota, John Lind. Should we have been obliged to whip Mexico at a cost of many thousand dead and wounded Americans and many million dollars produced by the toil of a laborious population? If Huerta is the sort of man he is represented to be, could any possible act of his sully the honor of the United States?

Frederick the Great's unfortunate talent for sarcastic personalities helped to bring armed Europe down upon Prussia. William III's impolitic jest about the French King's old mistress and young minister whetted a kingdom's vengeance. We say those days of personal government are passed—even in Russia; but in the strained relations with Mexico, how much might hang on a purely personal exhibition of bad manners! How trivial a touch might precipitate a war that both peoples were anxious to avoid! How light a breath might condemn thousands to death and disability!

It is a consideration of the dire nature of such a catastrophe and the slenderness of the thread upon which the possibility hangs that makes us yearn, in the most pacific spirit, to kick the author of every truculent utterance.—*Saturday Evening Post.*

## THE SECRET OF HEALING

The secret of the healing power is to know and practice the presence of God's image in every man. We must know that as God is limitless in power, so is man when dwelling in the secret place of the Most High. How strengthening to man is the knowledge of the indwelling God! It is the assurance of things hoped for. To this faith nothing is impossible. It is health to all our flesh just to realize that the life of God is perfect in every cell of the body.

Live in this thought and the stream of God's omnipotence will flow through your every act and word. You will become vitalized by your own controlling idea. You will call out in men the power you know to be there. You will become magnetized by divinity and your word and thought will be creative.

You will be in direct touch with the Father of Light, and in that light there will be no darkness. You will heal the sick by your very presence.

You will awaken in others the power of God, to which all things are possible. God is an available power here and now. The Father stands back of every man and woman who recognize Him in all their ways.

It is not I, but the Father; forever sings the soul inspired with the divine idea.—*The Truth.*

If we take the good we find, asking no questions, we shall have heaping measure. The great gifts are not by analysis. Everything good is on the highway.

## When Hell Ceases

**I**T IS not necessary to hold with the Buddhist that there is a Nirvana into which we can escape, with Kant that there is a transcendental world of freedom, or with the old-time Christian a heaven in which all work shall cease and all men be transformed. Hell is self-will, temptations and devils are the forces of the old Adam dying within us, sin is choice of a lower alternative, and evil is the resistance of our unquickened nature. Hell ceases for me when I am willing to walk in life's pathway, temptations lose their terror with the realization that they are the resistances of our own nature. I cease to think so much about sin and evil when I grasp the moral law. I am already in Nirvana if at rest with respect to the conditions which life imposes, the timeless world of freedom is mine today through the truth that sets me free by showing me what is universal, and the true heaven is the sphere of work in which each is rewarded according to his motive.

In other words, real justice is done now, each man is where he belongs, and each is compensated according to his achievement. With each change of heart there will be a corresponding change in all that relates to the heart. For there is nothing to prevent the operation of the moral recompense of the world. Hence this is the ideal world and none could be better.

Lightsome and easy, you will say, is all this for us who did not chance to be born in the slums, of ignorant

parents, deficient in capacity, deprived of educational opportunities, held down to the sheer labor of an uncongenial occupation forced upon you. Yes, but there is a saying that more is expected of those who are favored. If we still complain of the basis of which the world is organized, the probability is that we have not yet frankly faced the situation in our own case. When we accept the conditions which life imposes, we shall find how true it is that "human nature is the same the world over." The same power that touches our heart, transforming us from selfish beings into beings of love is able to touch the heart of the worst criminal who ever lived. The testimony of those who know is that when the most low-lived creature is rescued from a life of degradation the response is far more immediate, the result more wide-reaching than in the case of converted souls in the ordinary walks of life. For the lowest sinner somehow possesses greater openness to life, greater power to sin, in the first place and greater power of self-abandonment when the call to a good life is sounded in the soul. Follow these lives still more closely, and you will find that what touches them is not a mere change in external conditions, when they are properly clothed and fed, give respectable occupations, or aided in their fierce struggle to overcome the desire for alcohol; it is a word of sympathy that opens the door of hope, an expression of love that rouses the soul, or an inward voice calling them to a

changed life. What touches them is the manifestation of love which reaches them precisely where they are. Hence the most effective salvationist may be the one who has sinned most. Once more the principle of correspondence is seen.—*Horatio W. Dresser.*

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### LOVE

There are times in our lives when we break through the mist of prejudice, and are forced to recognize and acknowledge the good which once we were loath to accept as being true. Such were the experiences of the Jews who accompanied our Savior with Mary and Martha as they went to the tomb where our Master raised Lazarus from the dead. Upon this occasion it is stated that "Jesus wept." What inexpressible compassion and tenderness ever characterized the Son of God. Jesus was the embodiment of Divine Love; all felt the silent power and presence of infinite and omnipresent God. This people could but exclaim: "Behold, how He loved him!" Truth stirred their inmost beings, and forced exclamations of wonder and admiration. We are thus touched and quickened by this life-giving principle, Love—this bread from Heaven—and are brought face to face with Truth we can not deny if we would. Why could this people not see that Jesus loved all mankind as well as Lazarus? This instance was one among the many object-lessons which the Master graciously granted them in that day. Love was the burden of His mission here among men, whom He came to save. Joyful will be the time when all shall discern the Christ, the heal-

ing Truth, and be not willingly ignorant; that Love as stated by the Master is the fulfilling of the law, because love worketh no ill to his neighbor, but worketh all good.—*E. W.*

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### THE VICE OF SELF-PITY

Self-pity, morally, mentally and physically, tends to depress and weaken the victim, to render him ineffective and impractical. The person who is chronically sorry for himself becomes a nuisance. He thinks the world owes him something, and his one ambition in life is to collect the debt.

The self-pitying man wants the good things of the world without paying the price for them. He complains of the world's unkindness and lack of consideration—and by his own brutal indifference to the rights of others alienates the very people who are willing to be his friends. He wastes his money and complains because Smith has a bank account and he hasn't. He goes the pace that kills and then feels terribly ill-used when he discovers that his health is destroyed. He neglects his business, and calls on all the gods to witness the injustice that sends him into bankruptcy.

When you find a man who attributes all the misfortune of his life to ill-luck, you may be pretty sure that his ill-luck consisted in his inability to wrest the laws of cause and effect to suit his own pleasure and convenience. The man who has been defeated after a brave fight is usually too much of a man to drown his sorrow in self-pity.—*The American Woman.*

### THE SECRET OF MENTAL PRAYER

You who wake up blue every morning, feeling that there is nothing worth while in life—that somehow there is a mistake—you must learn the secret of mental prayer. You must consciously know how to commune with your Great Good, so that you feel tingling life going through every part of your being, and the whole world full of light, happiness and beauty. It is for you to feel so sure that you are taken care of all the days of your life that you will never have another heavy or dark thought about life. It is for you to understand and be understood. Never suffer because people slander you, or because others are treacherous and betray you. For they can learn to understand you or go quietly out of your life.

Presently we shall all know, presently we shall all love forever and ever. And the way to do so is to keep open this communion between the great Oversoul and our consciousness. And for this purpose we have had this method of mental prayer given us by the Wise Ones of the race.—A. K. M.

### FULL OF THE GLORY OF THE LORD

You try to look on this life of Christ as the life you desire to make your own; you are following after, but all your religious life is a struggle. It is a perpetual pursuit. It is expressed by that modern phrase, "Christian endeavor." *The highest type of religious life is not a perpetual endeavoring.* I want to put before you the highest type, rooted in law, inspired by loyalty, and yet hav-

ing as its consummation and its climax *God dwelling in you*; you so near to Him and He so near to you that all your life flows spontaneously out of His life that bubbles up as a fountain within the soul. The fruits of such a life are love and joy and peace. Let a man have the Spirit of God dwelling in him, let him have a great love for God, a great hope, because God is in the world, and his life will be one of joy and peace. Truly it is a peace that passeth all understanding. Such a life is no longer a wandering in the wilderness; it is resting in the Temple at Jerusalem, full of the Shekinah, the Glory of God.—*Lyman Abbott in the Outlook.*

Let your religion be bright, cheerful, spontaneous. Keep yourself young. Don't let your religion go to seed, for if you do it will be like Phillips Brooks says: "A religion with very little song about it, new or old. It wails and groans. *True religion sings here.* Distrust your religion unless it is cheerful, unless it turns every act and deed to music and exults in attempts to catch the harmony of the new life. Let the saints be joyful in glory; let them sing aloud upon their beds—that was David's exhortation. Blessed be our Christian faith that does not let us creep dolefully along the path, but turns each new advance into a hymn of triumph!"

Many favors which God giveth us ravel out for want of hemming through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.

## ALWAYS IN MENTAL PRAYER

Now we come today to the realization that we are in mental prayer all the time, if we only knew it. We live by the Word of God, not by the breath we breathe or the bread we take, but by the Word of Truth, the Word of the Spirit.

"What!" one may say; "the criminal at heart, the man who blasphemes and who seems utterly to forget spiritual things? The woman who is leading a life of shame? Shall we say that they live by the Word of God?" Surely! For they have no other life. This is the truth. You can think of life in them as the Presence of God. All life is the Presence of God. So we must look with respect on these we call criminals. The Master did this when He told of a certain man going from Jerusalem to Jericho and falling among thieves. Were these merely external thieves? They were robbers of his peace, of his purity, of his goodness. He had fallen among the thieves of bad habits, ignorance and the rest, and was utterly cast out. — *Annie Rix Militz.*

## A METAPHOR

Ambition without effort is a king  
 Who sits upon his throne and feeds  
 his lust  
 For power on stirring songs his minstrels sing  
 Of other monarchs long since  
 turned to dust,  
 And dreams of fame that future  
 years shall bring,  
 While his own scepter gathers  
 naught but rust.

—*Ella Randall Pearce.*

## CHEER UP, COMRADE

Verne Dewitt Rowell

Morning to you, comrade!  
 Feeling kind of blue?  
 Has this funny old world  
 Been ill-treating you?  
 Cheer up, cheer up,  
 Smile the clouds away;  
 There's always something happy  
 Somewhere on the way.  
 Got that tired feeling—  
 Not just feeling prime?  
 Sad old world is gloomy?  
 Such a horrid clime!  
 Cheer up, cheer up,  
 There's silver 'neath the gray;  
 Cheer up, cheer up,  
 And laugh the clouds away.

## HEAVEN AND HELL

"Is there a Heaven and a Hell? If so, of what do they consist?" The kingdom of heaven is within the human heart, and the anarchy of hell is in the same place.

Heaven and hell are states of consciousness. There is no place where heaven is not. There is no place where hell is not.

The soul in harmony with the One Good Spirit makes heaven of itself. The heart that sets itself against the One Good Spirit makes hell within itself.—*Elizabeth Towne.*

Ruskin says in *Sesame and Lilies*: "There is a hope that the beggar who lies at our gates may within gates of pearl be comforted; but the Master who is our only authority for saying so, never Himself inflicted disease as a blessing, nor sent away the hungry unfed or the wounded unhealed."

# Endless Life

Enoch Penn in "Bible Review"

**I**N THESE days the idea of the possibility of an endless life is permeating the minds of many people. Even materialistic scientists are beginning to acknowledge that, since under proper conditions the recuperative and restorative powers of the physical organism are perfect, save in cases of amputation, the idea of a perpetual existence is at least thinkable. One of the eminent scientists of Europe is quoted as declaring that the death of the physical organism is of the nature of an accident—that it is not natural.

It is outside the church, however, that we find this idea of the possibility of physical immortality most strongly held. And, incongruous as the thought may appear, it is among the orthodox Christians that the thought is most fully rejected. Incongruous, we say, because it is from the Bible, and from the teachings of Christ most particularly, that we find the strongest evidences and most positive statements of the possibility of attaining to that condition where the power of death over the body will be overcome and a deathless life become a reality.

The Psalmist seems to grasp, more or less clearly, the idea of the possibility of overcoming those conditions which ultimately bring about the death of the body when he exclaims: "I shall not die, but live. The Lord hath chastened me sore, but He hath not given me over unto death."

(Psalms cxviii:17-18.) Then he goes on to say: "Open to me the gates of righteousness; I will go into them. . . . This gate of the Lord into which the righteous shall enter." Did the Psalmist indeed perceive that by a life of perfect right living death could be overcome?

The possibility of overcoming death in the body was stated by the Master in words most unmistakable and unequivocal when He said to the Jews: "If a man keep my saying he shall never see death." (John viii: 51.) This statement was so at variance with the beliefs of the Jews—and it is equally at variance with the beliefs of the Christian world today—that they were enraged and took up stones to stone Him.

The reason the Christian world does not believe this plain statement of the Christ (in all soberness we would ask, What one of the plain statements of the Christ do they believe?) is that they have been taught and believe that Jesus meant, If you believe my sayings, after you die your souls will be taken to heaven to live there forever. However, Jesus did not say this, nor did He say anything like it.

We believe that should that statement of the Master be read for the first time by any one who had not been taught that it meant something entirely different, he would have no difficulty in perceiving that it meant just what it said and nothing else.

The church teaches that Jesus



came to save the souls of men in heaven after the death of the body. But Jesus did not teach this. His plain statements are to the effect that He came to save the bodies of men from death; to undo the mischief done by Adam's fall, namely, the death of the body, and not, as the church would have us believe, to save the souls of the dead.

Jesus said "I am (*a*) Son of God" (John x:36), and as the Captain of our salvation He is to bring (Greek, *lead*) many sons unto glory. (Heb. ii:2-10.) This is another statement He made that the Christian world does not believe; in fact, never has been taught. In other words, through following the Christ man becomes a son of God, even as He, and the promises that are made to the Son of God are as applicable to those whom He leads into divine sonship as they are to Christ himself. This is proved by the statement: "If children, then heirs; heirs of God and *joint heirs* with Christ."

That Jesus as a Son of God had life in Himself, He declared. That He had power to lay down His life and power to take it again, He proved. And His statement, "The servant abideth not in the house forever; but the Son abideth forever," is, we believe, more than a hint that those who follow Him will be led into that condition where, as sons of God, they will abide in their bodies, which will form the house of God, forever; but those who serve in the generation cannot so abide. The statement, "He that hath the Son (has attained to divine sonship) hath life," is a strong corroboration of the same thought.

Jesus made the statement concern-

ing His life: "I have power to lay it down, and I have power to take it again." (John x:18.) In verse 17 He says: "I lay down my life, *that* I might take it again." We have been taught He laid down His life that He might become a vicarious atonement for man's sins. But Jesus did not teach this. His declaration was: "I lay down my life, *that* I might take it again." To what end? He did it to prove His own statement that He had overcome the power of death in His own body, and to prove to those who followed Him that they also would be able to overcome death. We remember that He declared in effect, My works prove my teachings—"Believe in me for the very works' sake." "He arose for our justification." He arose, and in that resurrection He justifies us in our faith that by following Him we also shall overcome death.

The statement, "There shall be no more death (Rev. xxi:4), points to a time yet to come when men shall overcome the power of death in themselves wholly.

The Psalmist declares: "I will dwell in the house of the Lord forever." (Psalms xxiii:6.) And again he cries: "Behold, how good and how pleasant it is for brethren to dwell together in unity! . . . for there the Lord commanded the blessing, even life forevermore." (Psalms cxxxiii.) Did the Psalmist grasp the idea that when the sons of God gathered together in unity, to form that house of God not made with hands, but built by living stones, that by their united powers they would overcome death and live forever? It would seem that he did. And what, indeed,

did the Psalmist mean when he said, "Thou wilt show me the path of life" (Psalms xvi:11), if he did not mean that by living in accord with the leadings of God's mind he would live and not die?

The Master said: "This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live forever." (John vi:50-51.) What does it mean to live forever? Does it not mean to continue life indefinitely? The sad thing is that those who have read these things all their lives, and think they are following Christ, cry: "Oh, we *must* die; everybody *must* die. It is *not possible* to live forever." And the Methodist Episcopal Church catechism declares, "*We all must die.*" Is not this statement giving the lie to Him whom they worship as God the Son? We think it is.

One grave difficulty is met with by those who would show that the Bible teaches something not generally believed. This difficulty is that when men have accepted a certain statement as meaning a certain thing, no matter how illogical or irrational, or how contrary to the wording of the statement that belief is, it is so fixed in their consciousness by the force of habit that even the unprejudiced mind finds it difficult to lay aside the preconceived opinion and accept the fact as stated. To illustrate this point we refer to the statement: "If a man keep my saying he shall never see death." This is a statement so plain that it would seem impossible to misconstrue it, yet we feel sure that not

one Christian in one thousand believes it.

Some may reason that accidents utterly unforeseen may easily destroy one, but we know that there is a prophetic faculty in man, which manifests as "premonition." This faculty is intensified by living the true life, as the Master said: "When he, the Spirit of Truth, is come, he will guide you into all truth; . . . and he will show you things to come." If we believe the story of David (I Sam. xxii:2-4-12) we perceive that those who are righteous before God have a means of knowing the future. The words in Revelation, "And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain," were not spoken concerning the souls of the dead in heaven, but were spoken of men on the earth, who are to be overcomers of the power of death in themselves.

The promise of the Master to His disciples, "Ye shall tread on serpents, and if you drink any deadly thing it shall by no means (not in any way) hurt you," shows that by following his teachings one becomes able to refuse to be sick, to throw off all evil influences and to maintain health. Neither would we forget the story of the three Hebrew children—that even fire could not burn them. And shall we say that this was in violation of natural law, or was it the power of the angel who was with them, holding in abeyance the action of the lower law by a knowledge of the higher?

These things certainly teach that if one knew how to live in perfect harmony with the law of life, and

did so live, he would not die. The fact that this is implied in the story of Eden, and is plainly stated in the Psalms and is emphatically reiterated by the Christ, certainly warrants us in believing that an endless life in the body is a possibility.

---

### THE HEALING POWER OF GOD

"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." (Mark xvi:17-18.)

One of the first evidences of the great spiritual power now coming to the human race was a widespread interest in the healing power of God. This interest has steadily grown, and with the study of God as the health of his people there has come an understanding that He is also their prosperity, their peace, their freedom; in fact, all of those things which have been considered apart from God have begun to show forth the glory and the help of Omnipresence.

Now there are many people in every land who are learning to live in harmony with the Truth that in God they live, move and have their being, and, consistent with this truth, they depend upon His substance for their supply. They look to His wisdom for guidance and to His love for peace and safety. In nothing do they recognize separation from Him.—*Unity.*

### HER SIGHT OF A MASTER

Many are saying at the present time, "I should like to see a Master." They have read of masters being wonderful men, possessing knowledge and power so wonderful that they will run from far or near to see such a one; but when they see him they are as disappointed as was the aristocratic lady who became interested and charmed with the writings of Emerson. She attired herself and drove up in her elegant carriage to meet that great man, and when she arrived she saw a man with a black pipe in his mouth, scratching his back against the gate post. She thought, of course, that this man was Mr. Emerson's servant, and addressed him and talked with him accordingly, but he proved to be the great Emerson himself.—*Bible Review.*

---

The objection to conforming to usages that have become dead to you is that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible society, vote with a great party either for the Government or against it, spread your table like base housekeepers, under all these screens I have difficulty to detect the precise man you are. And, of course, so much force is withdrawn from your proper life.—*Emerson.*

---

Let the magnificent sunshine encourage you to drop your fears and anxieties, and go out into the world, cheerful and courageous, to work and conquer.

## The One Way to Health

**T**HERE are all kinds of healing systems in the world, but the only real healing, the only permanent health, comes through regeneration—a complete transformation of mind and body by the quickening of the Spirit. All sickness and disease result from sin, and the effect can be permanently remedied only by removing the cause. When Jesus connected sin and sickness as cause and effect, He was proclaiming a law of mind action that any one may prove for himself. He has but to watch his own mental states and their outworking to understand the relation between error thinking and discordant conditions. The Christ salvation provides for the forgiveness of sin; so you can say with confidence to a patient: "Thy sins be forgiven thee. Go and sin no more."

But some may think that because they do not murder nor steal, and are considered respectable citizens, they should therefore be exempt from all ills. A friend once said that she had always considered herself a remarkably good woman, quite above reproach in every respect, until she came into understanding of the Truth. When the contrast between the "natural man" and the Christ came to her, and she saw in herself all the little petty selfishness of the selfish self, its envy, its appetite, its hate and pride and vanity, and foolishness in general, she concluded she

was "the chiefest of sinners." So it is with all who allow the revealing, purifying power of the Spirit to have its perfect way in them.

They are humble and ready to give up the sins of the flesh and accept by faith their righteousness as spiritual beings.

The result of giving up sense desires is health and peace and life.

Sometimes you who are ministering to others in this Christ ministry may find among your patients those who do not want to give up the sense life. They do not care for the Truth. They desire only to be made well. Occasionally you find one who is quite indignant when told that in order to be healed he must cease to do the things that are causing his suffering.

Of course, he is free to go on in the old way if he wants to, but if you tell him the Truth you have done your part as a faithful minister, and the responsibility rests with him.

The work of teaching and healing cannot be separated. It is the understanding of the Truth and conformity to it that gives wholeness. Healers should, therefore, be instant in setting forth the Truth to all their patients, helping them to that complete consecration which will enable them to give up freely and completely the appetites and passions of the flesh—those which are considered respectable as well as those that are commonly recognized as sin.—*Unity.*

## PROMISES OF THE BIBLE

The most wonderful metaphysician of all times is the Great Teacher of the New Testament. Unmistakable are the promises of both the Old and New Testaments:

The works that I do shall ye do, and greater things.

All power is given unto me in heaven and earth.

Thy word shall not return unto thee void, but shall accomplish that whereunto it is sent.

Thou shalt decree a thing and it shall be established unto thee.

Life and death are in the power of the tongue.

---

The power working always everywhere for all good is divine love. It is God.

There is a great deal of difference between waiting on the Lord, and listless, idle waiting for something to turn up. The former renews strength; the latter dissipates it. The one makes man strong and positive; the other makes him weak and negative. "Slothfulness casteth into deep sleep." Neither idle waiting nor anxious effort bring things. When one is strong and positive in the truth, and is diligent in doing whatever his mind and hand find to do, then he can be assured, and can confidently claim, "My own shall come to me."

---

It is glorious to realize that we need not follow in the footsteps of the past; that if we are not satisfied in any way we can make a perfect change, fashioning a new world out of the wondrous resources within.

## SHALL COME BACK TO YOU

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.

—Whittier.

---

Faith in a divine plan does not mean that we are slavishly to accept our present condition and make no effort to improve it. It should have exactly the opposite effect. It is God's purpose that we shall develop to the utmost every talent we possess. We must work to this end as earnestly and vigorously as if improvement and progress depended entirely upon ourselves.

A man's life may be happy or miserable as he wills; he can think himself into a fever or dwell upon a headache until he is all head and all ache. He can by companionship with nature in its beauty, fill the soul with gladness and the heart with devotion.—*Christian Herald*.

---

To be joint heir with Christ to the kingdom means to be an equal participant in all the blessings of God. It means to have the same power, the same strength, the same degree of understanding. Do we ever think of this?

## Every Thought Creates

**P**ROF. GATES took a man in ordinary mind and health. He had the man breathe into a tube and condensed the breath. The precipitation from the breath was a colorless liquid, found to have no injurious effect when injected into the veins of a guinea pig. This same man was then made violently angry and his breath condensed while in that condition. The precipitation this time was a dark-colored liquid. The latter, when injected into the veins of a guinea pig, poisoned the animal, which soon after died from the effects.

An Indian fakir, skilled in the concentration of mind power, can hold the seed of a plant imbedded in earth in his hands, and by focusing his mental energies upon the life in that seed, can cause it in a few minutes to shoot up into a plant and flower. This is known to the writer.

If, then, without conscious intention and direction, this power of the mind and moral state is so wonderful to effect changes in the body, to what effect might it not operate if used with the full understanding and co-operation of the individual?

Can man use this power for himself as well as for others? Most certainly, for either or both. Since all life is one in its essence and origin, we are all one in substance. Each individual is but a different expression of the all or parent life—First Cause—call it by what name we will.

When we can grasp what this

marvelous statement really means—the understanding of unity, of identity with the one life—a wonderful change will have come to us. And when this consciousness becomes general there will be a revolution the world over—all conditions will find perfect adjustment.

Every thought creates. Every thought and spoken word find form. We are all using this law, consciously or unconsciously.

Ignorance of the law does not nullify its effect, though knowledge and conscious direction of the law does intensify the effect. That the law is employed ignorantly is evidenced in all the mistaken and wrong conditions we see about us.

How can we turn this wonderful power to right account? By the steady, unwavering, persistent adherence to right thinking at every moment and in regard to everything, ourselves included!

“But our thoughts fly hither and thither, and we think all sorts of things without meaning to,” you say. “How shall we control them?”

Just as you would learn to train or control your fingers or any other faculty of your being—by practice, by proper exercise.

---

The will to do springs from the knowledge that we can do. Doubt and fear are the great enemies of knowledge, and he who encourages them, who does not slay them, thwarts himself at every step.

# Inspiring Thoughts

## Bits of Wisdom From the Pens of Optimistic Thinkers

Success sometimes comes slowly,  
but you must keep your eye on the  
one point. Scattered forces never  
bring anything worth while.

\*\*\*

There is so much within our easy  
grasp,

For minds to hear, in radius of our  
eyes,

We only have to stretch our hands  
and clasp

The open sesame to a Paradise.

\*\*\*

While Idleness with sighing grieves  
For many things, yet lets them  
Slip by, brave Toil rolls up his sleeves  
And pitches in and gets them.

\*\*\*

Don't waste your energies fussing  
and fuming about present conditions;  
instead, use them to make better con-  
ditions. You can if you will.

\*\*\*

The mind I swear by  
And the heart I bear  
Shall never sag with doubt  
Nor shake with fear.

\*\*\*

Lovingly work with Nature. Stop  
frowning and imagining that she is  
partly evil. Look further and you  
will see that, of a truth, all is good.

\*\*\*

The Bible plainly teaches that God  
is Good and that God is All. From  
this there can be but one logical de-  
duction, namely, that God is, in reali-  
ty, the only power.

Peace in the crowded town,  
Peace in a thousand fields of waving  
grain,

Peace in the highway and the flowery  
lane,

Peace o'er the wind-swept down.

\*\*\*

Do not limit the power of your im-  
agination. You are here to develop  
and grow. As your consciousness  
unfolds, your capacities for happiness  
and power increase as well.

---

### POOR DAD

The umpire's young son and heir  
applied for free admission on the  
grounds that he wanted to see father  
"particular." He made his way to  
the wicket in the middle of an inning,  
despite the ten-horse frowns of his  
official sire.

"Mother says she wants that packet  
o' sandwiches back," he said.

"Sandwiches back! I ate 'em an  
hour ago," replied the surprised  
parent.

"Then she'll 'ave to clean your  
shoes with salmon and shrimp paste,"  
returned the younster. "Mother put  
the brown boot polish on the sand-  
wiches."—*Tit-Bits.*

---

Because you are down is no sign  
that you cannot rise again. Christ  
is not the only one who has known  
the joys of resurrection.—*Associated  
Advertising.*

# Wit and Humor

## Smart Sayings and Flashes of Fun From Many Sources

### A TRIFLE MIXED

They were speaking of mixed conditions along various lines when Pat Powers, the baseball magnate, was reminded of an incident in a Gotham cafe.

A prosperous looking party rambled into the cafe in question and ordered a substantial dinner.

When the layout finally arrived the diner gave it a critical examination, and then imperatively called the waiter.

"Look here, waiter," he exclaimed in a large-sized voice, "do you remember what I ordered just now?"

"Yes, sir," answered the waiter, glancing from the man to the hash layout, "you ordered spring chicken and '74 port, sir."

"Exactly," responded the diner in a cold, cruel voice, "and you have brought me spring port and '74 chicken."—*Exchange.*

---

### NOT STUNG MUCH

Charles P. Norcross went into a cigar store in a Pennsylvania town and asked for some good cigars. A brand that retailed for three for a quarter was the best the cigar man could offer.

Norcross took three and lighted one. He stood puffing it for a moment, and the dealer asked:

"How do you like that cigar?"

"It's rotten," said Norcross.

"Well," said the dealer, "I can't see that you've got any particular kick coming. You've only got three of them and I've got a thousand."—*Er.*

### VERY SUPERIOR CLAY

The late Eugene Field, while on one of his lecturing tours, entered Philadelphia. There was some delay at the bridge over the Schuylkill River, and the humorist's attention was attracted by the turbid, coffee-colored stream flowing underneath. He asked the colored porter:

"Don't you people get your drinking water fom this stream?"

"Yassir! Ain't got no yuther place to git it from 'cept the Delaweah. Yassir."

"I should think," said the humorist, "that you would be afraid to drink such water, especially as the sewage from the cemetery I see on the hill must drain directly into the river and pollute it."

"I reckon yo' all doan' know Philadelphia ve'y well, sah, aw you'd know dat's Lau'el Hill Cemetery!" said the son of Ham.

"Well, what of that?" asked Field.

"Dat wattah doan' hu't us Philadelphians none, sah," replied the native son. "W'y, mos' all of de folkes bu'ied theah aw f'om ouah ve'y best fam'lies!"—*Pathfinder.*

---

### TACT

The President of a small college was visiting the little town that had been his former home, and had been asked to address an audience of his former neighbors. In order to assure them that his career had not caused him to put on airs, he began his address thus:

"My dear friends—I won't call you ladies and gentlemen—I know you too well to say that."



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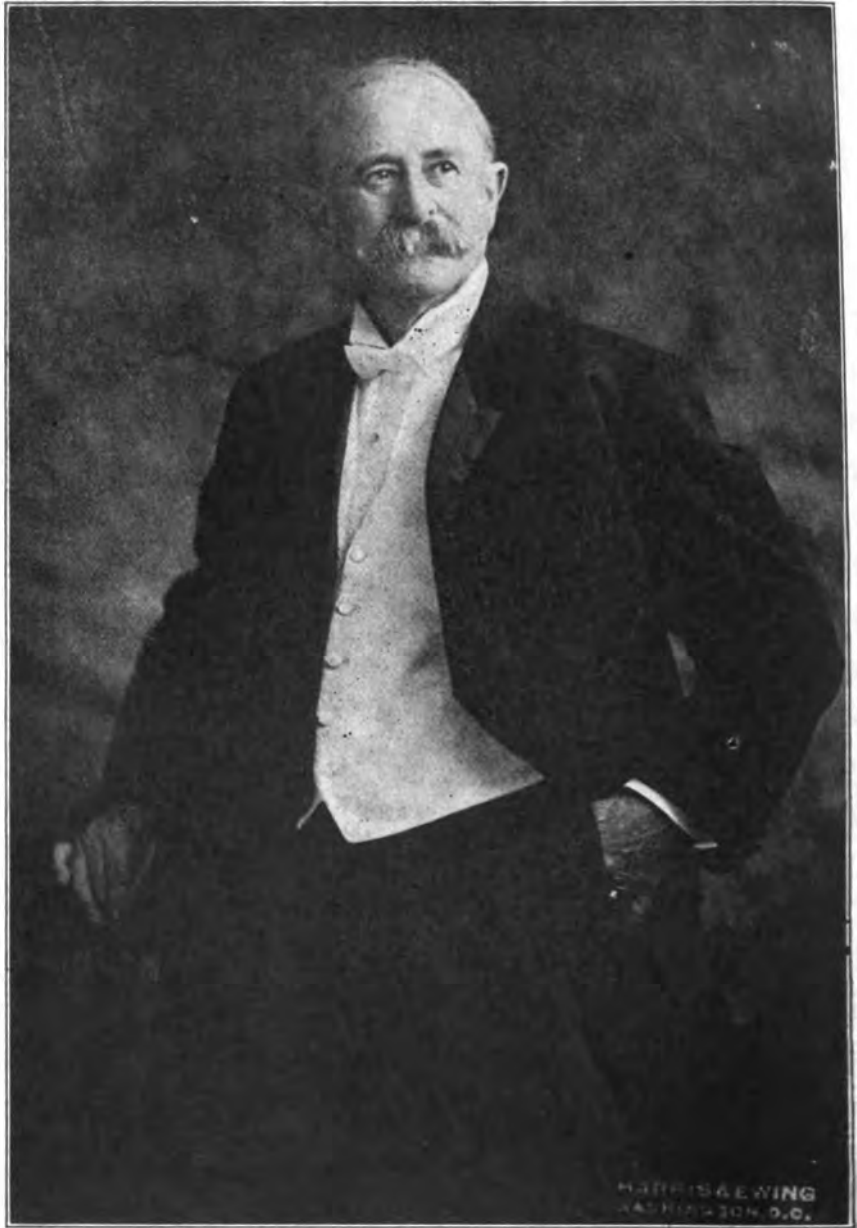
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*Oliver C. Sabin.*



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PAULINA B. SABIN.....Managing Editor  
OLIVER C. SABIN, JR.....Business Manager  
BETTIE C. SABIN.....General Secretary

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## CHRISTMAS AND THE NEW YEAR

Before another issue of the News Letter is laid before its readers in many lands the Christian world will have celebrated with gladsome rejoicing and reverential spirit the anniversary of the birth of our dear Lord Jesus Christ, whose advent into the world was the beginning of that grand movement which is to end in Perfection—the fulfillment of God's plan for the establishment of universal Love, Harmony, Happiness, Health and Prosperity among His sons upon earth.

The News Letter sends to all its readers heartfelt wishes for a Merry Christmas in all that true and wholesome merriment implies; and for a Happy New Year filled with choicest blessings and progress in the development of our Science, with resulting blessings, spiritual and physical.

At this auspicious time the devoted Scientist will find on every hand the opportunity to do good, to be kind,

to be generous, to be loving. Everywhere there are despondent ones to be encouraged and comforted; the erring led back to the better life; wounds to be bound up; sad hearts to be comforted; the needy to be aided. Offer the cup of water to the thirsty, throw out the lifeline to the sinking, extend the loving, healing thought, thereby no less increasing your own happiness than doing good to your fellows.

#### GOD THE UNCHANGEABLE

God is not a changeable being. This is one point you want to fix in your minds thoroughly; God does not change. If you commit a sin and go to God and pray for Him to forgive that sin, He does not change to forgive your sin, and He does not know anything about your sin; He knows nothing but good. You have changed; you get into the tramway, so to speak, of the sunshine of His love, and you place yourself in the righteous attitude. You have come back into the sunlight, and you have come to God Almighty thanking Him that you are redeemed from all your sins by His love and you walk among the pure and the perfect because you have gotten back into that perfect state. In other words, you are traveling along the pathway of God.

Yours lovingly,

*Oliver C. Sabie*

Bishop.

#### THE NEWS LETTER

The editors of the News Letter are greatly gratified by the many expressions of approval which have come to them from readers of the magazine in the United States and in foreign lands during the past few months, indicating appreciation of their efforts to improve the publication and draw nearer to the ideal vehicle for the dissemination of Evangelical Christian Science and the broad doctrines of New Thought. Letters from our readers are always welcome. We are pleased to entertain candid, sincere criticism and thankful for suggestions as to possible betterment.

#### GIVE AND YOU SHALL RECEIVE

If one would be happy, he must throw thoughts of happiness into the vibrations of life. If he would be prosperous, he must throw out the thoughts of prosperity—that he is prosperous, that he has prosperity, and God manifests it—and must show that belief by giving. If he would be healthy he must throw out thoughts of health, believing that God Almighty's omnipotence, eternal life and eternal good surround him and cover him. These thoughts are the thoughts that cause one to succeed in life; cause one to be blessed and prosperous along all the various avenues of human endeavor.

# Chain of Golden Thoughts

## December

PAULINA B. SABIN

As every perfect work of art is the fulfillment of a prophecy, so every man should be the realization of a worthy ideal that will subserve the highest needs of his nature.—*Uriel Buchanan.*

It matters not how strait the gate,  
How charged with punishment the scroll,  
I am the master of my fate;  
I am the captain of my soul.

—*Henley.*

The law of Good is working, ever working in you and your affairs. Resist not the seeming evil; it is only good in disguise. Look behind the mask and there you will find God, and thus you will not become antagonistic but co-operative with the Good.—*Charles Edgar Prather.*

We live only one day at a time, and it is the day that we are living that should concern us most. Each day contains its own possibilities. Each day if rightly lived brings something new to bear upon life. There is no monotony in true living. One is writing his book of life, and on each page there is something new—something that shall help us to live life in a larger way.—*Charles Brodie Patterson.*

I want you to know this truth. I have found this pearl of great price, and I am trying to give it to the world. I am trying to make you catch health, harmony, happiness, perfection, prosperity; trying to inoculate the world with it, not only through my lectures, but through my books, throughout the world wherever I can make a soul happy and make it love God as it never dreamed of loving, and make it love its brother as it should, as it loves to love Him. That is all the pay I want. I am not seeking anything else.—*Bishop Sabin.*

## Christian Science---Why a Science?

—SABIN

Self-Demonstrable—The Ignorance of So-Called Religion—The Signs of Believers—What True Religion Does.

**I** WILL give a few of the definitions of the word "science" as given by the lexicographers of today—not many, but enough for our purpose. First, science is defined as knowledge, comprehension or understanding of facts; second, knowledge gained by systematic observation, experiment and reasoning; third, the prosecution of truth as thus known, both in the abstract and as historical fact; fourth, self-evident truths.

God's whole system of work, if we may term it work, throughout the entire universe is carried on along absolutely exact, scientific lines. The universe is governed by universal laws, created by God Almighty, if they were created; and everything works in unison with those laws. There are certain axiomatic facts, of course, that never were created. Two and two make four. That never was created, yet it is a fact. It is a self-evident proposition that proves itself, and it is so with all truth. No truth was ever created. Truth is forever.

God is Truth, and all truths have been the same worlds without end, and will always continue the same.

Take the worlds as we see them spread before us in the universe, and we find that all work in perfect unison, with perfect law, upon perfect scientific principles. If one ounce of

If all the world had this Love we would become free from fear, free from disease, free from everything that has a tendency to drag us down. The Love of God Almighty would blossom in our hearts and would be manifested through our work, our deeds of kindness, deeds of love and deeds of charity, and eternal and perfect rest would be ours.

Jesus Christ said the last enemy to be overcome is death, and the time will come when we shall believe; and when all do believe, death will be destroyed, because then we will all be spiritualized and pass on without going through death, the man-created institution. What a blessed thing it would be if the world had less ignorance, less superstition and less prejudice and less isms, and more love for God Almighty and more manifestation of it to our brothers and our sisters!

the substance of this earth could be destroyed it would throw into inharmony the entire universe of worlds, to a certain extent. This earth has its perfect equilibrium, its perfect substance, its perfect unchanging weight, and holds on the one hand and is held upon the other. It thus becomes one in our own system of worlds, and this system becomes one in innumerable other systems, and

throughout the vast, never-ending eternity the same God power, the same God science is everywhere manifest in perfect harmony.

It would seem strange that God-created Truth, eternal, omnipresent life, perfect knowledge and perfect science should have failed to give to man what we might term religion



based upon something else than science. Yet, take the world since the days of the Bible, and especially since the days of Jesus Christ, and you find the blind teachers of the blinded holding up as axiomatic truths errors that are found in the Bible and putting those errors up, contrary to the real truths of science, and persecuting those who do not believe.

It always has been true that the earth revolved upon its axis; it always has been true that the earth went around in its orbit; yet, when that doctrine was first enunciated the statement that Gideon commanded the sun to stand still was brought up as a contradiction to this so-called astronomical science, and it was claimed that all those who believed in the real and true science were nothing more nor less than heretics, and they were persecuted as such.

#### THE GREATEST BARRIER.

All along the history of man in connection with the advancement of the real truth we have found that the greatest opponent, the barrier that stands in the way toward advancement, has been ignorance, veiled in the guise of religion, under the flag of so-called religion. Not only has this been true since the Christian era, but it has been true as far back as we have history of man along religious ideas.

You will find when you study the doctrines of the Brahman that under this guise of religion the people of India, and largely of all Oriental countries, were bound down by a system of caste under the name of religion, until their manhood, their in-

telligence, was dwarfed, and it has remained the thousands of years since the Aryans made their descent into India. They have been held down by priestcraft, held down by so-called religious ignorance, until they are substantially destroyed. So long as man was the beneficiary, or a certain class of men have been the beneficiaries of this so-called error, we find that the trend of facts has always been toward building up what is termed an ecclesiastical hierarchy. That is true of India today, and has been true ever since the establishment of the present system. It was true of the church, or so-called church, of Jesus Christ immediately after the third century, when the church divided and one part went under what was termed the Greek Church, of which the present Czar of Russia is the head, and the other went into what is termed the Roman Church. These churches dominated the world.

#### ADVANCING ALONG TRUTH LINES.

Now, of course, we have gotten through with this; we are advancing along the line of truth, going forward and upward, but until we become perfectly emancipated from the ignorance that surrounds us, and especially the ignorance of ecclesiasticism, the world will be held more and more in bondage; and in the degree we learn to recognize the great fundamental principle that God Almighty is all, that He is Omnipresent Life, Spirit, Truth and Good, and that we must live and do live in that great Life, or whatever it may be, and carry that Love out to our brother and let that dominate the conduct of life—in the degree that

we find that those principles become dominant, the world becomes free. We become freer in the degree that we make these principles our literal practice.

A SCIENCE THAT IS TRUTH ITSELF.

Here is a science that is Truth, yet we are told that it is neither religious nor scientific by ecclesiastical so-called leaders. They know nothing of that of which they are talking; they are talking in absolute and perfect ignorance. Do they know whether it is a religion or not, when they do not know what it is? I guarantee that I can take half of the ministers in the city of Washington, those who have not studied this Truth, and I can talk to them for an hour and a half, giving out scientific truths from beginning to end, and when I get through they will be as ignorant of everything I said as if I had not said a word.

I know that from my own experience. When I first commenced to read this science, in my desire to learn and become interested, people would talk to me, and when they had finished I understood absolutely nothing of what they had been talking about. But after it broke through my consciousness, after I received the understanding,

THIS GIFT OF THE HOLY SPIRIT,

this new birth, then my mind was illuminated, my heart set on fire with love for all my brothers and sisters, and my desire was to give it out. I had no thought that the world—the good world, as I had been taught to believe it, and I am not condemning it now—would not jump at the chance, if you will excuse me for using such

an expression, to accept of it and to preach it.

One of the very best men I knew I went to see after I knew what I was talking about and knew it was absolute truth. He was an old minister in the Foundry Church. I talked to him an hour or two and he sat and listened. He would make an objection here and there and I met his objections. Finally said I: "Come and go with me and we will heal the sick. I can heal them anywhere." He looked at me and said: "I would not believe it if I were to see it with my own eyes."

He could not believe it. Why? Because his dogma had taught him that divine healing had been superseded; that the day of healing had passed away. His dogma was incorrect. It is not superseded. The

DAY OF HEALING WAS NEVER SUPERSEDED.

You can take all the writings, not only in the Bible, but of the early fathers of the church, and you will find that it is not true that it was superseded. There is not a word there that tells when the world was not to do those things; but, on the contrary, the same command that Jesus Christ gave to His disciples just before His ascension holds good today.

Christ had been talking, discussing with them as they went up the mountainside, no doubt giving them His last words of parting, and He said: "Take this gospel, preach it to all the world, and there will be certain signs by which you can tell the believer." Mind you, can tell; not the preacher, but certain signs that you may know who are believers, and those who be-

lieve your doctrine can drink deadly poison and it will not harm them; they can handle poisonous snakes and they will not be harmed, and they shall lay hands on the sick and they shall recover.

Now, if this is not susceptible of proof, if we could not prove it by thousands of people in the city of Washington alone, if we could not prove it by more than a million people in the United States of America, if we could not find living testimony throughout the entire world, to this wonderful Truth, by the thousands and tens of thousands, then there might be some excuse for ecclesiasticism saying, "I won't believe," but there is absolutely none.

When you put your hand upon a cancer that had been cut out twice, and this time was worse than ever, and in ten minutes' treatment that cancer is killed, and in forty-eight hours gone, and when you can hear of thousands of other cases of equal prominence where we not only have the word, but have the testimony of the physicians for it, it would seem as though sensible men would learn that the day of ignorance has gone by.

You can no longer shield yourselves under the shelf of ignorance and say, "I do not believe."

#### NOW WHY IS THIS RELIGION A SCIENCE?

All sciences that are truly sciences are truth and are susceptible of logical solution. All is demonstrated, and any thought that is not susceptible of self-demonstration is a false coin and is not true. If I go to the blackboard and put down two and two and two and

draw a line and add it up there is six. That proves itself in every way. Take it in any shape, form or manner, and three times two are six. You can add in units or in twos or divide them, but the result is always six. Now we will take it in a case of healing. I am supposing the healer has the perfect realization, that the patient is willing and anxious to be healed. We cannot ask the patient to believe, because the patient cannot believe until after he has evidence. You cannot force your mind to believe anything, but you can permit yourself to study the Truth and let the Truth convince you; that is all you can do; you cannot force yourself to believe anything. Now here is a person sick. I am going to make a certain realization and heal that sickness. Say that it is healed; the result will be harmony, the same as three times two make six.

Here is the proposition that I make in the realization: First, God is Omnipresent life; that is, God lives everywhere, is everywhere, not only fills all space, but fills every person and fills the person for whom we are praying, absolutely. God is all and in all and through all. That is the thought. Remember that

ETERNAL LIFE IS ETERNAL HEALTH; that the patient lives, moves and has his being in God, and God is through and through him, and he cannot be imperfect, because he lives, moves and has his being in Perfection, and all that is is perfect. There is the statement. What is the result? If I am treating John Smith and he has a fever and I make that perfect realization, the so-called fever is destroyed; it is annihilated, absolutely gone.

There is your scientific demonstration.

Now if we did not know this was true, if we were not demonstrating this all over the world all the time, you might doubt; but we know positively what we are talking about—that it is an absolute truth, an axiomatic truth, as much as two and two make four.

#### IT IS GOD'S SYSTEM.

It is so in every department of life. Suppose a person is environed by what is termed poverty. What do you have to do to overcome it? You realize that God is All and has all and that you, His child, are His heir; that you live, move and have your being in Him; all that He has is yours, and you thank Him for it in the name of Jesus Christ. What is the result? The result is, you have it, you are lifted out from this streak of poverty and placed in an affluent position. It is as sure as that the water seeks its level when it is released and goes on toward the sea. Look along the entire line of this science, of this religion, and you can find that it is perfectly scientific.

If we mean by religion that it is a something that makes us love God and love our brother and carry out the commands of Jesus Christ, then it is a religion. If you could read my letters for a week and see the testimony that comes from all the world, saying in substance that before they heard of this Truth they did not love God and could not love their fellow, but that now all that was past and their hearts were filled with love, and

they thank God for it, and their only desire is to be able to send it forth to all the world, then you would say that there was the logical result of what I term true religion.

#### PERFECT RELIGION.

Religion, to be perfect, must be what Christ said it should be. You must love God with all your heart and love your brother as yourself. It matters not what your church may be, what your associations may be, if your heart is filled with these loves, know then you are on the right track. That is the rule that Jesus Christ left for us to follow. When that is so, then you can know that your science is in truth a science.

Oh, how much the world needs it! If all the world had this love we would become free from fear, free from disease, free from everything that has a tendency to drag us down. The love of God Almighty would blossom in our hearts and would be manifested through our work, our deeds of kindness, deeds of love and deeds of charity, and eternal and perfect life would be ours.

Jesus Christ said the last enemy to be overcome is death, and the time will come when all shall believe and when all do believe death will be destroyed, because then we will all be spiritualized and pass on without going through death, the man-created institution. What a blessed thing it would be if the world had less ignorance, less superstition and less prejudice and less isms, and more love for God Almighty and more manifestation of it to our brothers and our sisters!

## Choice and Consequence

Our Dormant Powers—The Scope of Man's Possibilities—Discretion Exercised for Best Results—The Duty of Parents—The Parents' Opportunity for Soul Growth—Life's Panorama—Good Things Upon Which the Mind May Feed.

William E. Gibson.

**WE** COME into Life Consciousness possessing all of the innate powers and possibilities to which individuals of the race have at any time attained.

The majority of such powers and possibilities are dormant, waiting to be aroused from their sleep of ages by the first favorable impulse. When such powers are sufficiently awakened they are capable of reproduction. Not only that, they are (when properly cultivated) capable of attracting powers to which the race have not as yet attained, and thereby creating new and hitherto unrealized conditions.

The scope of possibilities to which man may attain is inconceivable, nay infinite, but the degree of those possibilities realized is determined by the manner in which man uses his conscious powers. If he uses these properly his mental and physical growth will be natural, symmetrical and beautiful; but improper use produces distortion, if not degeneration.

Now all powers, mental, physical, or spiritual are good if used in their proper place, manner, relation and time, but are bad when misused.

It is therefore obvious that if we would get the best results from the use of our conscious powers, we must

exercise discretion and make proper choice for the course of our thinking, for action follows the lead of our choice.

But discretion belongs to a degree of maturity. The child and the child-like mentalities do not exercise discretion. They simply choose those things which appeal most to their tastes and passions. They thereby create for themselves conditions good or bad, according as they have made choice. If the choice has been proper the consequences are good; if improper, the consequences are accordingly bad.

It is clear, then, that choice and consequence are the first preceptors of the race; and no less clear that they exercise the functions of their office at every stage of every sane individual's life career.

So choice and consequence prepare for discretion. When we reach the stage of discretion or discrimination we must of necessity exercise the greatest care if we would have the best results. For then we know that proper choice means proper consequence, and vice versa.

The infant chooses first those things which appeal most to its appetite and its sense of sound and sight, etc., but is assisted in making proper choice by the parent. The parent's

ability to thus assist depends upon the discretion that they are able to exercise, and that discretion depends in turn upon the lessons that they have brought from the school of experience.

If the parents have gotten wise lessons they are able to save their little ones from much pain and discord, and to make their physical and mental development happy and harmonious, and insure for them a beneficent career.

Parents must learn that not only are they their children's teachers, but that their children are also their teachers. For, alas, some of the most valuable lessons are taught by the children in the home kindergarten.

Each child comes to its parent a separate and distinct individual with traits of character and tendencies peculiarly its own. One is often slow of gait and mental activity, while another is quick of mental grasp and physical movement. One may be cross and resentful, while another is cheerful and forgiving. All these tendencies and traits must be dealt with—checked or encouraged, as necessity or apparent consequence will warrant. The little ones are indeed like newly chipped pebbles cast in a stream—they roll and toss against each other, each wearing the rough edges off the other; and the parents, father and mother, roll with them—more smoothly, of course, for they have been rolling longer, but polishing the little ones and being polished in return.

The primary function of parenthood is to properly direct their children. Now the mother is first and most potent in helping the child to

make proper choice. There is no influence in the life of the child equal to that of the mother.

The parents who have given the race wise and discreet sons and daughters have done more for society and the world than has a king who has made his realm the sovereign of all other realms; for the latter has made slaves who are capable of rebellion and social disorder, while the former has made free men and women who are capable of producing still greater freedom.

These thoughts will be read by parents who think they are battling with almost unbearable cares and responsibilities. Many a mother fairly curses the day that little ones came to be cared for and worried with. To such I would say, calm your anxieties and cease your worrying, for you will never have a greater opportunity for soul-growth than you now have, and you will never advance above this until you have done this to the full of your ability. Know, then, that while you are their helpers in things physical, mental and spiritual, they are also your helpers. You cast off the rubbish and bring out the perfect by helping them to make correct choice and by teaching them discretion, but they, too, wear off the dross and bring out the pure gold—the jewel of soul—by teaching you patience, endurance and tolerance.

But, alas, for those whose parents had no parents, and there are many of such. Experience has been their only teacher, and often proved a cruel disciplinarian. To such I hope to give a few helpful suggestions before I close.

Choice and consequence are co-

partners in all the transactions of life. From the cradle to the grave life is one moving panorama of choice and consequence. Every day, every hour, nay, every moment, we are face to face with states, conditions or actions whose tendencies are opposite in nature, and of them we must make choice.

Now remember we cannot choose anything that is in reality and of itself bad, for all is good, being a part of the All Good; but we may and do often make bad use of good things. For instance, dynamite is a good thing for blasting rocks, but a bad toy to put in the hands of our children. Money is a good thing if we want to use its purchasing power, but a very bad thing to hoard up where its purchasing power is not utilized; while it is not enriching its owner, its absence is robbing others of the necessities of life.

The great mass of the race—yet, all—have made wrong choices and are suffering the consequences. But the sting may be taken out of the wound and other painful conditions avoided by proper thought and action henceforth.

Now how shall you think and act for best results? Actions, of course, follow thinking. In other words, actions are thoughts in manifestation. Then the question is: How shall you think, that your actions shall bring desired results?

Let me quote Phil. 4:8: "Finally brethren, whatsoever things are true; whatsoever things are honest, 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."

The writer here presents a large field of good things upon which the mind may feed. Now the mind, like the body, "grows by what it feeds on."

Seek the truth in all things; square your life with honesty and justice, and let love and the square deal prompt your actions rather than gain of material possessions, for material possession is but dust and ashes, to which it must return, but that consciousness of spiritual growth which comes through love and the square deal is laid up for you as inheritance incorruptible.

Make choice of thoughts and their resulting actions which appeal to your best judgment as being right. In your affirmations and meditations ask God, the All-Embracing Good, to help you in making proper choice. Desire the good, seek for the good, appropriate the good, and you shall find still more good.

Realize who you are—that you are son of God, that you and the Father, God, are one. Learn to discriminate between yourself and that which seems to be you. Learn that your body is not you, but only your residence during this earth existence. Learn, also, that your mind is not yourself, but is your servant.

You may exercise the mastery if you will, and your servant will serve you well, keeping your house perfect and your surroundings harmonious. You may neglect to exercise the mastery and your servant will run things at a high rate, and, much to your pain, you will awaken some day to

the realization that your house is a wreck and its environment unwholesome. Know now that you are the master, and, like Jesus, the Great Master, say to the undesirable: "Get thee hence, Satan!"

Resist evil by making proper choice, taking things in their right place, time and manner.

Choice and consequence are not only operative in individual lives, but also in the social life and the life of the Nation. Individual lives go to make up the community, or society. The prevailing thoughts of individuals become the dormant thought of the community and social order. Such prevailing thoughts manifest themselves in the sentiment, character and conduct of the community. If those dormant thoughts and ideals are broad, lofty and beautiful, the community and social life will be grand and virtuous; but if they are narrow, base and ugly, the community life will be cruel and grotesque in its tendencies.

The prevailing dominant thoughts of the several social orders that go to make up the Nation become the composite dominant thought of the Nation. If the composite dominant thought of a nation is broad, grand and lofty, the resulting activities and intercourses of that nation with other nations will be of the higher order, manifesting the principles of love and the square deal.

The greatest individual is he who makes the best choice of his thoughts—images and works them into wisest action. This is true in a broader sense of society and the nation.

That social order or nation is best

which holds the highest ideals, is most magnanimous in its relations with other nations and most impartial in the treatment of its own subjects. But remember the spirit of the nation is but the dominant spirit of its individuals. The responsibility for weal or woe of society and the nations rests with the individual.

We are now nearing that season of the year when most individuals and institutions are taking stock. It is somewhat the period of the retrospect. If there has been success we profit by those actions which brought success and plan for still greater success. If failure has followed our activities we look for the causes and shift our plans accordingly.

Let each individual of every nation try for one year to practice Love and the Square Deal in all intercourses with fellow beings, and all men will realize in that short space of time a new heaven and a new earth. Here is an opportunity to make the best choice and reap the best results.

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"All things work together for good to them that love the Lord." But how are we going to be sure that we really love the Lord well enough to bring about this glorious result? Bless you, "All things work together for good" anyhow. Could it be otherwise in a perfect plan? But those who love the Law (who know that it is ever beneficent) have the joy of realization—the joy of knowing that, no difference what the appearance, the perfect plan is being worked out—not for a favored few only, but for the beloved all—the whole family.—*Henrietta Peet.*





Harriet Doane Prentiss

## THE RUNAWAY

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I'm just a little runaway.  
Though I would fain be good,  
I follow in my willful play,  
And challenge a dull mood.

I run away from trouble, pain,  
Sickness, depressing care,  
And every form of discontent  
That's lurking anywhere.

I run away from troubling speech,  
From all who discord seek ;  
I run to God and close my eyes,  
When others would be meek.

I run to all the beauty spots ;  
I find the fairest bowers,  
And linger only where 'tis bright  
Among the sweetest flowers.

I run away from man to God,  
Where living has no flaw.  
In fact, I run from everything  
Except His perfect law.

# The Power of Truth

—SABIN

What Is Truth?—The World, Blind Leader of the Blind—Tyranny of So-Called Religion—The Dark Ages—Truth Destroys Error and Falsehood—Healing Not Time-Limited—The Sunshine of Eternal Truth.

**W**HEN OUR SAVIOR was brought before Pontius Pilate, at His trial before His crucifixion, He made use of these words in reply to some of their questions as to what His mission was in coming into this world: "To this end was I born and for this cause I came into the world, that I should bear witness unto the Truth." That was His mission.

Pilate asked Him, "What is Truth?" We have no record that our Savior answered him in that place, but He has answered elsewhere.

That same question, "What is Truth?" is one that has agitated and almost absorbed the higher thought of the world since long before the advent of our Savior. We may go back as far as we have any history of man, either through writing or tradition, and we find this one question uppermost, "What is Truth?"

There is implanted in the heart of mankind, under every condition of

society, a yearning after something; many of them know not what, but it is a yearning to know the Truth. What is Truth? You find people in some places immolating themselves upon fiery altars, being sacrificed of

their own free will, following the blind thought of What is Truth? In other places they throw themselves before the car of Juggernaut. Others yet are bowed down with superstition of the most abject slavery, perhaps, of any other on the earth today. There are more than six hundred million slaves to superstition that are in a deeper grade of servitude than were the Africans in our country prior to the great war, held there by the false idea of Truth in the

Where in the world can you find the story that the healing is only to be confined to Jesus Christ and His disciples? Nowhere. Not only is it not written in the Bible, but it is not written in current history of that age. Read the history of the early fathers of the church and you will find nowhere such a doctrine enunciated, but on the contrary you will find that from that time on up to now there were bright lights that have broken out and healed the sick and have demonstrated along the lines of the power of Truth; but because of the ignorance, the wickedness, the superstition and the disposition of mankind to follow after strange gods the power has been eliminated more and more. But the Day Star of knowledge is rising, the Sunshine of Eternal truth is broadening out over the heads of our people, and our intelligence is becoming enlightened and millions today are studying this Truth, the real Truth, that fifteen years ago knew nothing of it.

belief that they are following that which is Truth.

It behooves us to know and to interpret this great question so that we may make no mistakes. The world at large is a blind leader of the blind, groping along the pathway

of so-called life, and its people are being destroyed, upon the right hand and upon the left, everywhere, with but very few exceptions following what they believe to be the Truth. If this question had been answered in accordance with the words of our Savior there never would have been any mystification about it. His answer is as plain as a b c.

What is Truth? The perfect answer was given by our Savior, yet man was bowed down by ecclesiasticism during the dark ages into what we might term the formative period of the church; was enthralled by human ambitions, human faults and human wickedness, until the Truth was laid aside, and the shell, the empty shell of the church, had become an engine of cruelty, persecution and oppression. This, we find, came into the church after it had become a political machine.

First, Constantine made it the church of state, which belonged to the eastern division of the Roman empire known as the Greek Church, the Byzantine Empire. Rome itself was not very long in following. We find that Popes soon became ambitious and by and by the doctrine of infallibility was enunciated, and instead of the church being subject to the powers of the Government it became the government of the whole earth, and all powers must succumb to it.

#### THE INEVITABLE RESULT WAS CORRUPTION,

created in and under the name of the religion of Jesus Christ. I tell you in and under the name of religion have been committed more crimes,

and crimes blacker in nature than under any other so-called religious persecutions the world has ever known. It is true that Mahomet and his followers after his religious faith destroyed all unbelievers and would today do so if they had the power—would destroy everybody except those who were followers of the prophet.

It is true that the Brahmins on the one hand and the reformers known as Buddhists upon the other had many centuries of persecutions, but it remained to show forth as the climax of cruelty and wickedness the age, we might term it, of 400 years before Christ until about 1700 A. D. It is one continuous history of persecution; not only that, but it was so depressing that that period of the world's history is known as The Dark Ages. The priests of the church, in order to make themselves indispensable, made education disgraceful, and it was a disgrace for any of the lords of that day to know how to read or write. The priests were the only ones who were to do that or to do the work in the world's literary field. The consequence was that, in the name of what they termed Truth, not only was the world drenched in blood and covered with ignorance, but the wheels of progress seem to have gone back, and that period is called *The Dark Ages*.

Had there been an honest desire to take the words of Jesus Christ in their literal meaning, they could have understood what the Truth was. Christ gave us a perfect rule by which we can interpret it, for He said, "By the fruit of the tree you shall know it."

St. John said these words: "I am

the way, the life and the Truth." In another place our Savior said: "You shall know the Truth and the Truth shall make you free."

Anything that has a tendency to destroy, enslave, bear down, is not the Truth, but the opposite. Among the fruits of the Truth are freedom, liberty, the recognition of the allness and perfection of good, the recognition of the brotherhood of man and the Fatherhood of God, the recognition that we must love God and love our brother; and it is not for us to say, as was said during the dark ages, that there are but few entitled to know anything. We must know that *all are the children of God.*

Whether they be known as lords or slaves it matters not; all are the children of God, equal born, with the same rights, the same privileges, and freedom is their birthright. That is the fruit of the Truth. The Truth is mighty, its power is boundless, there is no hampering it. Follow in its teaching and trust God, and look at the results. You become the master, you cease to be the slave, you cease to have the fear of sickness held over you like a dark pall. Sorrow is banished, the wolf of want is driven from the door, and these results are for all those who trust God and take His promises literally, as was so beautifully enunciated in the solo that was sung to you this morning.

Truth gives you confidence, it gives you the knowledge of who you are, what is your birthright, what are your rights and privileges. Furthermore, it gives one the assurance to claim these rights now. It matters not how many of you may be possessed of millions, if you do not claim

them they are not in your possession, and you might be poor and die from poverty. It matters not if you have every possibility of learning, of becoming educated intellectually, if you refuse to be taught, all these facilities are as nothing to you. It matters not, though you are the child of God and are born with this power and this dominion, if, in your own ignorance, in your own stiff-necked condition, you say, "Oh, it is not for me; you may do it, perhaps, but it is not for me; I cannot." It is simply destruction.

The one who stands forth in the power of Truth, claiming his rights, demanding his rights, asserting his rights, knowing his rights, has all and all is his, and God Almighty's blessed Truth smiles upon such a character as that, blesses it with perfect success, hears its petitions, grants its requests, destroys its tears, gives that person health, gives him harmony and happiness and everything that is good, because he relies upon the Truth and the power of God.

#### THE SPIRIT OF TRUTH SHALL GUIDE YOU

unto all Truth. That is how you get it. You get it from the spirit of Truth. The spirit of Truth is God Almighty Spirit. Whether He works through the agency of what is now termed the Holy Spirit or direct I am not prepared to say, or whether He works through both, which I think perhaps is true. This universal law, this universal spirit, is a feeder, the educator of us all.

We have to place ourselves in the line of the sunshine in order to get

the sunshine. How many times have I told you that? You have to place yourself in connection with the Truth or you will never get it, and the only way that you can do that is to become like a child, a little child, knowing that the promises of God are true, trusting in them without doubt, and then you have all.

#### COMMIT YOUR WAYS UNTO THE LORD

and trust in Him and He will bring it to pass. That was told a long time before the days of our Savior's advent into the world. Commit thy ways unto the Lord and trust in Him. That is all you have to do. You cannot come wavering or doubtful and full of fear and get the blessings. Sometimes I have noticed it seemed to me that persons have seemed to get a blessing with a very small amount of what we term Faith. I know it was so when I was first coming into this science. I have heard other new students express the same thought. They would ask God for a certain thing in a scientific way and the results would come so quickly that it would almost frighten them. They were surprised, apparently, that it was true, and they would rejoice because they had gotten something they did not expect. That is the experience of nearly everybody who has studied this science. But by and by we become so strong that when we ask for anything and receive no immediate answer we begin to think and ask, "*What is wrong? What is it that needs uncovering? Where is that something that prevents us from receiving the answer to our prayers?*" Afterwards we find it in one place or in another;

sometimes it is within us, and a good way to ascertain whether there is anything in our heart or consciousness that ought not to be there is to go back into one's self in the presence of God Almighty and ask, "Do I love everybody?" If you can say that you do, then is a great weight taken off you. Then what is the matter? Is there somebody else's cross thought that is hurting, and so forth? There are myriads of ways to find out, but always the covering is thrown off, the error is exposed, and the exposition destroys it.

Truth, when it confronts error, destroys error absolutely. Error cannot live in the presence of truth. For instance, say there is a story written on the palm of my hand. We will say you all read it, that the sun is shining here today in Washington. Look out of the window and see it is snowing, and we know that statement isn't true. When it is confronted with the truth it is utterly destroyed.

#### TRUTH DESTROYS ERROR AND FALSEHOODS

of all kinds, and all kinds of inharmonies that there are. Everything that is not right is always error. Error is always unreal, but if you believe in its reality it has the same power and effect for your destruction as if it were the real. If you believe in a disease and fix it upon you by naming it and believing in it, you have it and you will never be relieved until you think otherwise.

If we make that kind of a law, through the ignorance and superstition of the people that have been taught them for ages, we might just

as well put up the bars and say, "You shall not have this Truth;" so we have to be as wise as serpents and as harmless as doves, and wherever we can find a person that will take God Almighty for his healer absolutely and trust in Him, it is always easier to heal that one and it is always better for him after he is healed.

#### RELIANCE ON GOD.

It is of very great importance to us to understand the power of Truth, and to rely on God and His promises absolutely. It not only wins, but it will make you a success along any pathway in life that you choose as your business. Take the merchant; let him be led by the power of truth; or the professional man, whoever he may be, making God the star which leads, and His Truth and power upon which he depends, and nothing can fail him. Take the young man in college; let him trust God and treat the situation, claiming that God gives him wisdom and spiritual understanding.

Trust in God and his promises; know that they are all true, and when you find a promise given to you that is as true as Holy Writ don't go hunting around somewhere conjuring up some kind of a way to say, "That isn't true."

#### NOT LIMITED TO ANY TIME.

Where in the world can you find the story that the healing is only to be confined to Jesus Christ and His Disciples? Nowhere. Not only is it not written in the Bible, but it is not written in current history of that age. Read the history of the early fathers of the church and you will

find nowhere such a doctrine enunciated, but on the contrary you will find that from that time on up to now there were bright lights that have broken out and healed the sick and have demonstrated along the lines of the power of Truth; but because of the ignorance, the wickedness, the superstition and the disposition of mankind to follow after strange gods, the power has been eliminated more and more. But the Day Star of Knowledge is rising, the Sunshine of Eternal Truth is broadening out over the heads of our people, and our intelligence is becoming enlightened, and millions today are studying this Truth, the real Truth, that fifteen years ago knew nothing of it.

God Almighty blesses us and makes us a power to build up this mighty work, to scatter this Truth so that we may become part and parcel of His enginery to save our people from death and bring them back to Him.

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#### THANKSGIVING PRAYER

We praise and bless Thy Holy Presence to whom we are no longer as strangers. We know Thee to be the friend of the friendless and helper of those who need. Thou art our friend when other friends have failed us, and our helper in the hour of our extremity. We desire a fuller consciousness of Thy presence as the power within us. We now stand in the midst of the radiant splendor of eternal Truth and know our oneness with Thee. We thank Thee, Father, for this overcoming joy: the crown of peace: the life of life. We praise Thee.—*Selected.*

## OUR SUMMER BOARDERS

Accepting the open invitation of a large cigar box tacked on the wall, long way up and down, and perforated with a hole as large as a half-dollar piece, Jenny Wren and her husband stopped with us this Spring, and have delighted us with their domestic felicity all Summer long. We even made a little perch just beneath their doorway, to which they took kindly, and where they would perch and sing their masterpieces of heavenly joy.

Alas, fatal mistake! The saucy English sparrows fooled around the neighborhood two months before they discovered that perch. Then a pair of them found it and learned they could get their heads in the hole. Forthwith war ensued, and the blood-thirsty intruders dragged out the babies and dropped them on the ground, after a pitched battle with Jenny Wren and her husband, and amid the anguished tears of two children.

The babies were returned by me, under the watchful eyes of their parents, who immediately came back to the nest. The tragedy was repeated, and then the perch was torn away. The wrens went through the hole without it and with perfect ease, and the sparrows were checkmated. It took them two days to learn that they could hang to that hole with their feet, just as the wrens did, and Jenny and her husband were again driven away.

In an almost human way the tiny pair seemed to appeal to me for protection. I then took a card and cut a hole in it about as large as a quarter, and this I tacked over the larger

opening in the cigar box. Immediately as I came down from the ladder the waiting wrens reassumed possession of their domicile, and though the opening was rather small for them, they cheerfully put up with this inconvenience.

The sparrows returned, but gave up the job when they saw the new doorway. Thus was peace restored in the family of the dear little songsters, and an entire human family rejoiced with them. It was a battle of human wits against those plucky little "bootblacks" of the bird race, the English sparrows. Never have we had such bewitching little friends as Mr. and Mrs. Wren, with their friendly chatter and joyous, full-throated song, morning, noon and evening, the insect diet for their precious youngsters often being gathered at our very feet.—*J. P. Lowry.*

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Patience, Hope and Love!  
 O part them never! If hope prostrate lie,  
 Love, too, will sink and die.  
 But Love is subtle; and will proof derive,  
 From her own life, that Hope is yet alive.  
 Yet haply there will come a weary day  
 When, overtasked, at length  
 Both Love and Hope beneath the load  
 give way.  
 Then, with a statue's smile, a statue's strength,  
 Stands the mute sister, Patience—  
 nothing loth;  
 And, both supporting, does the work  
 of both.

—*Samuel Taylor Coleridge.*

# How to Rid Oneself of Cares

Charles Edgar Prather in "Power."

**C**ARES are the "little foxes that spoil the vines." They are the things over which we worry without

cause.

They sap the vitality, demoralize the ambition and scatter the forces of manhood.

They rob one of the restful and refreshing sleep which is essential to good health.

When they are past we think how foolish we were in being distracted by them; then immediately proceed to nurse and cuddle new ones!

One has very few real troubles—the large majority of them are but figments of our own imagination—false mental pictures. They are the scarecrows of our own manufacture with which we frighten ourselves out of the rich harvestfield of harmony and success.

How full of cares is the life of the average person! And they gnaw at the very vitals of one's being. Is it any wonder why the one who is engrossed with the cares of making a living, or caring for an accumulated supply of finances, is usually afflicted with stomach trouble?

Is it any wonder that the physical strength of man is depleted, and he breaks down with Bright's disease or kidney trouble, when his ambition of worldly success is thwarted? Is it strange why one's heart suddenly ceases to beat when he has grieved and worried over the wrongs done to others, especially his loved ones?

Passing strange indeed would all these things be if they did not come as a direct and powerful result of the accumulated forceful strands of worry thoughts.

Every force has an equal and opposite reaction. Balance is the inevitable law of the universe. Adjustment is the law of God which some time, somewhere, rights all wrongs, balances every account, and equalizes the whole. He who sustains the universe maintains order in the tiniest atom. You may disturb the placid surface of the ocean for a time by winds and other agitations, but soon the calm of the great deep insists upon regaining its normal condition.

The nature of God is the nature of man, for the Cause exists in its effects. You may ruffle it up, besmirch its features and distort its form, but the divinity within will in time demand its rightful dominion and expression.

In this great School of Life we are learning how to unify and co-operate with our Source. It is primarily a question of attitude—how you look at things; how you think of conditions; how you feel toward circumstances. For "as a man thinketh so is he." As a man thinketh about anything so it is to him. It matters not how pure and good a thing may be in itself, if one thinks it impure and bad so it will seem to him.

This is the whole secret of what are called "cares." They are cares only to him who has named them in



thought as such. To have cares is an acknowledgment of a mixed, muddled and perplexed mental attitude.

What is needed is clearness of thought, definiteness of purpose, and decision of character in every little detail of life. When this is attained and it can be attained through practice), then every activity of life will have its proper place and office, just as every wheel, jewel and pinion has its purpose in a watch—all working together in an harmonious whole without friction, and producing an accurate and perfect expression.

Ecclesiasticus, the preacher, declares: "There is a time for everything under the sun." You have no more to do than you should and can do if you do it in the right way. When you take the attitude toward anything of resistance, feeling the lack of time or ability, you are throwing handfuls of sand into the bearings of your delicate mental machinery, which causes friction, lack of punctuality and regularity and accuracy, resulting in a nervous breakdown, sickness, insanity or death.

You have no more right to have the blues, to worry and be agitated over anything than you have to steal or lie or do aught against the common good. For in anxiety over your own affairs you are doing these very things against yourself.

Anxiety is a contracting, limiting and binding auto-suggestion, which shuts out from your realization the very things you most desire. Worry over supply will so contract your mental vision that your nose will be kept on the grindstone. Fearing that you may catch this or that disease

beclouds your spiritual realization of wholeness, soundness and harmony.

After all, the cares of life are only our petty thoughts. They hinder or retard our unfoldment, and impede our spiritual progress. You, as God's people, should once and for all forsake every anxious thought, thus freeing yourself from cares of this world. Paul's injunction to the Philippians and to us is: "Be careful (i.e., anxious) for nothing." For he realized the truth uttered by David, "Cast thy burden upon the Lord, and he shall sustain thee;" and, as said Peter, "Casting all your care upon Him; for He careth for you."

There is a Godly discontent, but it is not the product of fear or anxiety. It is the yearning for a fuller and better understanding of Truth, and is the incentive to all progress. It appreciates and enjoys that which is already achieved, being "content with such things as ye have," but ever reaching onward and upward "to the prize of our high calling in Christ Jesus"—God manifested in us as perfection.

"God hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man (things, circumstances or conditions) shall do unto me."

Thus God's promises welling up within our own hearts should relieve us of all anxious thoughts and cares.

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There is not a thought or feeling, not an act of beauty or nobility, whereof man is capable, but can find complete expression in the simplest, most ordinary life.—*Maeterlinck.*

## But Whom Say Ye That I Am?

Charles Fillmore in "Unity."

**M**AN can be what he wishes to be. He can be master or he can be serf. It rests with him whether he shall fill the high places in life or the low; whether he shall serve or be served, lead or be led. We, of course, understand that these distinctions are relative only; in the sight of the Most High the servant may be prized more than his master, but there is within every one an inherent desire to be at the top, which desire has its root deep down in our very nature, and it is consequently legitimate. That it is frequently misdirected and used to base ends is no reason why it should be depreciated. We all want to excel—it is the inspiration of the Spirit that ever forces us up through earth toward heaven, and it should be encouraged and cultivated in the right direction.

A man without ambition is like a ship afloat on the waves without sails or steam. Such a man simply drifts—if he reaches port safe it is by chance.

But a ship with a full head of steam needs one other important auxiliary, and that is a rudder. Then it needs a man to handle that rudder.

So an ambitious man needs judgment, and with it intelligence.

Here, then, is one of the most important factors in demonstrating "I will be what I will be."

When we have summed up all the factors that make the many seeming

differences between the high and the low, the rich and the poor, the serving and the served, it is found that they can all be resolved into a single one—*intelligence*. That is, it is the degree of *knowing* which each possesses that locates him in life. He may be wise and not successful in matters worldly, but he is not servant, nor is he dissatisfied with his lot. Whoever is truly wise is truly happy, and such contentment is success.

Political economists and philosophers have long ago discovered that all the evils of the world are brought about by ignorance. They every one have their root in a lack of understanding, and could be blotted out effectually by applied knowledge. This is true on every plane of consciousness.

The carnal mind has its degrees of ignorance, and its foundations of doctrines and sciences have their dark and light shades. Less than fifty years ago phlebotomy was universally practiced by doctors of medicine, and their patients were relieved of pints, quarts and even gallons of blood as a remedy for two-thirds of the diseases which they had formulated up to that time. But when they had attained a little intelligence they stopped this wholesale dissipation of the life vehicle.

In theology we see the fading away of ignorance in like manner. Threats of eternal punishment in a red-hot hell have been quietly dropped

as a goad to righteousness, and the love of God and the beauties of heaven substituted.

The scale of intelligence has been rising everywhere, and the old cruel methods in materia medica and the equally cruel doctrines in theology are no longer tolerated by the people.

The secret of this rising tide of intelligence is that men and women are more universally learning to think for themselves. That spirit within each is knocking to be let forth—it is loudly calling: "Whom say ye that I am?"

The good old days of the rule of the few over the many has gone, never to return. The conquering hero with his army of ignorant serfs is no more. War has lost its place as a settler of differences between nations. There still remains an appearance of force that threatens to do certain things if its terms are not complied with, but we all observe that it is bluster and not blood that flows so freely in these latter days. And so it will continue—the appearance of force will finally lose its intimidating effect upon the thinking people who are now bullied into paying the bills for the support of its hollow shams, and they will soon let the whole transparent system fall.

Poets who sing about the good old days and statesmen who wail over the decadence of the present are fast being stored away in the attic as back numbers.

"Who is it that mourns for the days  
that are gone,  
When a noble could do as he liked  
with him own,

When his serfs with their burdens  
were filled on their backs,  
Never dared to complain of the  
weight of a tax!  
When the stealers of sheep and the  
slayers of men  
Were hung up together again and  
again?"

It is true that we still hear the old prophets and saviors extolled among certain religious teachers, to the exclusion of those of the present, but we are learning fast the lesson of God's Omnipotence, and we are rejoicing in the very presence of that promise of old that "they that be wise shall shine."

Intelligence and wisdom are very near kin. They differ only in the concept of men. Intelligence is the expression of man's powers and capacities through the avenue of the limited mental attitude termed the intellect. When that same avenue loses its boundaries and catches sight of the great sea of Infinity's understanding, which is always open to it, it takes on that phase of knowing more properly termed wisdom.

There is then a slight distinction between intelligence and wisdom. One is that we know as men and women and the other is what God knows through us without distinction of sex, race, color, place or time. This is the man of God in his relation as Son—He is no longer in the far country of the intellect, living on the dry husks of other men's thoughts, as recorded on the skins of swine, but he is in the Father's house and the feast is spread before him without intervention of any human hand. The ser-

vants there in waiting are the swift ideas of the illimitable source of knowledge, and he is free to command them to bring him whatever he may desire.

Jesus Christ was the type of man which includes all the mental phases which man passes through in demonstrating life's problems. So we find Jesus Christ passing through all the trials, temptations and mental variations of each one of us. And the experience of each is a miniature copy of the experiences of all.

In our lives we find the two very distinct phases of mental evolution portrayed in the two questions—first, "Whom do men say that I, the Son of man, am?" and, second, "Whom say ye that I am?" The world is divided into two great classes with these mental attitudes as the foundation of their distinction. We readily recognize the one great class that looks upon itself as flesh and blood, the offspring of Adam, the "Son of man." The individuals of this class are asking each other from morning until night, day after day and year after year, "Whom do men say that I, the Son of man, am?" They do not live original lives, but reflections. Their aim is not to shine by their own light, but the reflected light of the world's standard of what the Son of man should be. They are a sorry lot in their borrowed plumes, dragging them in the dust one day and drying them in the moonbeams of popular opinion the next.

These people do not live in *life*—they live in the shadow of life. They are not the productions of any age or any mind—they are mere motes

floating in a dark cellar without even a knot-hole.

They must have a leader—some one sets the pace at which they do all things, and they keep step with clocklike accuracy.

But there comes in the life of every one a period when the Ego demands recognition in its original selfhood. Then it puts to each the question, "Whom say ye that I am?" This is a time of choice, the turning point in life.

Not all recognize the call distinctly, but in a vague way they feel that a demand has been made upon them to come out from the old habits of thought—to face about and act from their own inherent genius, let it be whatever it may.

This is not confined to a man's religion, but in every walk of life we see men breaking away from custom—overriding hoary laws established by precedent. From these come the geniuses of every age.

A genius is one who lets the full spirit within him speak out, regardless of how different its utterances may be from those who have posed as authority.

These are the pioneers in every step the race has ever taken forward. They lead, and the "Sons of men" follow in their wake.

No man achieves success in any direction unless he listens to his own genius. Not only must he listen, but he must also act.

The world is filled with original dreamers. They have ideas brilliant beyond expression, but they do not clothe them in the habiliments of action.

You must not only perceive a truth, but you must also give it form by infusing into it the substance of your living faith. Day dreamers may be found by the score in physics and metaphysics. They both fall short in failing to realize that there are two sides to every proposition—the image and the expression of that image. God created man in His image and likeness, and then the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life.

So each one of us must not only see the image of our desires as a theory, but we must also form that image into the living, breathing thing through every motive and act of our lives. That is, if we have an ideal we must act just as if it was part of our lives. We must believe that it is possible of expression here and now. It must be formed from the substance of our word, whether it be the dust of the ground or the ethers of the invisible. There must be an actuality of visibility in our consciousness before we shall ever see our ideals realized.

Here is where the dreamer and the Divine Scientist part company. One says, "I admire greatly your theories, but they can never be realized on this earth. Things are as they are and cannot be changed. We are here and we shall just have to make the best of it."

He who has caught the meaning of *Man*, and who and what he is, never allows himself to make any such admission. He knows that there is a way provided by which he can not only lift himself out of the swamp, but also open the way through his

efforts for many others. No man ever demonstrated his God-given powers in even a small way but what it helped many others to do the same. Preaching is good, but precept is better. "I, if I be *lifted up*, will draw all men unto me."

We are told in healing to see our patient perfect. So in actualizing our ideals we must see them as if they were part of our phenomenal lives. We often hear it said that the genius lives in a world of his own, separate and apart from the common minds. In metaphysical understanding we see that the genius is merely one who has accidentally caught on to the law of believing his dreams to be true, and they have become true.

The spirit sees the mountain tops, but the eye of sense plods along and refuses to believe that they are anywhere near within reach. Then is when the wise refuse to judge according to appearances. They assert that to be true which they have righteously seen, and through this repeated assertion they set in motion the ethers that finally obey the polarity of the image, and there appears to the astonished unbeliever a miracle.

Good healers always believe in the omnipresence of health and harmony, and through their imagining power the patient is awakened to the inner purification and finally rises to its expression outwardly.

He who has uncovered his soul is no longer ruled by the planets—he knows that he does not draw his substance from them, nor is he in debt to them for his origin. He no longer drifts with the current of popular opinion and the fashions of the day. Life has depth and meaning to him,

and he catches sight of his destiny as a Son of the ruling God.

God is no longer an abstraction to be talked about, but has become a living, moving Principle in his very vitals. When man has meekly listened to this voice within, asking, "Whom say ye that I am?" he learns to answer, "Here, Lord, am I," and then does its bidding.

There is a work for every one who will listen and obey. That work is important, because it is eternal and brings results eternal in their nature.

If you have heard the voice of the Lord and are obedient to it at any cost, you are chosen. Your life is hid with Christ in God, and the way into the kingdom is assured unto you.

This is no fancy sketch, nor does it refer to a theoretical place or condition to be reached in some future state or under circumstances more propitious. This kingdom of God is now existing right here in our midst. It is being externalized little by little.

Whoever has a high, pure thought and affirms his allegiance to it as a part of his daily life is adding to the externality of that kingdom among men. Whoever says, "I will be upright and honest in all that I think and do," is laying the foundation stones in one of the buildings of that New Jerusalem.

Whoever affirms his allegiance to the good, regardless of all the appearances of evil, and declares in word and by act in dealing with his brother that only the good exists, is building the white spires of a temple in that city which shall be dedicated

to the magnifying of the one and only true God.

Whoever lays up in his storehouse this resolve, "I will do unto others as I would have them do unto me," is paving the highways with pure gold in that city of equity and justice.

There will be no need of the sun nor the moon in that city, because God, the Good, will be the light thereof.

Ye are the temples of that God, that Good, and through you will this light shine that shall be so bright as to dim the rays of those brilliant orbs of the night and day. Herein is God glorified, that ye love one another. Herein does the true light of the soul shine, that we let love and peace and kindness shine forth forever and always. We are to be the very light itself, and we can only be this by becoming so pure that it cannot help but shine through us. This is possible to the highest and the lowest in the world's roster of respectability. You are all the chosen of the Lord, and you make the covenant that carries you into His *visible* presence by laying down the personal man and taking up the Universal. He it is who thunders in the depths of your soul, "*Whom say ye that I am?*"

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De thunder always growlin'—  
 "Got one mo' cloud ter climb!"  
 De lightnin' don' sa nothin',  
 But he git dar eve'y time!

So lissen now, believers,  
 En' hear dis sayin' true:  
 De less you talks erbout it  
 De mo' you gwine ter do!



Rose M. de Vaux-Royer, New York

## TO THE EGYPTIAN SPHINX

Lost hope and hunger and despair  
Of centuries are chiseled there!  
Massive, inscrutable, outborne  
From man's own mind to conjure on;  
Created soulless, without thrill  
Of things designed by divine will.  
Raised to the heights of finite power,  
Fashioned to fit the ages. Dower  
Of man's might; voiceless, free  
From aught save its dread destiny  
To pose forever and a year  
Unchanging, without smile or tear!  
Nor human touch nor taunt can bare  
The silent history that's hidden there.  
Oh, mound of mystery, stony face!  
Were you the ruler of some race  
Long passed to dissolution's tomb,  
Emblem of everlasting gloom?  
(Do cubes and squares portray the part  
That you have ever held to art?)  
A monument to memory,  
Or tribute to geometry?  
"Poems are painted window panes."  
Who looks to thee would find his  
gains

In dusk and dim obscurity,  
Imbued with the faint imagery  
The poet weaves.

Above thee marched Orion's bands;  
Pale Pleiades twinkled o'er thy sands,  
And here Arcturus sought at night  
To cast thy shadow in his light.  
Unmoved thou art, though worlds go  
wrong,  
Before creation's passing throng;  
Immune from pain and pleasure, free  
From all the powers of necromancy:  
The silence of the ages stares  
From Thy unseeing eyes. The cares  
Of nations—midnight wail of babes—  
Reach not your dumb, mute heart.  
The slaves  
Of commerce, rulers of the world,  
Beat at Thy breast; back to them  
hurled  
That which they gave, and only that,  
Where thou, stern shape, impassive  
sat  
As sentinel to the centuries!

## MEN AND HORSES

An attache of the American Embassy in Berlin sends me a circular that is being distributed through the German army.

A free translation of this circular is as follows:

"Men and Horses.—In the army of the Fatherland horses have always played an important part. We owe a great debt to our horses for service, both in times of war and peace.

"And it is hoped that all good soldiers will see to it that the rights of our dumb brothers are respected.

"Our horses are entitled to food, water, bedding and shelter, just exactly as a trooper is.

"But beyond this it must be remembered that a horse should not be insulted or distressed, either by cruel treatment or vehement language. To curse a horse is just as bad as to curse a man.

"Perhaps it is worse, since a man may strike back, but the horse is practically within our power.

"The courage of the horse comes from the courage of the rider. Alone, he is timid and nervous. See to it that he is not needlessly alarmed.

"Although a horse cannot express himself, he has a high intelligence.

"Words of encouragement and affection are grateful to him; rough usage and hateful language distress and frighten him.

"It is, therefore, ordered that all swearing at horses be considered an offense.

"Vile language toward a horse shall be looked upon henceforth by officers exactly as if the unfit language were applied to a human being.

"Reproof and punishment must follow accordingly. OFFICIAL.

"Done at Potsdam this 2d day of August, 1913."

My friend across the sea who sends me this circular writes me that it is generally believed that the document was written by the Emperor's own hand.

King William is a horseman, a farmer and a stock raiser. Occasionally he visits farmers' clubs and joins in the discussions on terms of absolute equality with his neighbors.

In any event the circular has his indorsement and approval. In itself it is a trivial thing, simply a printed dodger on cheap paper that is being widely scattered among the cavalry, artillery and drivers of wagons.

But beyond all this it mirrors a world-wide sentiment, and that is that the Source of Life is one.

All life is divine.

The supreme energy, of which we are a part, takes many forms. Man is the highest manifestation of this energy.

This circular speaks of our "dumb brothers." This surely is a new view of life, and, coming from the high source that it does, is worthy of more than a passing glance. Let it not be forgotten that the circular is not issued by a poet or a preacher, and it is not being distributed among women, children and sentimentalists. It is going to men who are supposed to be rough, rude, crude, violent and destructive. For is not the primal purpose of an army to kill and destroy?

Here we find soldiers being cautioned not to "distress or frighten"



dumb brutes. The purpose of the circular is all in the line of protection, conservation and love.

The Boy Scouts are being instructed along similar lines; but who would think of this coming from the world's chief war lord?

And, these things being true, is the day so far distant when conscription will be for purposes of conservation, industry and the protection and promotion of the useful arts?

This circular issued to troopers mirrors the Zeitgeist. It is a symbol of the Spirit of the Times. The world is moving, and it is moving in the right direction when a mighty ruler of men uses his influence in behalf of our "dumb brothers."—*Elbert Hubbard in the New York American.*

#### A CHRISTMAS THOUGHT

For who is it smiles through the  
Christmas morn,

The light of the whole creation?

A dear little child, in a stable born,  
Whose love is the world's salvation.  
He was poor on earth, but He gives  
us all

That can make our life worth the  
living;

And happy the Christmas day we'll  
call

That is spent, for His sake, in  
giving. —*Lucy Larcom.*

A perfect gift thy Father gives to  
thee—

Thyself, with all thy powers. Yet all  
will be

Imperfect, weak, and in captivity,  
Till thou, his child, give all thyself  
away

To God and to thy Brother, day by  
day. —*Theodore C. Williams.*

#### MEMORY GEMS

There is nothing so kingly as kindness and nothing so royal as truth.—  
*Alice Cary.*

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A good deed is never lost. He who sows courtesy will reap friendship, and he who plants kindness will gather love.

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Today's most trivial act may hold the seed of future fruitfulness or future dearth.—*Henry Timrod.*

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Howe'er it be, it seems to me  
'Tis only noble to be good;  
Kind hearts are more than coronets,  
And simple faith than Norman  
blood. —*Alfred Tennyson.*

\*\*\*

Teach me to feel another's woe,  
To hide the fault I see;  
The mercy I to others show,  
That mercy show to me.  
—*Alexander Pope.*

\*\*\*

Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time.  
—*Longfellow.*

\*\*\*

Let your hands and your conscience  
Be honest and clean;  
Scorn to touch or to think of  
The thing that is mean.

And this our life, exempt from public  
haunt,  
Find tongues in trees, books in run-  
ning brooks,  
Sermons in stones, and good in every-  
thing. —*Shakespeare.*



## Boat Life in Amsterdam

**A**MSTERDAM is a funny old town. It is full of canals, which divide the city into nearly a hundred islands. Over these canals are two hundred and sixty bridges, with draws in the center to let the boats pass through. A large part of the inhabitants pass their lives entirely on canalboats. Here they keep ducks, chickens, pigs and cattle, as well as their families. Many children are born on these boats and grow up without ever sleeping in a house.

When they have not the money to buy horses the men and their wives, and even the children, drag the boats through the canals by a rope, called the tow-line, fastened to the bow. The boys and girls, even when they are only ten or twelve years old, pull the tow-line like little oxen.

When the father is lucky enough to own a horse as many children as possible will often climb on its back. The result is they frequently fall off, but they are so stout and fat that they seldom hurt themselves. Occasionally they tumble into the canals,

but, being too fleshy to sink, they are soon fished out.

It is amusing to see a Hollander going on board one of the boats with his wife, seven or eight children, two or three dozen geese, a lot of pigs and a number of cows. It reminds one of a toy Noah's Ark, with its green, red, white, blue and yellow men, women and animals.

The miscellaneous family of crying babies, hissing geese, quacking ducks, crowing roosters, grunting pigs and lowing cattle travels at a speed of about four miles an hour.

A well-grown boy is usually employed to drive the horses along the tow-path. Sometimes the boy falls asleep and the horses stop. This is likely to awaken the owner of the boat, who gets up, jumps ashore half-dressed, rushes to the driver and pulls his ears until he is aroused. The team then continues its monotonous journey.

The poor people wear wooden shoes, and the clatter they make in the streets of Amsterdam is heard above the sound of the sledges. I

have often wondered how the boys and girls keep them on, because those that the children wear are really large enough for their parents.

In Holland children have very few playthings. The shoes are shaped very much like the canalboats of the country. The children recognize this fact and have a custom of sailing them on the water. This is fine sport, except when the little craft is loaded with too many stones, causing it to sink and insuring punishment from their parents.

I was told of a small lad who, going out one morning to sail his wooden shoe, put into it his knife, a small brass cannon, a top and some marbles that had been given him on the previous Christmas.

His tiny vessel, which had a paper sail, ran finely until an old man came down to the canal to dip up a pail of water. This made such waves that the heavily-laden shoe was overwhelmed and sank suddenly before the knife or cannon or marbles could be rescued.

The boy, who had been the envy of all his playmates, was completely ruined, and his father predicts that he will die in the poorhouse. If some of the great bankers of Amsterdam had lost a million dollars they would not have felt so bad as that child did over the total wreck of his adventurous shoe.

In the Winter all the canals are frozen over and then everybody in the city goes skating. The boys and girls learn to skate almost as soon as they learn to walk, and it is pleasant to see the little things with the steel runners curled above their toes

whirling over the ice, making circles and cutting fanciful figures.

They not only skate from one part of the town to another, but often go miles into the country to see their relatives and friends.

A large amount of travel is done during the cold weather on the ice. Sleds are much used, as well as chairs on runners, which are pushed forward by skaters from behind.

The women skate very skillfully, often bearing large loads on their heads long distances, and sometimes carrying their babies in their arms for many miles.

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#### DOG SENSE

The other day a small boy was playing with a dog, offering the animal a bone, but snatching it away repeatedly before it could be grasped. The fun for the boy continued for some time—until he chanced to turn aside for an instant, when, presto! up sprang the dog from behind, nipped off his playmate's cap and ran away with it. The boy's anger rose.

"Here, bring back that cap!" he cried, giving chase.

The fun for the dog ceased shortly, as he was too good-natured to do as he had been done by, and he readily relinquished his prize.

The wit of the yellow dog provoked great mirth and gave one a better sense of fair play.—A. A. F.

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"Behold how far that little candle sends its ray!  
So shines a good deed in this naughty world."

## THE ANXIOUS LEAF

Once upon a time a little leaf was heard to cry and sigh, as leaves often do when a gentle wind is blowing, and one of the twigs said: "What is the matter, little leaf?"

The leaf said: "The wind has just told me that one day it would pull me off and throw me down upon the ground to die."

The twig told this to the branch and the branch told it to the tree. And when the tree heard it, it rustled all over and sent word back to the trembling leaf.

"Do not be afraid," it said; "hold on tightly and you shall not go off till you wish."

And so the leaf stopped sighing and went on singing and rustling. Every time the tree shook itself and stirred all its leaves the little leaf danced merrily, as if nothing could ever pull it off. It grew all the Summer long till October.

And when the bright days of Autumn came the leaf saw all the leaves around growing very beautiful. Some were yellow, some were brown and many were striped with different colors. Then the leaf asked the tree what this meant.

The tree said: "All these leaves are getting ready to fly away, and they have put on these beautiful colors because of their joy."

Then the little leaf began to want to go and grew very beautiful while thinking of it. And when it was gay in colors it saw that the branches of the tree had no colors in them. So the leaf said: "Oh, branch, why are you lead-colored while we are all beautiful and golden?"

"We must keep on our work clothes," said the branch, "for our work is not yet done; but your clothes are for holiday, because your tasks are over."

Just then a little puff of wind came and the leaf let go without thinking, and the wind took it up and turned it over and over and whirled it in the air. Then it fell down gently under the fence among hundreds of leaves.

## A THANKSGIVING PARTY

Thanksgiving Day I had some friends  
To dinner, five in all.  
I spread my table in the yard;  
My guests were very small.

Miss Chickadee quite early came,  
Dressed all in black and gray.  
A woodpecker flew to her side,  
Red-capped, with neckband gay.

Pert Mr. Nuthatch next arrived,  
A gymnast of renown.  
He could do stunts on any tree  
Head either up or down.

Miss Sparrow then came, smartly  
dressed  
In pretty mottled brown;  
And last of all a squirrel gray  
From home in Squirreltown.

When all my friends had found a  
place  
At my Thanksgiving board,  
They made a very charming sight,  
And I could well afford

To give them all that they could eat,  
For I knew in the Spring  
They'd be my unpaid foresters,  
And gaily work and sing.

—Helen M. Richardson.

## TO FIDO

You have no soul;  
And yet, friend of my very soul, I  
read

An earnest purpose in your deep  
brown eyes;

The mirrored precepts of some mystic  
creed

Whose source too deep for human  
reason lies.

Yes, there's a sacred bond 'twixt you  
and me—

We both are atoms of the universal  
plan.

Your very nature speaks of God's de-  
cree

That you should ever be the friend  
of man.

You have no soul;  
Yet should I wander far afield today,  
Press on and on till darkness closed  
around,

Then lay me down 'mid nature's dark  
decay,

You'd make your bed beside me on  
the ground.

And should I quit the land that gave  
me birth

And roam afar, in want and mis-  
ery,

A vagabond upon the face of earth,  
You'd share the dole of charity  
with me.

You have no soul;  
Yet lights agleam in Dives' banquet  
hall

Could not allure you from an out-  
cast's side;

Were I a Lazarus you would heed my  
call

And lick my empty hands, well sat-  
isfied.

You'd share with me the odium of  
my fall—

Have I a single human friend so  
brave?

You'd follow me—supremest test of  
all—

Unto the end of all—a pauper's  
grave.

You have no soul;  
But you've the light of instinct, given  
of One

Who from the voids of darkness  
spake the day;

Who poised this rolling sphere be-  
neath the sun;

Who breathed a soul into the hu-  
man clay.

And so, my friend, as much as Ad-  
am's sons

You are a part of God's mysterious  
plan.

I sometimes think He gave His soul-  
less ones

The power to read the very soul of  
man. —Will P. Lockhart.

## INVITING THE BIRDS

It is not too early to begin to pre-  
pare for attracting the birds about  
our homes this Winter. Almost any  
form of a feeding table placed high  
enough from the ground will answer.  
Even a place in the yard where food  
is regularly scattered will bring them.  
Sometimes this feeding place may be  
on a piazza, where the birds can be  
seen through a window. Hang a  
piece of suet in a tree near the house.  
Tie a meat bone where it can be  
reached. To many it is a constant  
delight, day after day, to watch these  
little visitors come and go. If you  
have never given yourself this pleas-  
ure, now it the very time to begin.—  
*Our Dumb Animals.*

## Building for Age

Eleanor Robbins Wilson in the December "Nautilus"

**T**WO WOMEN were recently discussing the old age problem. The younger woman, looking appreciatively into the placid face of the older, exclaimed: "Well, I do hope I will at least be a cheerful old lady!" To which she of the silver hair replied: "The way to be a cheerful old lady is to be a cheerful young one." Here was the truth in a nutshell and the secret of all those to whom we refer as the perennially young. They who have learned for verity that the only old age is that of the sour spirit.

We are all so fond of blindfolding ourselves to reality and trying to believe we can play hit or miss with life and then take an indifferent or crabbed old age as the gift of the gods, when each and every one of us knows that we are daily, silently and surely building the temple of the years. For the crystalized thought of the youngster is inevitably the building material of the oldster.

I once knew a very charming old lady whose face was fairly radiant with soul-shine, and being familiar with some of the hard lessons of her life, I often marveled at the resultant beauty. But now I know that, consciously or unconsciously, she had found the trinity of success. First, in contentment with her surroundings, in joy of her work, and in genuine love for her fellow beings.

With the firmness of faith and diligence she had completely transformed an unfavorable environment; she

had met work with the hand of willingness and clothed it with her grace; she had met life with kindness and lo, love had crowned her.

Out of the nettle hardship she had plucked the flower of beauty.

Such lives leave rich legacies—the evidence that all conditions in time yield to the angel-aim and the angel-touch; that all work is sacred, and that the universe is not quite complete without your work and my work well done.

I like to think of the words of Stradivari in George Eliot's famous poem:

"If my hand slacked,  
I should rob God,—since He is fullest Good,—  
Leaving a blank instead of violins.  
He could not make Antonio Stradivari's violins  
Without Antonio."

Thus today are we awakening to the chivalry of the trades; to the cognizance that joy in labor is one of the most durable satisfactions in character building.

"It is worklessness that explains the sighs of weariness that arise from our palaces—these are the idle rich. It is worklessness that explains the bitterness of the tramps—they are the idle poor."

Even the commonplace duties of home-making through the intelligent supervision of domestic science methods, have arisen to the dignity of the

fine arts. The busy housewife going blithely about her tasks is a force to be reckoned with. As a creator of joyousness her position is unique. Blessed is she who increases happiness by the preparation of wholesome foods, material comforts, and convenience of life, for sweet is the reward of worthy labor. This is the new beatitude.

And what wondrous dreams God hid away waiting the "open sesame" of the hand of toil. Primeval man working the soil for food discovered the beginnings of horticulture and agriculture. His forked stick led to the plough. Grubbing wild roots he found the apple and grape. Wearying under cumbersome loads in fording streams he made him a boat; task-ridden in the fields he tamed the horse and ox for his assistance. Later by faith and work he bade the wind and steam and electricity bear his burdens. The first crude workman building his cave of stone laid the corner-stone of the palace. And somewhere back in the rugged realm of the daily task he found the fine arts—botany, geology, and zoology.

Progression is the slogan of civilization, and it awakens the desire of at least shouldering the responsibility of individual development.

Everything is measured by results. It is the men and women facing life with the constructive attitude of mind who evolve into worthwhile optimists and benefactors. All mature members of society who are not mere neutral whiffets are in some small way adding to the sum total of human happiness, or are hindering factors. The social scales never lie, and

we are each either pauperizing or benefiting existing conditions. These are the mental nudges we should give ourselves often, for by so doing shall we lift life with high endeavor.

And when we once become fully aware of the constructive force of hope, care and faith, and the destructive disintegrating qualities of hatred, fear, anger and lust, we shall indeed be architects of fate.

We shall then build advantageously for all, for we shall have learned that all the formidable handicaps to the soul's progression are found in one versatile foe—undisciplined emotion.

"Work on with patience. Though thy toil be slow,  
Yet day by day the edifice shall grow.  
Believe in God—in thine own self believe.

*All that thou hast desired thou shalt achieve."*

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#### THE LAW OF DIVINE SUPPLY

When we have faith enough in the law of opulence to spend when necessary our last dollar with the same confidence and assurance as we would if we had thousands more, we have touched the law of Divine supply. A stream of plenty will not flow toward the stingy, parsimonious, counting thoughts; there must be a corresponding current of generosity, open-mindedness going out from us. The Creator never intended that man should be a pauper, a drudge, or a slave. There is something larger and grander for him in the Divine plan than perpetual slavery to the bread-winning problem.—*Success.*

## The Presence of God

**ONE** of the most deeply impressive sights in certain of the smaller European cities, such as Cologne, is the dominance over all buildings and monuments of a great cathedral. In size, height and majestic proportions the cathedral not only rises above all else, but is the center of a multitude of structures, giving its name to a multitude of activities and industries, and organizing the municipality into a noble type of unity. One can scarcely approach the cathedral city or the cathedral itself without an absorbing sentiment of reverence. Once in the great square from which the impressive structure rises, one is constrained to pause in reflective admiration to gain a sense of the majestic whole before drawing near to study it in detail. Thousands have worshiped within its walls, revered by them as sacred; other thousands come and go during the days and weeks extending into the centuries. Out of respect for these earnest worshipers, if for no other reason, one pauses yet again to make sure that one's attitude is right. Once within the hallowed walls, one is lifted in sympathetic imagination by the common spirit of those who have knelt in silence there, or participated in the many services which its aisles and transepts have witnessed. The presence of a single penitent bowed in prayer, or attendance at one or two services, would not evoke such reverential sentiments as these. But to

feel the touch, as it were, of the general spirit which has accumulated throughout the decades is to be lifted above mere time and space in contemplation of eternal ideals.

It is not a time for controversy, or for reflection upon the unenlightened ideas that have found expression there. One thinks rather of the patient labor of successive generations of men who planned and reared the massive structure, carving each of its statues, designing its stained-glass windows, and painting the pictures it contains, not merely as works of art, but far more as works of worship. One is carried back to the early centuries of the Christian era, then on down through the ages of struggle, darkness and dawning enlightenment, to the history of this particular building. Thus the cathedral itself, by its wealth of suggestions, enables the mind to disengage itself from mere details and survey vast stretches of time. The very structure itself is a witness to man's belief in the existence of the eternal order. By its aid one triumphs over the pettiness and the separateness which have hindered men from entering into full appreciation of the everlasting realities of the heavenly kingdom. Seated within the cathedral, after one has wandered about the aisles for a time, one is able to gather many impressions into a rational whole, rising above the particulars to the universal which includes them. Hereby the visible in a very exact and



profitable way typifies the invisible, and enables the mind to grasp spiritual wholes with great definiteness.

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Far be it from me to undertake to say what the presence of God shall mean to another. Each must approach as he would draw near the great cathedral, in the humility which his own consciousness inspires. The psalmists and prophets, the apostles and the Master have told us in their way what the great presence means; and in the churches each of us has on occasion been lifted to unusual heights of worship—mayhap because we did not find God there. One may gather hints and ideas from all these sources and develop them into a general view of the divine life, or begin at once with reflection upon one's own life. What one intends to say is that the appropriate thoughts will gather when the mind is centered upon the great object. The important consideration is not the intellectual process, but the acceptance of the approach which your own mind affords, the witness borne by your life.—*Horatio W. Dresser in Unity.*

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For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, oh beginner, to blend thy mind and soul. Shun ignorance and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses; they are false. But within thy body—the shrine of thy sensation—seek in the impersonal for the Eternal man; and having sought him out, look inward.—*Mdme. Blavatsky.*

### MAKING THE MOST OF TIME.

Once upon a time, long, long ago, a little silkworm curled up on its mulberry leaf and passed away.

All the insects from far and near came to do homage to their little brother, as the beetle said he worked incessantly and he died working. So they buried him under a wild rose-bush and went their way each back to his calling.

Someone has said: "The love of work and activity is an acquired characteristic rather than a natural one, for the human tendency is toward the line of least effort." Opposed to this another authority asserted with equal emphasis there never was a child born into this world who was born into it lazy. And we agree with this last authority, for there is no greater pleasure than working. All great men and great women have been great workers, and happy were those who could be employed up to the last moment and die in harness.

There is no greater joy than working along congenial lines, "not for money and not for fame, but just for the joy of the working."

As the old song goes, "If you work, if you wait, you will find the place where the four-leaf clover grows."

But never mind the four-leaf clover. Work anyway, and take all the happiness we can get out of it.—*Lisa H. Badger.*

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As a religion the New Thought is a revelation in consciousness of the soul of things; it is God's message to man, declaring both God and man to be eternal and divine.—*Alfred Tomson.*

## Re-education of the Subconscious Mind

Walter De Voe in the "Nautilus" for December

**T**HERE are hundreds and thousands of persons suffering with physical disease, due in the first place to the disorganizing effects of morbid mental impressions, and as many of these cannot avail themselves of the services of a Psycho-therapist or a Mental Healer, I will explain how they can, by the study of optimistic literature and the re-education of their subconscious minds, enter into that new birth of consciousness which will enable them to dissolve all morbid impressions and to feel the light and love of the Divine Presence abiding in their souls.

It is necessary for all such persons to "repent" from their mortal and morbid way of thinking, which means that they must "turn again" to God so as to catch a glimpse of Divine ideas and learn to think as God thinks toward themselves, their fellowmen and all existence. As God is Divine Love itself, and as His thoughts are all filled with the Spirit of Love, then in order to grow into the likeness of Divinity, they must also feel and think thoughts of that Divine quality and character. At first it will be well for them to take their minds off of all morbid and depressing things by immersing them as completely as possible in the study of such New Thought books as appeal to them and will carry them into an ideal atmosphere of thought and feeling. As tastes differ, each one will have to discover for himself the authors which best satisfy his needs.

After the mind has become saturated with the New Thought and it has gained some understanding of the new point of view, the work of generating positive thoughts can be carried on by reading, writing, or affirming affirmations of truth which tend to develop a quality of thought or feeling just the opposite of that morbid quality which produced the disease or distress.

The following thoughts would counteract such subconscious impressions as are entertained in many cases, if written and affirmed with a desire to realize their spiritual potency:

I live in the Light of God Almighty Love, and I will no longer be subject to the influence of morbid suggestions or impressions.

This Divine Light is cleansing my subconscious mind of all depressing thoughts and feelings.

I feel the closeness of Divine Love, and I cultivate the brightness of this Presence until all fear thoughts and morbid feelings are lost in the beauty of the light.

During my wakeful moments I meditate on beautiful thoughts of Divine love and goodness, and resist dark thoughts with all the strength of my soul.

I live in the faith of God's Love, and I know that his light is dissolving all impressions of evil. He will always lead and protect me by the Power of His will, and no evil can come nigh me or make me afraid. All things are working for Good.

## CHRISTMAS TIDE

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The Christmas tree has come again,  
Last year 'twas lit with candles ten;  
This year 'tis larger than before,  
And holds so many candles more!

The children cluster all about,  
Their voices raised in laugh or shout;  
The grown-ups smile and join the game;  
They too are children—that is plain!

Each one must be a child tonight,  
And fill his heart with pure, white light;  
And shine, as does the Christmas tree,  
With gladsome joy that all may see!

If all our nights were Christmas eves,  
And all our days held golden sheaves,  
Then all mankind the Christ would know,  
And every life would feel Love's glow!

The Christ doth dwell in every heart,  
Who feels that he with God takes part;  
And Christmas is a gift to all—  
The aged, the wise, the young, the small!

*Mary Brewerton DeWitt.*

## Evolution

All in the Universe is Life and Motion—Christianity the Greatest Sphere of Activity on Earth—God's Decree Onward and Upward—Evolution Unchains the Truth.

John W. Eighmy.

**I**N THIS great world all is moving, growing, unfolding and expanding. It is one grand system of evolution. In the great ocean of life there is no such thing as quietude. The waters in the sea are continually swaying, surging and moving. All atmospheric conditions in the heavens above the earth—the heat, the cold, the sunshine, the clouds, the storms—are all the time changing. They are not stationary. They are never still. The seasons bring unceasing changes. The great body of people are continually on the move—are never still. They are pushing forward—working, scheming and striving for advancement. Their tendency is onward and upward.

In the social, financial, political, commercial, and in every branch of the business world, there is always activity—a moving and changing. In education, science, art, astronomy, pathology, philosophy, chemistry, agriculture, mechanics, and in every branch of industry there is moving onward and upward, an unfoldment and development.

Man is never still—not even in deep slumber. He is breathing, his heart beats, his blood circulates. There is a pumping all the time. He is changing—his body is being recreated, becoming stronger, more healthy and

more vigorous, or it is declining and decaying. The brain is always active—thinking, planning, designing, and devising. If the heart and physical body fail to perform their functions life departs; the body becomes inanimate and perishes.

Should the heart and pulse of this great Nation cease to beat it would become dormant, die and become oblivious.

Wherever there is life there is motion, activity, advancement. Should the world and what is in it cease to move—become calm and still—it would degenerate into an inanimate mass of matter, and in time pass out of existence.

All that is real and true is of God, and is progressive. It advances, and will go on and on forever. All things of a material nature are matter—unstable, transitory. It is the product of man, and after a season perishes and is gone and forgotten.

The greatest of all the spheres for activity—moving forward and upward in the circle of evolution—is Christianity. It is pre-eminently above all others. Its tenets are all the time advancing, moving forward and upward, giving new inspiration to mankind, buoying him up, giving him new thought, new life, new light, more true knowledge and wisdom to solve the great problem of life. It is

the greatest of all sciences, it is the guiding star that lighteth and leadeth every man that cometh into the world. It raises him out of ignorance, frees him from bondage, and extricates him from the thralldom of the dark ages and heathenism. For eighteen centuries the religion taught by Jesus Christ has been removing the veil of darkness from before the eyes of a deluded and superstitious people—rescuing them from uncivilization, wickedness and sin—transforming them into intelligent and perfect beings, as intended by God, for a future habitation in Paradise.

I believe that in God's dominion all things work together for good, and are all the time advancing—going forward and upward. There is no backward or downward tendency. Each generation is profiting and building on the preceding one—availing itself of the developments and achievements of the past. Ever since the world was made and set in motion progress and development have marked each epoch of its career.

The first decree God gave to man was Unlimited Power and Dominion over all Creation, with the command to go forth, be fruitful, multiply and replenish the earth, and subdue it. The teachings of the Scriptures are to labor, advance, develop, and go forward. This is Evolution, and it will continue throughout all eternity. There is no such thing as a standstill in God's universe. All is life, activity, advancement and development. Empires may rise and fall; generations may come and go; great fortunes may be acquired and lost; any project originated by man may flourish for a season, then pass into obscurity, but

every scheme founded in accordance with Divine law will advance, develop and succeed. Development and Progress are the Supreme Design of the Deity. It is Evolution, and that which unchains the Truth and sets men free.

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### THE CHRISTMAS SPIRIT

Just a little bit of Christmas  
 For the neighbor at your side,  
 Who upon the wave of fortune  
 With yourself seems not to ride.  
 Do not be a miser, hoarding  
 Health and strength and power to  
 bless—  
 Share them with the lone one near  
 you  
 Who these charms may not possess.

For 'tis not alone the dollar,  
 Soon forgotten, that you spend,  
 But the handshake that goes with it,  
 Carries blessing in the end.  
 Putting the true Christian spirit  
 Into everything you do,  
 You will find it will be Christmas  
 In your heart the whole year  
 through.

—Helen M. Richardson.

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### TRUE COURAGE

Then to side with truth is noble when  
 we share her wretched crust,  
 Ere her cause bring fame or profit,  
 and 'tis prosperous to be just;  
 Then it is the brave man chooses,  
 while the coward stands aside,  
 Doubting in his abject spirit, till his  
 Lord is crucified,  
 And the multitude make virtue of the  
 faith they had denied.—Lowell.

# The New Generalization

Rose M. de Vaux-Royer

"In the thought of tomorrow there is a power to upheave all thy creed, all the creeds, all the literature of the nations, and marshal thee to a heaven which no epic dream has yet depicted."—Emerson.

**I**F WE could acquire the habit of thinking in terms of wholeness, of fullness, and completeness it would revolutionize our mental world and improve our mundane associations. The law made evident in the command, "Ask, believing that ye already have and ye shall receive," is relevant. Man projects his consciousness and builds his conditions thereby through the subtle law of attraction.

"Heaven is not reached by a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies."

It is within the invisible the realities dwell before they are materialized to our vision. By consistent affirmation we fortify ourselves against doubt and fear and their train of consequences. The turbulence and discord of today denote dissatisfaction and a demand for a new order—a higher consciousness and attendant growth. On each plane of development—in the satisfaction of existing—the consciousness resident there may proclaim that state as the ultimate of being—but man from his vantage ground today looks back

along the line of ascent and feels the end is not yet. A higher evolution is thinkable (and consequently possible), and the tendency is toward that realization.

In the past the civilized world was dominated by the religious spirit, which gave way to the dominance of the scientific spirit, which in turn will give way to the dominance of the poetic spirit. The poet is a seer; he has visions of that which is to be—of the better time coming. He builds into the future.

Dr. Max Nordau said in his "Degeneration": "The poet and the musician are the prophets of the age." There are things of which we know and yet of which science cannot measure one iota or give us more than pre-conception. The intuitive knowledges are of another order. They come from the inner recesses of the soul, where truth abides first-handed, and bear their own verification. "Every man is not so much a workman in the world as he is a suggestion of that he should become."

Men walk as prophecies of the next age. Here the doorway seems to be ajar through which the next world links with this, and if we are to live for an eternity, and growth and change are the incessant factors in life, we are left to wonder just what these several stages of development will become.

To the mind that travels through infinite space and interviews the orbs of the stellar regions in our material

universe, and finds perfection, poise and harmony reigning there, such a one would conclude that the law and order of human life, spiritualized, must be tending toward His perfect plan. And where some of keener vision, on the heights, send to us here in the walks of earth messages of the life to come, let us count it as more than poetry and imagery—as revelation, even, or the substance of things hoped for; for there, too, the governing law goes on ceaselessly and there we live again as it is destined.

We are as one who has begun the ascent of a ladder the end of which is concealed from our view in the skies, and yet we know it is there. Rung upon rung, step by step we scale this mysterious ladder of life; the steps are actions.

What if man were suddenly to be made aware that he is a Creator—Creator of his destiny—that throughout aeons of time his acts shall follow him as consequences, like reverberations of his former selves!

This new understanding should instantly revolutionize the entire system of human pursuits. It would bring a new influx of Divinity into the mind.

If we could know that the “unseen witness” was constantly registering our omissions and commissions—even as the subconscious mind and memory register them—that our atmosphere is peopled with the unseen hosts, would it not change our attitude toward the world and toward self?

Let us found our ideals upon a basis that reconciles present and future—and let us live up to them.

## THINGS TO BE REMEMBERED

Remember to talk happiness; there is enough sadness in the world without yours.

Remember to carry a smile and a heart full of love for everyone you meet.

Remember to be happy. Happiness calls out joy and gladness in others.

Remember to be dominant of yourself at all times.

Remember to shun the hardness and injustice of things as they appear. Know that you abide in the unifying presence of Divine Love.

Remember to be joyous. Joy is the fountain by which our expectations are watered.

Remember to do all things for the mere joy and love of the doing, and know that so doing will bring you nearer to God, and give you a better understanding of His laws.

—*Matey E. Stephenson.*

## WHAT CONCERNS ME

What I must do is all that concerns me—not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Emerson.*

## The Ultimate of the Christian Religion

**I**T IS impossible that so stupendous a movement as the Christian religion could have been inaugurated and have moved forward through the centuries without its having a definite ultimate to be reached. It is evident that the early Christians had a more vivid idea of the purpose of their religion than the church in general has today. The majority of Christians have lost the esoteric part in Christianity and are so engrossed in the externals as to make their religion in fact a dead religion.

True Christianity is more than a system of thought, a code of morals or doctrines and precepts. It contains the elements of power—of the same power that moves the vast machinery of the universe. In dealing with the Christian religion we are dealing with something that is alive and vital, and to operate its forces blindly or to distort them from their predestined purpose is most disastrous, as our Lord said: "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." (Matt. xx:44.) If we are to have anything at all to do with the Christian religion, it is of the greatest concern to us that we have a clear understanding as to its ultimate, and a heart and a mind set firm that we shall be faithful through whatever process we must go in order to reach that ultimate.

There is nothing so plain in the Bible as its statements as to what is the purpose in this: to remove all

suffering, anguish and discord from the inhabitants of earth by revealing to them the laws upon which life, harmony and happiness are founded; to bring the earth plane of life into a normal and proper relation to the interior and higher spiritual plane; and when the earth plane of life is joined to the interior plane of our solar system, an avenue will be established through which the Most High will pour into the vital centers of earth such a flood of invigorating life, happiness and joy as no man has ever dreamed of.

In order to fully comprehend the Christian's calling we should understand something of the relation which he must occupy toward the interior spiritual planes of the universe and toward the external physical plane of earth.

In distinction to the church idea—that the Christian is called to an invisible abode in the skies—let us keep in mind that we are called to be "kings and priests unto God and to reign on the earth," and let us keep in mind the words of Peter: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." (I Peter ii:9.)

It is the work of the Christian to find out for himself how he can occupy the position of a king over the vital currents of the earth-life and to perform the function of a priest in joining the earth plane to the inte-



rior spiritual plane. This is the course that lies before every true Christian. Because of the greatness of this high calling it is a way which to the interior consciousness is full of hope and joyful anticipation, but to the external consciousness it is a way full of sorrow and grief. In this work the Christian becomes a co-worker with his Lord, who trod the winepress alone, and of the people there were none with him.

To reach this ultimate one must rise above the present state of human consciousness, and in reaching this he has the tide of human life against him. In persevering in this upward course we shall become a sharer with our Lord when He sits on the throne of His glory, having complete dominion over all the earth plane and the ability to pour out blessings from the boundless ocean of God's perfect life upon whomsoever he may will. The reason human life is in such a woe-ful plight is that it bears an abnormal relation toward the interior spiri-tual realm, or rather it has been cut off from the interior realm and men grope blindly in darkness. — *The Bible Review*.

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### GO FORTH

Art thou weary?

Men are fainting one by one  
Ere life's task is half begun;  
Lift their faces toward the sun!

Art thou lonely?

Seek a lonelier soul to bless,  
Comfort in their loneliness;  
Thou shalt find a Paradise!  
—*Luella Olmstead Burnham*.

### IN THE SILENCE

Form the habit of going off by yourself at a fixed hour every day "to see what God has to say to you." Listen and find if there is not some answer, and what that answer is. I have known a man who told me he had such a place of conference or rendezvous in the attic of his store. He went upstairs every morning. No one need see, no one need ask why, or did ask. He came to his "oratory." In the New Testament it is called a "closet." There he could sit on a box he had for the purpose; he could let the downstairs cares drop off; he could and did forget the prices of sugar and flour and candles and the rest; he forgot the mail and the un-answered letters so far that he could ask what God wanted him to do and to be that day. He did ask, and he waited five minutes before he went downstairs, to see what answer came. Sometimes he had his answer. Sometimes he thought he did not. But I have suspected that he always had it, though he did not always have it in his own way. I think he went down-stairs better able to work with God that day than if he had not gone up, and better able to carry out the large laws of life; and this, whether he was conscious or was not conscious of God's reply to his questions. — *E. E. Hale*.

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"In faith and hope the world may disagree,  
But all mankind's concern is charity;  
All must be false that thwarts this end;  
And all of God, that bless mankind,  
or mend."

## CHRISTMAS THOUGHTS

Whenever the Christmas season  
Lends luster and peace to the year,  
And the ling-long-ling of the bells  
that ring,  
Tell only of joy and cheer;  
I hear in the sweet wild music  
These words, and I hold them true,  
"The Christ who was born on Christ-  
mas morn  
Did only what you can do."

Each soul that has breath and being  
Is touched with heaven's own fire,  
Each living man is a part of the plan  
To lift the world up higher.  
No matter how narrow your limits,  
Go forth and make them broad!  
You are every one the daughter or  
son—  
Crown Prince or Princess of God.

Have you sinned? It is only an error;  
Your spirit is pure and white;  
It is Truth's own ray and will find its  
way  
Back into the path of right.  
Have you failed? It is only in seem-  
ing—  
The triumph will come at length.  
You are born to succeed—you will  
have what you need,  
If you will believe in your strength.

No matter how poor your record—  
Christ lives in the heart of you,  
And the shadow will roll up and off  
from your soul  
If you will but own the true;  
For "Christ" means the spirit of  
goodness,  
And all men are good at the core.  
Look searchingly in thro' the coating  
of sin,  
And lo! there is truth to adore.

Believe in yourself and your motives,  
Believe in your strength and your  
worth,  
Believe you were sent from God's fair  
firmament  
To aid and ennoble the earth.  
Believe in the Savior within you—  
Know Christ and your spirit are  
one;  
Stand forth defined by your own no-  
ble pride,  
And whatever you ask shall be  
done. —Unity.

## TRUTH FROM WITHIN

Truth is within ourselves; it takes no  
rise  
From outward things, whate'er you  
may believe.  
There is an inmost center in us all,  
Where truth abides in fullness; and  
around,  
Wall upon wall, the gross flesh hems  
it in,  
This perfect, clear perception—which  
is truth.  
A baffling and perverting carnal  
mesh  
Binds it, and makes all error; and to  
know  
Rather consists in opening out a way  
Whence the imprisoned splendor may  
escape,  
Than in effecting entry for a light  
Supposed to be without. Watch nar-  
rowly  
The demonstration of a truth, its  
birth,  
And you trace back the effluence to its  
spring  
And source within us; where broods  
radiance vast,  
To be elicited ray by ray, as chance  
shall favor. —Browning.

## START THE DAY RIGHT

Start the day right. When the sun  
comes to greet you  
Give it a smile for each ray that it  
sends;  
Shake off the worries that long to  
defeat you,  
Strengthen your faith in yourself  
and your friends.  
Yesterday's ghost will be striving to  
haunt you;  
Yesterday's errors may come to  
your brain;  
Throw off the worries that trouble  
and taunt you;  
Start the day right; begin over  
again.

What a brief span is the longest  
existence—  
One flashing journey from Nothing  
to night!  
Show while you may the old Roman  
resistance—  
Off with your drowsiness—into the  
fight!  
Never an empire was won by the  
laggard,  
Never a prize was obtained but by  
worth;  
Heed not the sneers of the misan-  
thropes haggard;  
Start the day right and they'll  
know you're on earth.

Start the day right and you'll find as  
it passes  
Something to live for and some-  
thing to love;  
View not for the future through in-  
digo glasses—  
Note the bright streams and the  
blue skies above.

Failure may mock you through years  
of endeavor;  
Fame and success may not come  
at your will;  
But nothing can baffle a climber for-  
ever,  
Start the day right, and you're  
half up the hill.  
—*Cincinnati Commercial Tribune.*

## TWO PRAYERS

In the room's silence with loud voice  
he prayed,  
His eyes uplifted as to heavenly  
things:  
"Accept ten thousand thanks, O gra-  
cious Lord,  
For life and all it brings!"

Yet even then in the dim morning's  
hush,  
In frosty deeps, in glens and wood-  
land gaps,  
Stretched in a line of unsuspecting  
feet  
His fifty steel-toothed traps!

"I thank thee, Lord, for life," another  
prayed,  
So glad with conscious strength  
that he was stirred  
With deeper reverence for every  
life—  
Mankind and beast and bird!

Which prayer passed through the  
shining gates of gold?  
I cannot say. Yet I believe the  
plea  
Of him who mercy gives as he re-  
ceives  
God hears most lovingly!  
—*Alice Jean Cleator.*

## BEYOND PRICE

There is a touch of pathos in this little story, told in *Forward*, showing how the simplest things appeal to a really tender heart:

A gentleman was walking with a little boy at the close of the day, and in passing the cottage of a German laborer the boy's attention was attracted to the dog. It was not a King Charles, nor a black-and-tan, but a common cur. Still the boy took a fancy to him, and wanted his father to buy him.

Just then the owner of the dog came home from his labors, and was met by the dog with every demonstration of joy. The gentleman said to the owner:

"My little boy has taken a fancy to your dog, and I will buy him. What do you want for him?"

"I can't sell dat dog," said the German.

"Look here," said the gentleman, "that is a poor dog, but as my boy wants him, I will give you five dollars for him."

"Yaas," says the German, "I know he is a very poor dog, and he ain't wort' almost nottin', but dere is von leetle ding mit dat dog vat I can't sell—I can't sell de vag of his tail ven I comes home at night."

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To make the most of dull hours, to make the best of dull people, to like a poor jest better than none, to wear the threadbare coat like a gentleman, to be outvoted with a smile, to hitch your wagon to the old horse if no star is handy—that is wholesome philosophy.—*Bliss Perry.*

## THE WIT TO HOLD MY TONGUE

I cannot write in deathless verse  
Sweet lyrics yet unsung;  
Nor can I carve, nor sing, nor fly—  
For me no fame has rung;  
There's just one talent I possess—  
The wit to hold my tongue!

When gossip lured me to disclose  
The things I might have said,  
How often, oh, how often, I  
Have thanked my stars instead  
That midst the din I always had  
The sense to shut my head!  
Folks tell their blunders, debts, dis-  
ease—

And no one cares a pill;  
My friends have never heard of  
mine—

Praise heaven, they never will!  
It helps you all along the way—  
This knack of keeping still!

*Laura Simmons.*

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It is in loving, not in being loved,  
The heart is blessed;  
It is in giving, not in seeking gifts,  
We find our quest.

Whatever be thy longing or thy need,  
That do thou give;  
So shall thy soul be fed, and thou in-  
deed  
Shall truly live.

*Herald of the Golden Age.*

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"As the stars view one another,  
So the full strains grow strong;  
Till all are one with the Father,  
And man's divinity is a throng.  
As one star blends with another  
So suns hold speech with suns.  
Humanity is one with the Father,  
And a thousand years is as one."

# Christmas

Mrs. Susan Q. Morris, Washington, D. C.

**C**HRISTMAS! That word of mystery, harbinger of "Peace on earth, good will toward men," brings home to the hearts of Christians throughout the civilized world a renewed reverence for the One whose birthday we celebrate on that day.

Prophets had promised that when the Christ came God would save them from their troubles, but when the first Christmas dawned it was upon a most unhappy people. They feared God had forgotten them and was indifferent to their troubles. Then suddenly out of the darkness came the Greatest Light the world has ever seen; the angels sang hallelujah choruses, and God set upon Christmas His everlasting seal of remembrance.

He remembered when the people thought He had forgotten them; He gave them the greatest gift He could possibly have given—the Christ. First, last and forever the Christ.

Christ's coming was so important that not only one angel but hosts of angels joined in the triumphant song of Glory to God in the Highest. This was the first gift. This gift to those discouraged people, and to the whole world.

Christ came to save from strife, from sin, from sickness, disease and death. To the faithful shepherds sitting quietly under the stars it came first. They were prepared. Their eyes saw the glory, their ears heard the praise and the promise—the praise to God, the promise to earth.

What a promise it was! The promise of peace! Because the mission of Christ was as a peace-bearer, a peace-maker, a peace-giver. So the first Christmas gift to the world from Christ was Peace.

The heart of Christmas is the joy of being remembered. God intended that the Christmas gift should be the symbol of affection, which does not forget.

To give is the true spirit of Christmas. Ours is the privilege to be happy and to try to make others happy who are less favored than ourselves. "It is more blessed to give than it is to receive."

There appeared last Christmas eve in Madison Square Garden, New York City, a huge Christmas tree, lighted by thousands of many-colored electric lights and topped by a great star of pure white light. There was music and the singing of ancient and modern Christmas carols until New Year's Day. Night after night tens of thousands of people, rich and poor alike, enjoyed the unusual spectacle of that sparkling tree and sweet music. The tree remained lighted from sunset to dawn. This was done by a few persons who hoped by this means to reawaken and develop the real Christmas spirit throughout the community, and to send forth a message of peace and good will to all, and was a beautiful thought.

The power of love and gentleness was the power of the blessed Master. Oh, Christ! let the perfume of Thy

name be wafted throughout all the earth this Christmas season!

I would entwine all the evergreen, the mistletoe and holly, and the festal flowers into one great chain and bind it about this old world of Thine, until the wilderness crimsoned into a garden and the earth turned into one great bud of immortal beauty laid against the warm heart of God.

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### CHRISTMAS TREES FOR THE BIRDS

Christmas trees for the birds added to the happiness of the holiday season for the children of Colorado last year, and provided food for thousands of little feathered friends who would otherwise have suffered during the snowstorms which came late in December.

One line in *Our Dumb Animals*, "Don't forget the birds' Christmas trees," caught the eye of a reporter in Greeley, Colo., as she was searching for an inspiration for a future story, a few weeks before Christmas time. Being interested in birds, a story was written in which a plea was made that the little songsters be included in the plans for the Christmas festivities. The children of the city were enthused with the idea, and after beginning their preparations for the birds' celebration, accounts were printed in the Greeley papers. The stories found their way to the Denver papers and were copied all over the State, starting the birds' Christmas campaign in various places.

Small trees were selected by the children in their home yards—sometimes pine trees; more frequently

fruit trees. Those who were not fortunate in having a home-grown Christmas tree induced their fathers or elder brothers to secure tree branches, which were fastened in boxes. In many places the children gaily decorated the trees with strings of popcorn. Pieces of suet, said to be excellent food for birds in cold weather, were tied in the trees, and little cups were placed in the branches, filled with grain, sunflower seeds and crumbs. A genuine Christmas dinner, with enough courses to satisfy the most fastidious bird, was provided, and the children were so delighted with the appreciative guests who flocked to the feast that they kept the tree replenished with food during the entire stormy season.

A greater love for the birds was inculcated in the children, as well as the development of the virtues of kindness, generosity and unselfishness. The movement bids fair to be an annual feature of the Christmas festivities, as the children are already talking of the birds' Christmas trees for the coming season.—*Edna A. Andrews.*

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Be noble in every thought  
 And in every deed!  
 Let not the illusion of thy senses  
 Betray thee to deadly offenses.  
 Be strong! be good! be pure!  
 The right only shall endure,  
 All things else are but false pretenses.  
 —*Longfellow.*

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"So many gods, so many creeds,  
 So many paths that wind and wind;  
 While just the art of being kind  
 Is all the sad world needs."

## Is There a Santa Claus?

**T**HERE most certainly is. We vow it by the fondest recollections that fill the human soul. We pledge this glorious old king of the hearthstone by the purest faith of the purest hours we ever lived—the hours and faith of childhood. Are we not commanded to have faith like a child? And is not this the only faith that opens heaven and gives access to God? Look backward and behold the ranks of pretty childish faces peering between the curtains of memory, year by year increasing—a joyful host of December stars in the calendar! What a multitude of questioners—expectant, beautiful—looking for the coming of the king! Surely these all cannot be mistaken. Search among this throng of happy believers, hanging seraphic above the rough old earth. Your eyes grow misty as you discern the little brother out of your own home group. Hark! You hear the silver tones of a sister. Your mother points out your own face, as you used to look, when you accepted Santa Claus. When did you begin to doubt him?

Santa Claus lives in the poetry of mothers, a concept so real that the lovely women must have seen him or they could not have known exactly how he looked, which way he came and went, how near he was at that very moment to our roof. Mother even talked with him. Did she not order things for us out of his sack? Real? God forbid that we doubt her. We see her now, her face all aglow with love, her knee our altar, her

tongue gifted like no other tongue, her hands upon our heads in the most seraphic hours we ever had. If anything on this old globe is real, the Santa Claus of mother's dream was real. Real in the unsubstantial realm of thought—the soul world—that shall last when the globe itself has been dissolved.

Hail, Santa Claus, the impersonation of mother-love, the poem told alike by wise and simple, in palace and in hut; the inspiration that lifted our parents high over all economies and poverties. Hail, Santa Claus, the good genius of victory over obstacles. Were any so poor that they could not do him reverence, giving gifts? Real? Those hours of childish vigil, when we tried to keep awake, our small arms clasped about each other's neck? We can feel the clasp yet, though now the dear boy is so far away. Real? The chapter of children's questions in the joy of Christmas morning? "What time did he come, mother?" "Did you really see him, father?" This record is the most real thing in all this hazy world. Is there a Santa Claus? In this sense, yes, and always will be. He is even now again upon his way. And though he must pass in the night and no eye will see him, we shall know he was upon our hearth and left his smile behind him.

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The fault we condemn in another must needs become our own until we have learned tolerance.—*Elizabeth Gibson.*

## BECAUSE IT'S CHRIS'MUS

Jes' because it's Chris'mus  
 I go smilin' on my way,  
 An' jes' because it's Chris'mus  
 I am kindly-like an' gay.  
 I'm full o' human kindness  
 An' as thoughtful as can be;  
 I develop total blindness  
 To the faults I used to see.

Jes' because it's Chris'mus  
 I forget that I'm depressed,  
 An' I say whatever happens  
 'Is by all means for the best;  
 An' my thoughts for every brother  
 That I meet are sweet an' good,  
 An' I wouldn't skin a rival  
 Even if I thought I could.

Jes' because it's Chris'mus  
 I don't think about my debts,  
 An' the biggest of my worries  
 Bring to me no vain regrets.  
 I am sort o' tuned to gladness,  
 An' I go upon my way  
 As though nothin' ever happened  
 Worth a minute of dismay.

Now my burdens are no lighter  
 When I come to Chris'mus day,  
 An' my troubles are no fewer,  
 An' no smoother is my way  
 Than they were in bleak November;  
 Yet I seem to think 'em so,  
 An' jes' because it's Chris'mus  
 I am smilin' as I go.

If I can laugh at Chris'mus  
 An' cheer my fellow men,  
 Why can't I laugh in April—  
 Why not be merry then?  
 If I can bear my burdens  
 When it's Chris'mus with a smile,  
 Why can't I face my troubles  
 In the same way all the while?

Why must I go repining  
 An' whimpering along,  
 An' blind to all men's goodness,  
 Seein' only what is wrong,  
 Till the year is slippin' from me,  
 An' then suddenly declare  
 When it gets around to Chris'mus  
 That there's goodness everywhere?

## THANKSGIVING

For sun and rain and frost and wind;  
 For shelter, health and peace of  
 mind;  
 For winter's snow and summer's  
 gold;  
 For wealth of pasture, field and  
 fold—  
 We thank Thee, Lord.

For homestead's cheer and nation's  
 peace;  
 For sorrows healed, for joy's in-  
 crease;  
 For friendship and for kindred love;  
 For all the varied good we have—  
 We thank Thee, Lord.

For all the ill that has not come  
 To desolate us, heart and home;  
 That unseen foes, that lurk and hide  
 To smite us, Thou hast turned  
 aside—  
 We thank Thee, Lord.

For kind, restraining, hindering  
 power,  
 Holding us in the evil hour;  
 That Thou hast saved from harm and  
 fear  
 Our hopeless souls through all the  
 year—  
 We thank Thee, Lord.

—Eleanor Gordon.



## A Tragedy of the Forest

**A**S I WALKED through the woods one day, I witnessed a scene that filled me with emotion. It was the tragedy of a dying bird. Some thoughtless sportsman, perhaps, had shot it, though that is not certain; but it was a mother bird, dying.

She sat on a limb not far from the nest. The drooping wings, the swaying body, the fading eyes—these told of death. With the instincts of motherhood she resisted the gathering symptoms of dissolution. The bird-lets in the nest felt her presence, and with distended necks and mouths wide open, chirped their call for food.

The mother heard, and the mother instinct aroused her for a little. She struck at a passing insect, which she missed. In doing so she lost her balance and fell, swinging below the limb with her head down. A still unopened leaf-bud caught her fading eye, and she struck at that, mistaking it no doubt for some kind of an insect.

One foot released its hold on the limb. She swayed and turned as if on a pivot just for a little, when the other relaxed. With a final, feeble chirp the innocent bird gave up her life, and went tumbling down to the ground. The youngsters in the nest heard the feeble call, and again set up their cry for food; but, alas, the mother was beyond all power to respond, perhaps even to hear. The body struck the ground, there was a little convulsive flutter, and then she lay still—dead. The life that God

gave her was ended. Her immature young in the nest must suffer and die—starve, slowly starve to death. One of God's creatures, a cheery, twittering song-bird, whose warbling song had helped to liven the solitude, and to make life brighter all the day, had been wounded unto death.

She had made her way back to the home nest. With innate instinct she knew her doom and that of her young. With a heartache that was more intense than the pain of her broken body, she waited for the end. The suffering of her young was the source of her anguish. But the end was at hand. The record was made, the book was sealed; and with that indistinct and unexpressed and undefined instinctive feeling of trust in the great Source of All Things, who has told us men that not a sparrow falls to the ground without His notice, she waited to die. She had no book from which to read God's promises, but her life had been in tune with the higher laws of her being. She had not spent her life in sin and wrong-doing; there was no remorse, nor fear of a judgment.

Still life was sweet to her. It was hard to give up and die, and leave her poor baby birdies to starve. She fought it off and resisted it to the end; but, alas, the wound was too deep; her brain whirled and she went down, tumbling amid the branches to the ground—and her bird spirit took its flight.

What a shame that people who call themselves men will indulge in need-

less, wanton destruction of innocent creatures to whom God has given life with its emotions and pleasures! Would that men could be brought to see that gentle tenderness is an attribute of the higher manhood; that men could be made to realize the suffering and the heartache of the beings that they shoot to death for no other purpose but to divert for a moment their own heartless lives.

#### SOME CHRISTMAS CUSTOMS

The Christmas tree comes to us directly from the Germans. In that country the children all believe in Santa Claus, and the Christmas tree has a prominent place in every home. In Norway and Sweden the season is one of good cheer, and early preparations are made to bring happiness to all classes, poor and rich alike. In no other country, probably, are the birds and animals so well remembered. Sheaves of grain are fastened to the tops of tall poles, and renewed every day for a week, and many are the birds that partake of this feast. The cows and horses share in the general happiness by having a double ration on Christmas Day. In certain Southern countries where Spanish is spoken "Yule-tide" is celebrated without the evergreen tree. Here there is a quaint superstition. It is thought that the animals have speech on Christmas Day, and so when the cocks crow and the bulls roar and the sheep bleat they are proclaiming the glad tidings of the Nativity—that Christ is born in Bethlehem. Many a child listens and tries to make out this wonderful conversation among the beasts and birds when Christmas morning dawns.

#### PICTURE SHOWS AND REVIVALS

Good people everywhere have been much concerned of late about the bad effects of many pictures shown in the nickel theaters. The bandit shows and the deathbed scenes and all pictures of suffering have been recognized as harmful, especially to the child-mind, and they have consequently been condemned.

In all this we quite agree, but there is another place far more damaging in its effects than the picture show, and that is the popular revivals at the churches. Here the evangelist or the regular minister tells all the harrowing deathbed stories he can find, and gets the people worked up into such a state of fear and excitement that many of them scarcely know what they are doing. But the temporary effects are not all. In these days men are awakening to the power of thoughts and words, and it is a well known fact that many people are hurried into their graves by the continual suggestion of ministers about the shortness and uncertainty of life; also by the verdict of doctors as to the danger of certain diseases and the length of time it usually takes to kill. But many doctors are getting awake, and most of them are now very careful how they discourage their patients. Perhaps the time is not far distant when ministers will be just as wise, and instead of preaching death they will preach the good news of life—the gospel of Him who came "that they might have life and have it more abundantly."

Glory to God in the highest. And on earth peace among men in whom He is well pleased.

## OPEN WINDOW SCHOOLS

According to the *Springfield Republican*, tests made in different cities to ascertain the status of children in open-window school rooms compared with that of children in closed-window rooms, make manifest the advantages of open-window rooms. The *Republican* says:

"The children are remarkably free from anemia, adenoids, enlarged tonsils, glandular enlargement, poor teeth and malnutrition. Injurious drafts may be avoided by various adjustable window-boards, and the temperature of the rooms is maintained by artificial heat at between fifty and sixty degrees. Rain or snow may be kept out by means of cheese-cloth tacked over the windows. This experiment has been tried in the Lincoln school, but was not entirely successful, owing to the fact that white cheese-cloth was chosen, which greatly magnified the glare of the sun on bright days. A simple alternative is the employment of tinted cloth. The percentage of attendance is greater in open-window rooms than in others, which means that a smaller number are kept from school on account of minor ailments. Furthermore, a larger percentage of the pupils are promoted at the end of the school year than in closed-window schools."

The State of Massachusetts has passed a referendum providing that the towns shall appropriate money to provide free lunches, or lunches at cost, to school children. This legislation was originally aimed for the benefit of pupils of open-air schools, as these require more food than most of the other school children, and one

purpose of the law was to lessen the expense of the charitable institutions, which are at present bearing a large part of the expense. This service of food to the children is distinctly declared not to be a "charity." Thus the State recognizes again its duty to provide maintenance for its children.

## RIPE FOR CHANGE

The time is ripe, and rotten ripe for change;  
Then let it come. I have no dread of what  
Is called for by the instinct of mankind;  
Nor think I that God's world will fall apart  
Because we tear a parchment more or less.

I do not fear to follow out the truth,  
Albeit along the precipice's edge.  
Let us speak plain: there is more in names  
Than most men dream of; and a lie may keep  
Its throne a whole age longer, if it skulk  
Behind the shield of some fair-sounding name.

Let us call tyrants tyrants, and maintain  
That only freedom comes by grace of God,  
And all that comes not by His grace must fall;  
For men in earnest have no time to waste  
In patching fig-leaves for the naked truth.

—James Russell Lowell.

## REALIZATION OF THE "I"

A little thought will show us that the tremendous centers of power and activity which the great characters of history have developed within themselves can never have proceeded from the mere stage of personal consciousness, with all of its limitations and encumbrances. In fact, it is this very limitation of conscious realization of the nature of the "I" that keeps the mass of the race in their present limited sphere of activity. The great characters of history, no matter what may have been their religion or philosophy, have felt within themselves a consciousness of actual being—a vivid flash of recognition of the dynamic nature of their own being—a certainty that their life had behind it some great universal power. And this consciousness and certainty gave to them that which no personal pride could ever carry with—a sense of power which, when applied, served to sweep away obstacles from their pathway.—*William Walter Atkinson.*

There are three fundamentals upon which all our knowledge must be based. First, prayer, or aspiration after good, by means of which we reach God; second, faith, based upon knowledge through which we attain to Christ; third, imagination, by means of which we become, as it were, immersed in our souls, and the superficial, or sense learning, gives place to the inner or Divine Wisdom.—*Robert Browning.*

'Tis the mind that makes the body rich.—*Shakespeare.*

## WHAT WOULD THE PUBLIC SCHOOL HAVE DONE TO LINCOLN?

What would modern experts have made of Lincoln if, as a baby, he had been put in their care? They would have started him on sterilized milk, clothed him in disinfected garments, sent him to a kindergarten where he would have learned to weave straw hats, and then become clerk in a banker's office; and never, never do anyone harm! Well—perhaps—we don't know and can't tell what might have been, but we can't help feeling thankful that Lincoln's training and education were left to Nancy Hanks—and God.—*Universalist Leader.*

## A GRAND BOOK

"The New Alinement of Life" is the title of a new book by Ralph Waldo Trine, which bids fair to be the most popular of the many noted volumes from the pen of this notable and charming writer. Mr. Trine has devoted the best years of his life to teaching the power of thought. His books, preaching the principles of right thinking, have been printed in more than a dozen languages, and have had a sale of more than a million copies. Few writers of popular fiction have a larger audience and none can boast the accomplishment of more widespread and lasting good. Published by the Dodge Publishing Company, No. 220 East 23d Street, New York, N. Y. Price, in cloth, \$1.25; leather, \$2.00; 228 pages.

To be trusted is a greater compliment than to be loved.—*George MacDonald.*

## JUDGMENT BY FAITH

Judge not by deeds and things; take the good heart and the good motive on trust. Believe in it; affirm it. To affirm a thing is literally to make it firmer. To glorify the good self of another is to set going the machinery by which goodness manifests.

When others believe us good, or wise, or lovely, we catch the vibrations by thought transference and begin to believe in ourselves as true, beautiful and good. And whatsoever things we believe in we think upon; and we become like that which we think upon. Also we act accordingly.

If you want to see beauty in this world, just believe in those about you. Hunt for the good in them and advertise it.

Everything we say advertises something. Let us hunt for the real self, the soul, the motive, and the fruits of the Spirit of Love, and advertise them. So shall faults, foibles and feuds sink into the bottomless pit of oblivion.

The chief end of man is to glorify  
 Good and enjoy it forever.  
 The chief end of man is to advertise  
 Good and enjoy it forever.

If we noticed little pleasures  
 As we noticed little pains;  
 If we quite forgot our losses,  
 And remembered all our gains;  
 If we looked for people's virtues,  
 And their faults refused to see:  
 What a comforting, delightful,  
 Cheering place this world would be!

## KINDNESS TO ANIMALS

There should be a part of the day devoted to teaching kindness to animals in every school in this country. Humane societies should organize as State bodies and work for drastic legislation to punish offenders. Meanwhile the process of education would develop a generation in which cruelty and neglect would be unknown to any great degree. It will take a long campaign, but it can be done. Some day, let us hope, animals will be treated with the same consideration for their comfort as is now extended to human beings.—*N. Y. Evening Telegram.*

## WHAT IS SUCCESS?

"What is success? Success is a state of consciousness of having accomplished what was aimed at. You can accomplish anything your own soul dictates. It may take lots of perseverance, but it can be done; and to do it means a successful life, made up of a succession of successful hours."

I have always thought of Christmas time as a good time; a kind, forgiving, generous, pleasant time; a time when men and women and little children seem by one consent to open their hearts freely; and so I say, "God bless Christmas." — *Charles Dickens.*

In every feast remember that there are two guests to be entertained, the body and the soul; and that what you give the body you presently lose, but what you give the soul remains forever.—*Epictetus.*

## THE HIGH COST OF LIVING

Congress appears, at last, to be in the mood for real effective investigation of the causes for the high cost of living, and during the past few days a number of resolutions to that end have been introduced in the House, some by Democrats, others by Republicans. That there is a far too wide spread between the prices paid to the producers of food articles and the prices demanded for them from the ultimate consumer is sadly apparent to the housekeeper. It indicates that between the origin of the products and dining-table there is somewhere a profit or profits due to criminal greed. While this is true, and while it would appear that the exact location of these profits would be a simple matter, yet this ascertainment has so far baffled investigators. The high cost of living has already brought anxiety to the masses; the squeeze is becoming tighter every day; real suffering seems to be impending. It is hoped that Congress may succeed in locating the responsible greedy rascals, and that when corraled they may be duly punished, and such action taken as will insure that such practices shall not again occur.

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To each one, his own highest divine ideal of God, is God to him. He is incapable of paying homage to anything beyond.—*Henry Wood.*

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The finest achievement for a man of thought is to have fathomed what may be fathomed, and quietly to revere the unfathomable.—*Goethe.*

## THE DEMON ALCOHOL

If we knew all the crimes that are committed in the name of, and caused by, alcohol; if we could understand the heartaches of the wives and the children for one moment in the world, I doubt if the picture would not make us speechless with very fright. Human imagination has not the power or the tongue the ability to explain and tell of the monstrosities, the iniquity, the monstrous wrongs, the monstrous sufferings that are being done all the time by this horrid drink. If there is a Prohibitionist that is so strong in the faith, that has burnt his bridges behind him, that has sworn eternal enmity toward alcohol and its traffic, he could not be more radical than I am; and I go further—I would annihilate the manufacture, I would destroy every drop of it that is in existence, and I would prevent any other drop ever being manufactured in the whole world.

---

Culture: The habit of a mind instinct with purpose, cognizant of a tendency and connection in human achievement, able and industrious in discerning the great from the trivial.—*Bosanquet.*

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There are questions which nothing can answer but God's love; which nothing can calm but a perfect trust in His Goodness.—*Dr. Orville Dewey.*

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The highest compact we can make with our fellow is: Let there be truth between us two forevermore.—*Emerson.*

# Wit and Humor

Smart Sayings and Flashes of Fun From Many Sources

## SURE SHE KNEW

"Marie," said Mr. Valesburg to his wife.

"Yes, John."

"I have something on my mind that I must tell you before I can ever be happy."

"I shall be glad to hear anything you have to say, John."

"It is hard to tell you, but I can't hide the truth any longer. Marie, I married you under false pretenses."

"You did!"

"Do you remember what it was that brought us together?"

"Can I ever forget it, John? We were at the bathing beach, I was drowning, and you saved me after I had given myself up for lost."

"And afterward, in gratitude, you married me."

"Yes; I felt that I owed my life to you."

"Marie, I deluded you about that rescue business. Where you believed yourself drowning the water was only waist-deep. You were never in danger."

"I knew it, John," she answered; "I had one foot on the bottom all the time."

---

## QUITE NOISY THEN

Mrs. Muggins — "Your husband dresses rather quietly, doesn't he?"

Mrs. Buggins — "You wouldn't think so if you could hear him when he can't find his collar buttons."—*Philadelphia Record.*

## THE FATHER'S REASON

The Rev. J. W. Cavanaugh, President of Notre Dame College, tells of a priest who was going to lecture on the evil of great wealth. In the audience was a man the priest knew. The man was the father of seven girls and the lecturer pointed to this man as an example.

"Think," said the priest, "of being the proud father of seven daughters. Think who is happier—the man with a million dollars or the man who is the father of seven daughters."

"I will ask you, Mr. Sheldon, who do you think is the happier?" said the priest, pointing to the subject of his argument.

The man arose and said: "Father, I think that a man with seven daughters is the happier. A man with a million dollars worries for more. A man with seven daughters never does."

---

## BRAGGING ABOUT HUSBANDS

Two colored women were overheard boasting of the many lovable traits and manly traits of their husbands. "Gawge su'tainly is a good man to me," said Mrs. Jackson, with feeling in her voice. "Ah have nevah been without a day's wash sence Ah mahied dat man. He gits me all the washin's Ah can do." "Well, Ah has this to say for Ezra," declared Mrs. Johnson, with satisfaction, "when Ezra gits drunk he gits drunk like a perfec' gennelman."

## AND TONY GOT DOWN

Being Saturday evening, and the races having taken place that afternoon, the trains were packed. In one compartment a little boy had been standing all the way, but before the journey had proceeded much farther Mrs. Jones kindly took him on her knee.

"Were you very frightened, dear, as we passed through the tunnel?" the gentle lady asked.

"Not much," replied the little boy shyly.

"But I thought you trembled a little as I kissed you," remarked Mrs. Jones, who was not even middle-aged yet. "And what's your name?"

"Tony," came the answer.

"Then you're a very lovable little chap! And how old are you?"

"Twenty-five, madam."

And Tony Spurs, the light-weight jockey, slid to the floor to the accompaniment of a piercing scream.

## O'HARA'S ECONOMY

O'Hara once saw an advertisement in a street car reading: "Buy your stove at O'Brien's and save half your coal."

"Begorra," he said, "I'll buy two stoves and save all me coal."

## A TUNING FORK MIGHT HELP

Violette—"I wish you would tell me how to get this pitch off my dress. I have tried everything I can think of."

Reginald—"You might try a song. You always get off the pitch when you sing."—*Boston Post*.

## PRAYERS IN STORAGE

One little girl that I know of is so sleepy when she starts for bed that it is occasionally hard work for her to make up her mind to finish the good-night prayer. A few nights ago she dropped her head upon the pillows earlier than usual. She wasn't very sleepy, and at once began to dash off a prayer in refreshing style. The first prayer over, along came another one, and still a third. About this time her mother, surprised at the turn proceedings had taken, asked the little one what she meant by so many prayers. "Why," exclaimed the little girl, "I'm going to say twelve prayers now I'm awake, and then I can go two weeks without saying one."

## STOPPED IN TIME

Little Willie, who for some months had invariably ended his evening prayer with "Please send me a baby brother," announced to his mother that he was tired of praying for what he did not get, and that he did not believe that God had any more little boys to send.

Not long afterward he was carried into his mother's room very early in the morning to see twin boys, who had arrived during the night. Willie looked at the two babies critically and then remarked: "It's a good thing I stopped praying when I did."

## ENOUGH WAS TOO MUCH

Judge—"Why didn't you stop beating him when he cried 'enough?'"

Sambo—"W'y, ye see, sah, dat niggah is sich a liah ye can't nevah believe 'im."—*Judge*.



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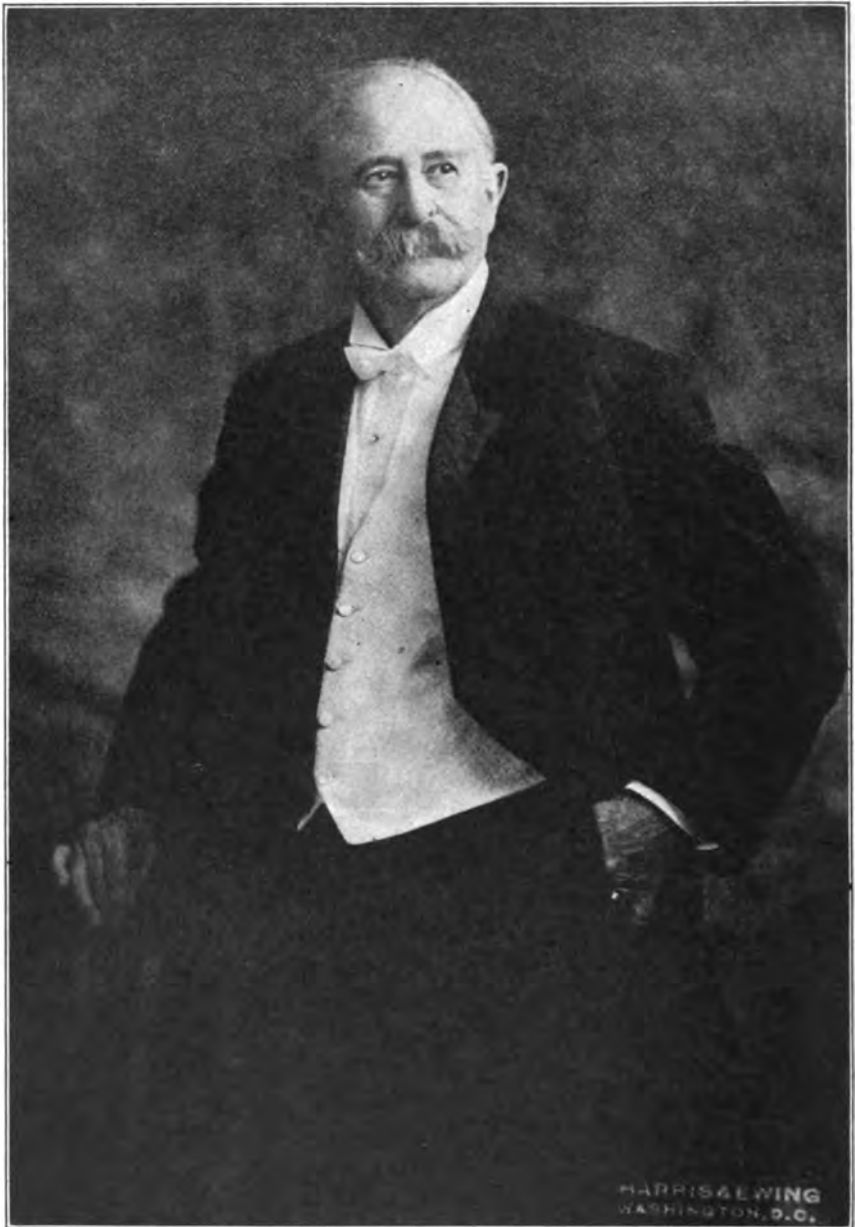
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*Oliver C. Sabin.*



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OLIVER C. SABIN.....*Editor*  
PAULINA B. SABIN.....*Managing Editor*  
OLIVER C. SABIN, JR.....*Business Manager*  
BETTIE C. SABIN.....*General Secretary*

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## THE SPREAD OF NEW THOUGHT

The spread of New Thought throughout the world is the marvel of the centuries. The year just ended has witnessed the most remarkable increase in the numbers of those who have found the Truth that Makes Men Free. The most encouraging news comes from all quarters of the globe. The leaven is working more actively perhaps in the churches than elsewhere. The basic principles of New Thought are becoming recognized and adopted by the leaders in thought throughout the world. The great newspapers and magazines, though not openly advocating Christian Science under that name, devote large portions of their space to articles which set forth its principles and bring harmony, health and happiness to their readers. In a sense, the

term "New Thought" is a misnomer, for it is applied to that which is the oldest of all thought—to thought which is neither new nor old, being eternal—Truth which always was and always will be, without beginning and without end.

#### A LESSON FROM CHRISTMAS TIME

A non-Christian visitor in America—say a Mohammedan, Buddhist, or a Brahman—during Christmas time, mingling with the people upon the streets, on trolley cars, steam trains and steamboats, and listening to their conversation and observing their actions, would imagine that there was but one Christian body, so thoroughly does the one great, fundamental thought, the basic principle of Christianity, viz, Faith in Christ, permeate the Christian world, both Catholic and Protestant. Men and women of every country, black and white, rich and poor, educated and illiterate, of all trades, arts and professions, members of almost every Christian religious denomination and sect, on Christmas Day found one common ground upon which they could all unite—Belief and Faith in Christ. Upon this ground the divided hosts of Christianity will yet unite, and the day may not be so far distant when that union will be accomplished.

#### AS A MAN THINKETH

We are told, in Proverbs, "That as a man thinketh in his heart, so is he," Never was greater Truth spoken. It is possible for us, by proper thinking, to build up our mental, moral, spiritual and physical beings into condition of perfect harmony by proper thinking, and the reverse can be created and will be created by improper thinking. If we wish health, prosperity, happiness and harmony we must think it, know and realize that in God there can be nothing but Perfection, and realize further that God is Omnipresent, everywhere existent, and that we live, move and have our beings in Him, and therefore nothing but perfect good and perfect harmony can surround us. If so-called trouble, or manifestation of any kind of evil, comes up before us, Realize the Allness of Good, denounce this manifestation of evil and think thoughts of perfect harmony, and the so-called evil can find no lodgment with you.

Remember that every ill that we meet along the common walks of life is created in our own minds by our own thoughts, which, if properly controlled, would annihilate all of these inharmonious conditions and give happiness, contentment, peace and rest, all in God, for we are His children, living and moving and having our beings in Him.

# Chain of Golden Thoughts

## January

PAULINA B. SABIN

Self-control is strength, right thought is mastery, calmness is power. Say to your heart, "Peace, be still."—*James Allen.*

All doors that lead inward to the secret places of the Most High, are doors outward—out of self, out of smallness, out of wrong.—*George MacDonald.*

If we only knew the Spirit is talking to us all the time and expecting answers, we would see how impractical to think of kneeling in order to pray.—*Militz.*

When you are reckless, you destroy your own established conditions of life: when you are vindictive, you wreak vengeance upon yourself; the whole stability of Democratic polity rests upon the fact that every interest is every man's interest.—*Woodrow Wilson.*

Fear and Worry—Wise is he who determines early to do away with the companionship of these two great filchers of the best there is in life. To determine resolutely to bid goodbye to fear and worry, opening all doors and windows to hope and faith and courage, and then coupling rightly directed effort with this will work a complete revolution in any life.—*Ralph Waldo Trine.*

A person can never receive anything from God except in answer to supplication, or in answer to prayer, or in answer to the affirmation, or in answer to the claim that you know what belongs to you. You know who you are, you know that you are God's child, you know you have power and dominion, you know you were created in the image and likeness of God, you have wisdom and you have love, you have life and good; and all these belong to you as your birthright, and they do belong to you, but unless you claim them, you will never get any of them.—*Bishop Sabin.*

# All That is is Good

—SABIN

The True and the Untrue—No Such Thing as Matter—All is Spirit—The Allness of Good—When Death Will Have Been Destroyed—Easy to Live Right—Conversion.

**E**VERYTHING in the universe is governed by fixed laws—unchangeable principles.

Perfect realization is the only thing which accomplishes anything. When our Savior was told of the five loaves and the few fishes in the basket, He realized that all that was His, and by His command He multiplied those loaves and fishes until the multitude was fed. When He was asked for money to pay taxes, the realization that all that was His enabled Him to tell the disciples to go out, catch a fish, and open its mouth and take t h e r e f r o m a piece of money and pay the taxes for Himself and the disciples.

It is the perfect realization of the perfection of good and the nothingness of evil that enables us to speak the word and heal the sick.

Of course, we who are old in this thought and have this realization understand these things, but to a person

who does not understand they seem the perfection of nonsense.

A member of Congress, who lived in Virginia, got hold of one of my books and was reading it. He read it about half through and laid it down. I met him afterwards, and he said:

God is the sweetest thing in all the universe. There is nothing like Him. He is the truest friend you ever had or can have. He loves you beyond the power of human thought to conceive. He loves you better than you can love anything. His love is superior to yours as the infinite is superior to the finite. He takes you by the hand and leads you along this pathway, strewing your way with flowers, loading your table with the luxuries of life, making your surroundings elegant. And everything that God Almighty gives you is All Perfection. It all comes from Him.

To me it is a pleasure to love God. He is the sweetest thing to me in all the world. He is all. He is everything and He is Good. Now, the right life is not a hard life to live. When you say the second commandment and love your brother as yourself, the one is twin to the other. If you love God the other follows as the water follows its downward course to the sea.

“Colonel, I have been reading your book, ‘Christology,’ and I was very much pleased with it until I came to the part where you state that pain is unreal. Now,” he said, “I know that pain is real, so I laid your book down. I know when I have a pain, and I know it well.”

That is what I used to think, too. I used to have a stomach pain very severe and lasting. My healer told me that when that pain

came on I should deny it, saying: “You are unreal and untrue; there is nothing in you.”

I said to her: “There is only one objection to that. I do not profess, by any means, to be religious above



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

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

When the next attack came on I began saying to that pain, "You are unreal; you are a liar; there is nothing in you, and you do not hurt, and you cannot hurt."

Then the pain seemed to say, "Can't hurt, eh? Well, I will show you," and it seemed as though it made a regular, circle-like, continuous grinding, but I kept saying, "You are a liar; you cannot hurt me, and you do not hurt me, and there is no hurt in you," and that pain commenced to die out and went away. I had to do that once or twice subsequently before I was entirely well.

I realize that these words are for those who do not understand, and I want to make my illustrations so plain that they cannot help seeing through the subject. I know it is difficult. In our philosophies at school we were taught to believe that matter was indestructible; that you could not destroy an atom or a particle of it. That is true; for what we see before us would be matter. If you take one ounce or one speck from

this world, to the extent of its weight, to that extent would it throw the whole world into a jangle. Suppose this world could be blotted out (we were taught to believe that the world would be burned up), what would be the result? This world holds one world in this direction on the north, another on the south, another on the east, and another on the west, in proper positions, by what we term the law of gravitation and attraction, and you could not take this world out unless you set the rest of them into confusion. I tell you there never was a time since the never-beginning when there was one particle less of this world than there is today, and there never will be a time in the never-ending when there will be one speck less of this world than there is today; and to assert anything to the contrary is to annihilate every principle of God Almighty's law. But, of course, that cannot be as long as the stone thrown into the air will come back to the earth, or the water seeks its level, or the magnet draws. So long as that, must conditions be exactly as they are; they cannot be different. But there is no such thing as matter; the word "matter" is a misnomer. All that is is Good. All that is is Spirit and spiritual manifestation.

The human body looks real, but each time you draw a breath, every minute of your existence, every second of your existence, your body is passing on and the new one is coming to you. Every breath is an inhalation of eternal life, and every exhalation is a passing on. The bodies that you have today in a year's time will

have passed on, and "in the beginning" creation will have given us other bodies.

That is the benefit of this science and of the understanding of the Allness of Good. If a person who is filled with disease, so-called, yet holds to the thought of the Allness of Good, the result is that, when this old body is being cast away with its so-called diseases, here comes in the healthy creation.

This body is the temple which God has given us to live in. It belongs to us, and it is our duty to protect it—take care of it in all reasonable ways. I do not mean that you have to go through life in fear of malaria, in fear of fever or disease, in fear of hunger or poverty or accident. We do not believe in those things, because we have the realization of the Allness of Good which supplies everything and fills everything and gives us everything; but our bodies must be taken care of. You must keep your hair combed, you must wash your face, and you must have on a clean suit of clothes, and you must look respectable and nice, and the prettier you are and the nicer you are the more perfect you are in God Almighty's kingdom. Look at His creation everywhere. Go into the fields, go into the woods, and go into the mountains, and wherever you find one of God's treasures known as a flower, how supremely beautiful it looks! Wherever you go, even beyond the Rocky Mountains—beyond the bounds of civilization—there you will find His beautiful treasures, and there is beauty beyond description.

So it is with every one of God's creations; so it will be with every one

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

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

I do not know how we are going to make a person die who has the perfect Realization of the Perfection of Good, who lives in the Consciousness of Eternal and Perfect Health, who lives in the consciousness and in uprightness. It is not hard to do that; it is much easier to do good than to lead this devil-life, and it is a great deal easier to do right. I have tried it all, and I tell you the right life is the easiest life I ever lived. I never lived so easy as I have since I have been doing right. I do right, and I know I do right, and I know I have

the realization of it, and I know I am not a hypocrite or a Pharisee when I say it.

It is my privilege, it is your privilege, to know we do good because we love to do it and because we love God beyond everything.

God is the sweetest thing in all the universe. There is nothing like Him. He is the truest friend you ever had or can have. He loves you beyond the power of human thought to conceive. He loves you better than you can love anything. His love is superior to yours as the infinite is superior to the finite. He takes you by the hand and leads you along this pathway, strewing your way with flowers, loading your table with the luxuries of life, making your surroundings elegant. And everything that God Almighty gives you is All Perfection. It all comes from Him.

To me it is a pleasure to love God. He is the sweetest thing to me in all the world. He is all, He is everything and He is Good. Now, the right life is not a hard life to live. When you say the second commandment and love your brother as yourself, the one is twin to the other. If you love God, the other follows as the water follows its downward course to the sea.

People do not become converted to this religion as they do to ordinary religions. You obtain the knowledge of this religion by study, and after you get it you feel contented; you feel serene; you feel strong in the consciousness of your powers, and everything around you is harmonious. That is the result of the knowledge of the Truth which Jesus Christ says will make you Free. It is the knowledge of the Truth that makes you Free; it

is not this thing called conversion. If anybody will study this science honestly, with the desire only to know the Truth, ask God for wisdom and spiritual understanding, go to work in a sincere manner, be honest with himself, work on and study, he will come into the Truth to that place where he can speak the word to the error called fever, or anything else, and destroy it. Then he will know he is right, because he proves the proposition.

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

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

We were telegraphed to treat a lady who had poisoned herself accidentally with arsenic. The doctors said there was no hope. We treated in the theory that there was no body there to poison; that all that was was spirit and spiritual manifestation and could not be poisoned. At the end of three hours she was convalescent; she recovered, was healed by the realization of the Allness and Perfection

of Good. All these so-called errors will vanish; their nothingness will be demonstrated. The examples of this which could be given are infinite in number. Error is either destroyed by itself or by the truth; it cannot live; it is unreal.

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

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#### A SOURCE OF WISDOM

Perhaps within us is a great reservoir of conserved experience to which a stray thought may guide us; for what means the bountiful flow of unexpected wisdom in moments of inspiration? It seems, indeed, even from outward observation of the matter, that we have an interior mind—one deeper lying than that which serves our daily needs—in which is stored every iota of our experience, inner and outer; and that in certain rare moments we may transcend our ordinary mind and revel in the treasures of our inner, greater mind.

Therefore it is well that we keep our minds forever open and be ready to follow with strict logic whatever pathway a stray thought on an important subject may begin to make for itself therein.—*F. Milton Willis.*

#### THE CURSE OF DRINK

Listen to the words of one of England's greatest geniuses, who died a drunkard, and then see how, "at the last," wine makes the deepest and most hopeless woe. Elia (Charles Lamb) writes:

"Of my condition there is no hope that I should ever change; the waters have gone over me; but out of the black depths, could I be heard, I would cry aloud to all those that have set a foot in that perilous flood. Could the youth to whom the flavor of his first wine is as delicious as the opening scenes of life, or the entry upon some newly-discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not able to forget a time when it was otherwise; to bear about the piteous spectacle of his own ruin. Could he see my fevered eye, feverish with the last night's drinking, and feverishly looking forward to this night's repetition of the folly; could he feel the body of death out of which I cry hourly, with feebler and feebler outcry, to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."

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The sun will shine after every storm. There is a solution for every problem, and the soul's highest duty is to be of good cheer.—*Emerson.*

## Sin, Disease and Death

Harriet Hale Rix.

**S**IN is the cause of sickness and death, and must be forgiven before full restoration can be obtained. Jesus Christ proves that the forgiveness of sin is the healing of disease in the case of a man brought to Him with palsy. He departs from His usual method of addressing the sick, who apply to Him for healing, and instead of asking, "Believe ye that I am able to do this?" (Matt. 9:28), or affirming, "Thy faith hath made thee whole" (Luke 8:48), He now says, "Son, be of good cheer; thy sins be forgiven thee."

This statement aroused the anger of the Scribes and shocked their religious belief, that only God had power to forgive sin.

Jesus, understanding that some of His hearers were perplexed, being unable to see what this statement had to do with their request for healing, and hearing others exclaiming, "This man blasphemeth," explains His lesson thus:

"Wherefore think ye evil in your hearts? For whether is it easier to say, Thy sins be forgiven thee; or to say, Arise and walk."

And now, having given the treatment called "The forgiveness of sin," He proceeds to give a second one, which completes the work of restoration, saying:

"But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy

bed and go into thine house. And he arose and departed to his house." (Matt. 9:2-7.)

When cases of disease are stubborn and will not yield to any other argument, then the particular form of sin lying back of the chronic disorder must be discovered and met with the full application of denial.

MERE MORALITY NOT GOOD ENOUGH.

The question naturally arises here, that if sin be the cause of disease, why should there be so much among good, pure-minded people, while many who are altogether careless of their morals seem to be healthy, happy and free? The explanation of this appearance of contradiction lies in the fact that our comprehension of sin does not cover the entire area of its expression. The word sin comes from a Greek word meaning "missing the mark." When the archer, in shooting forth his arrow, failed to hit the "bull's eye," the ancient Greeks applied the word "sin" to his failure.

The purpose of life is to unite consciously with God; to center ourselves in the mark for the prize of the high calling of God in Jesus Christ (Phil. 3-14), and whatever thought or state of mind prevents this must be classed under the word "sin."

Sin includes not only a short-coming toward God and our neighbor, but also toward ourselves, our body and our affairs. Fear, worryment, self-condemnation, a sense of guilt or continued remorse may stand as

the errors back of the disease. In fact, it is not claimed in Christianity that morality sets one free or that it gives immunity from suffering, disease or death.

"WHATSOEVER IS NOT OF FAITH IS SIN."

Many an invalid, while patient and uncomplaining, good and true in every other respect, may fail in faith, or keep herself in a state of suffering, through too negative a state of consciousness.

Practical Christianity, in the past twenty years, has raised up thousands of these negative people to live lives of power and blessedness. The wise healer infuses the mind of her negative students with self-confidence and faith in the good and physical healing results. Thus, Jesus, passing one day a man born blind, created for him the power of vision by His miracle-working word. Afterwards the disciples, desiring instruction on the law of cause and effect, inquired:

"Master, who did sin, this man or his parents, that he was born blind?"

Jesus answered: "Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him." (John 9:2-3.)

Although this general, negative view of life and neglect of His Divinity cannot properly be termed sin, it was to Him a "missing of the mark" of true, constructive vision, making possible blindness of soul and body. His case represents an undeveloped spiritual nature. One of the causes of stiffness in the muscles and joints of the aged may be overcome by blotting out of their mentality the terrorizing pictures of their early theologi-

cal training. Deny such hell-fire and damnation, and soothe with the oil of joy by affirming the Almighty Love of God.

#### THE MORALLY CARELESS.

We will now consider the second question, relative to the connection between sin and disease in the lives of the morally careless. Where conscience is sleeping, an individual may preserve a semblance to health and happiness, but bear this in mind that the law of life is upward and onward, and sooner or later each one must give an account of his beliefs to his higher Self.

With the awakening of higher ideals comes greater responsibility and greater capacity for joy. A man living on the lowest rung of the ladder of life may be a healthy animal, but such is not to be envied. Let conscience awake in this animal-man, as it eventually will, then protection will be the reward of righteousness only. On this point Jesus says:

"And that servant, who knew his lord's will—and neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." (Luke 12:47-48.)

The philosophy of life reveals, as the most important work to be accomplished, the controlling of our thoughts. For words and deeds will always conform thereto. Sin is expressed in thought, word and deed, but the healing must begin in mind.

Moral goodness, constituting only a part of man's true expression, may

prove very limited when his demand is health, happiness and illumination. Morality is only one step toward the great ultimatum, and since there are two others which must be taken, namely, the spiritual and the cosmic, humanity would remain in the realm of cause and effect, good and evil, were it to limit its efforts to one plane, and that the lowest.

#### THE GREATER RIGHTEOUSNESS.

In seeking to correct this sin of self-limitation, Jesus affirmed, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5-20.)

Self-righteousness is the attitude that introduces religious coldness into the mind, tending to keep "the outside of the platter clean," while abandoning the inside to selfishness and sin. One may be wholly moral, never having broken, literally, one law of the decalogue, and yet may absolutely lack faith and love toward God and man, and possess no power—not even to heal a headache. Morality governs the natural man, setting up true relationships in outer conduct between him and his fellow beings, and must, therefore, be valued for its true contribution to society. In spirituality, it is raised to the realm of mind and soul, where is added to right action, right thought, for to be spiritual-minded means to refuse to think evil toward or about yourself or neighbor. While to enter into the third degree of initiation means freedom from receiving evil from your neighbor. This is the fulfilling of both the law and the spirit of love, for life on the cosmic plane is wholeness, and forgive-

ness is complete. This realm of illumination springs from knowledge of and faith in the indwelling Christ, and is above the plane of self-effort.

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#### MATERIAL FOR THE SUBCONSCIOUS MIND

The practice of writing out one's thoughts daily is a splendid means of psycho-analysis whereby one can discover many things that are hidden in the subconscious mind and uncover hidden talent, as well as the morbid things, which must be traced up in order to be dissolved. The process of writing holds the attention to the subject, and thus develops mental concentration and overcomes mind wandering. If one uses it as a means of formulating original thoughts he can give a deep realization of the conscious wisdom of his soul and uncover talents which antedate his physical existence—memories of soul powers developed in former lives. But its greatest usefulness is as a means of developing the mind to think into clear expression those qualities of the supra-conscious self which lie latent and ready to spring forth through all the subconscious and conscious channels of the nature as a mighty healing vitality fresh from the Eternal Source.—*The Nautilus*.

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It is astonishingly easy to smile when things are going our way; but to smile when the other person is insulting, speak in a low tone when some one else is shouting, and then go home and make no complaint about his dinner, marks a really remarkable man.—*Lloyd*.

## God Leads Me

**T**HE life of the true Evangelical Christian Scientist is one of perpetual and perfect trust. The thought that God leads us in every vicissitude of life, controlling our affairs, morally, physically and mentally, carried into practice is the most beautiful thing in all the world. God is love; therefore love leads us, love controls our life, guides our life, protects us and love supplies us.

We must take these thoughts into practical consideration and carry them out in our daily life. Then we will have everything our heart can wish. God sustains us and protects us in everything. In our earlier teachings God was a different personage in our minds to our thought of what He is today. Then He was a distant person, away off, somewhere over us, and if we wished to pray to Him we prayed to Him in our thought, as being far away from us, petitioning to Him that He might give to us that which we needed. We thought that if we were good He would bless us; if we were bad He would punish us, and the rules were comparatively so straight that it seemed impossible for one to live the life which would receive the plaudit: "Well done, thou good and faithful servant."

In the thought that we now have, God is Omnipresent Life, Love, Good, ever ready to supply us and more willing to give even than we are to receive. What His personality is we do not know, but we know enough to

realize that He is our blessed Father and that He loves us and that He watches over us and cares for us and protects us. God does keep us and help us in every avenue of life. He helps us in our work and we must ask him always, when we are working, for His help, whatever the work may be—whether it be literary, whether it be the ordinary affairs of life, or whether it be business transactions. Let God control and lead and direct and all will be well.

It is much easier for one to live the perfect life, with our present understanding of God, than it was under the old thought. In this we know that God blesses us so long as we walk in the line of His commandments, so long as we walk in the Good, in the sunshine of His love; in other words, we are certain to receive the harvest which we sow. The reaping will be like the sowing; therefore we can readily understand that we cannot afford to do wrong, even if we so desired, and the desire to do wrong is entirely abandoned the minute we realize the Allness of God. It is so much more pleasant, so much better and it makes us so much happier to follow in the footsteps of our Savior and do as He taught us to do than it is to follow after the vagaries of carnal mind! In the one instance the crop is happiness, perfection and entire harmony, and in the other misery, sin, sickness and death. The reward of one is the Allness of Good; the reward of the other is the abundance of evil.



It does not take one long to make up his mind which to serve, in which of these he will trust. I hope and believe that my readers will realize this Truth as I do, and those who do will find that the harvest is happiness, contentment, love, joy and peace.—*Sabin.*

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### THEIR VIEWS AND OURS

A keen writer remarks that the chief trouble with other people is that they think they know as much as we do. Really, that is a very simple statement of the root of the world's contentions and unhappiness. All the great battles of thought—and many of those of physical force—that have been fought for ages, all the theological controversies that have been waged so fiercely, all the mighty debates of Parliament and Congress, all the disputes and wordy warfare down to the last neighborhood quarrel over boundary lines—all simmer down to the primal fact that one set of people think they know quite as much as another set of people.

When our forefathers stated our inalienable right to liberty and the pursuit of happiness, they were wisely silent in regard to our right to cross our brother's territory in search of these treasures. Everyone has a right to his own opinion, provided it is an honest opinion and formed according to his best light; but just how far he has a right to insist that it shall be the ruling power when it runs directly against a neighbor's opinion, which is just as honest and legitimate, is a question that affects all our Christian living. A principle we may not sacrifice, but a majority

of the opinions for which we are so ready to enter into hot combat involve no principle; they are matters of taste, comparative wisdom or advisable methods. They concern our pride of leadership, or our desire to have our own way because we believe it to be the best way, but they do not really touch upon conscience at all.

To concede, not grudgingly but with cheerful grace, and in practice as well as theory, that other people may know as much as we is a fine acquirement of common sense and peaceful living.—*Exchange.*

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### WHERE WORDS FAIL

Perhaps the most charming of all Joaquin Miller's works is his prose romance or autobiography, "Life Among the Modocs," a story of Indian life, in which the soul of the red man is more sympathetically figured than in any other book, suggests a contributor to the *London Humanitarian*. Take this passage:

"I said to the old chief one day: 'Your language is very poor; it has so few words.'

"'We have enough. It does not take many words to tell the truth,' he answered.

"'Ah, but we have a hundred words to your one.'

"'Well, you need them.'

"The old Indian rose as he said this and gathered his blanket about his shoulders. His dog lay with his nose on his two paws and his eyes raised to his master's.

"'You have not words enough in all your books to give a single look from the eyes of my dog.'"

# Trust God

—SABIN

The Causes of Trouble—Unbelief and Disobedience—God Almighty's Power.  
God Will Lead You—Let Him Take Charge—Uprightness and Honesty.  
. Pray in the Spirit.

“**C**OMMIT thy way unto the Lord; trust also in Him, and He shall bring it to pass.”

This is a sermon within itself.

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

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

The trouble and the only cause of all trouble in this world is the peo-

ple's unbelief and disobedience. If you have trouble anywhere, “Take it to the Lord in prayer.” “Commit thy way unto the Lord.” Do not try to carry it yourself. You live, move and

have your being in God Almighty; He is your Father, He loves you and He loves to give better than you do to receive. He says: “Commit thy way unto the Lord.”

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

“Trust also in Him.” Not only commit, but when you have done so, Trust. A great many people attempt to commit their way unto the

Lord, and after they have obeyed the first part of the text, they try to carry the burden themselves—just buckle down to it, determined to carry that burden themselves—instead of letting God carry it for them. You tell

Pray in the spirit and with the understanding, and when you do you are in the line and get everything; you are in the receiving line. In other words, you are fulfilling this law that God has laid down. That is to say, you have to commit your way unto the Lord, and you have to trust Him. When you do that He will bring it to pass; but unless you do that you get nothing. God does not go out of His way to snatch the brand from the burning, so to speak; not at all. God's laws are unchangeable. You are responsible for your own condition and you cannot be lifted up until you bring yourself in line. If you do that He brings it to pass.

What a glorious accomplishment it is, what a great reward! You are manumitted from sickness, from poverty, from sorrow and everything else inharmonious; and the sunshine of perfect love comes down over you and through you and in you, and your life is but one continuous benediction to yourself and all those that are around you.

them that is not the way they should do, they will tell you, "Oh, it is very easy for you to talk, because you have things fixed, but I am sick and poor, and I cannot get what you get."

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

What is the promise? "And He shall bring it to pass." That is the thought; that is the promise.

You have to do two things in order to obtain the benefit of that promise. You have to commit your way unto the Lord. Say, "Here it is, Lord; take it," and when you say that you have to say it from your heart, trusting God, not worrying about the future and trying to carry the burden yourself. Trust God. He tells you in another place: "Be still and know that I am God." "Commit thy way unto the Lord and trust Him and be still and know that God Almighty reigns."

#### GOD ALMIGHTY'S POWER

is over all, and when you bring yourself into that condition you have brought yourself within the line of the promise, which is: "He shall bring it to pass." You cannot get anything in any other way. You may pray until your hairs drop out of your head, or until you wear the caps off your knees, but if you do not come to God Almighty as a little child, trust Him, you get nothing. If you come with honesty and with truth in your heart, trusting God, you will get that for which you ask, because

it is the promise: "Whatsoever ye shall ask in my name, believing, that you shall receive." *He shall bring it to pass.*

#### GOD WILL LEAD YOU

if you will only let him. How often in my short experience, when things come up to me that look blue and dark, I throw it behind me. I say: "Get thee behind me, Satan. God Almighty leads me and I trust Him." I throw the thought out of my mind and go only as God leads. And what is the result? Universal harmony comes every time. There never is a failure and never can be a failure except through my own fault. If there is any failure it comes because I have not done as I am told.

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

#### LET GOD TAKE CHARGE.

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

There are people who are always looking around after their neighbors' affairs, always trying to pick flaws in this and that one's talk, saying: "Well, I do not think he does right,"

or "I think she wears a little too fine clothes; I do not think she carries out quite the character of what a Scientist should have; they should be better than anybody else." And wherever they can they pick flaws and talk about it, exaggerate it and make a molehill into a mountain. Do you suppose such persons as that ever get anything from God Almighty? Why, there is no more show for them than if there never was such a thing. They are living among the dead. They do not belong to the living; they belong to the dead.

#### LET THE DEAD BURY THE DEAD.

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

#### LOVE SUPREME.

They brought the woman to Jesus. The law was that she should be stoned and killed, but Love Supreme went out and He looked up and said: "Let him that is guiltless cast the first stone." Then He sat down and commenced to write upon the ground, treating that crowd. They were con-

victed and when He looked up they were gone. And he looked at the woman and said: "None of thy persecutors condemn thee; neither do I; go thy way and sin no more." The mantle of love had been cast over her, she was manumitted and went her way and sinned no more.

#### BE UPRIGHT AND HONEST.

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

What is the result? "He shall bring everything to pass." That means Harmony, Love. He will give you everything—the world and all that is in it, the universe; make you a king, make you a master. He will manumit you, because you *know the Truth has made you free.*"

#### DO NOT WORRY.

Do not worry when you trust God. These people who are everlastingly worried about something or another are simply digging their own graves. Carnal mind has hold of them. Worry is doubt, doubt is sin, and sin is death. That is the sequence, step by step, until you are among the dead. You will never be lifted by

God Almighty. He does not lift you at all. You have to get yourself right, have to come back to Him and ask, and, unless you are in the line of asking, seeking and knocking in the spirit and with the understanding, you will never get anything; you cannot get it because you are out of the line.

#### PRAY IN THE SPIRIT

and with the understanding, and when you do you are in the line and get everything; you are in the receiving line. In other words, you are fulfilling this law that God has laid down. That is to say, you have to commit your way unto the Lord, and you have to trust Him. When you do that He will bring it to pass. But unless you do that you get nothing. God does not go out of His way to snatch the brand from the burning, so to speak; not at all. God's laws are unchangeable. You are responsible for your own condition and you cannot be lifted up until you bring yourself in line. If you do that *He brings it to pass*.

What a glorious accomplishment it is, what a great reward! You are manumitted from sickness, from poverty, from sorrow and everything else inharmonious; and the sunshine of perfect love comes down over you and through you and in you, and your life is but one continuous benediction to yourself and all those that are around you.

That is the life, that is the influence of the child of God. And it is not hard; it is the easiest thing in the world, because you are paid for doing right, while you do not get one cent's reward for serving this so-

called devil, this carnal mind, except that you get lashings, get whippings, get destruction. On the one hand you have all as a reward for doing right; on the other hand you get all that is called nothing—that is, all kinds of evil—and you will be part of it until you get out of it.

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

Take the very minutiae of life to God in prayer. If there is trouble anywhere, or if you want anything, if you want to do a certain line of work and feel unable to do it, to deliver a lecture or whatever it is, ask God, trust God and He will put the thoughts into your mind and make your tongue speak. For anything you want ask God Almighty and trust Him and quit this thinking that God is something away off. God is here, Omnipresent Life, Omnipresent Wisdom, Omnipresent Good, Omnipresent Love, the sweetest and truest, All and in All, for God is all that is.

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

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#### TIME

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

## The Dividing Line

Harmony and Success Never Comes From Trying to Combine Good and Evil.

John W. Eighmy.

**T**HE world is divided. One part is good, true and perfect. The other is denominated evil and all that is bad. The line of demarkation between the two is straight, and so prominent that he who seeks through a knowledge and understanding of true principles cannot fail to locate it.

In all material things around and about us there are two elements of quality, each the opposite of the other. One is good, the other bad. A line between the two is drawn, and it is man's mission to separate and select the good, utilize it, and reject the bad.

No harmony or success will come from trying to combine the good with the bad. A truth cannot be mixed with a lie, and a lie cannot be made to advance or promote truth. Neither can a lie be made a part of or consistent with truth.

Truth is truth all the time and under all circumstances. Truth and lies cannot assimilate. They are hostile to each other, and their courses run in opposite directions. Truth is inspiring, uplifting, and leads to all that makes life good, joyous, happy, and a grand success, while a lie is degrading. Its tendency is downward, leading to sorrow, misery, and affliction.

Man has health, or he is destitute of it. To say a person is part healthy and part sickly is to say that which cannot be. There is no such thing

as "poor health," "feeble health" or "miserable health." The adjective should never be placed before the noun when speaking of health. Health is one of the imperishable and perfect attributes of God. It is part of man's Divine inheritance. God gave man all he possesses, and all He gave him was good. He never gave him poor health, miserable health or feeble health.

Man being created a perfect being, and endowed with health, now has it, unless it is lost by indulgence in sensuality, lust, and violating Divine law by either himself or his forefathers. God tells us (Exodus 20-5) that "The iniquities of the fathers shall be visited upon the children, unto the third and fourth generation."

There can be no mixture of health with any of the ills that man inherits from disobeying God's decrees. The line between health and that condition devoid of it is well established.

There is a sphere in life's pilgrimage where joy, peace, happiness, and prosperity reign supreme, and another where pain, misery, suffering, sickness, and all the ills of an evil career hold sway. There is a line between the two. Man establishes that line. He being created perfect and given freedom, power and dominion over all, builds his surroundings, his bodily conditions and all that makes up his earthly life. The line between the good and the bad is

drawn. He builds on one side or the other of that line. Although he may not be conscious of it, he is responsible for the results. The Scriptures tell us that as a man soweth so shall he reap. If he sows to the flesh he will reap corruption. If he sows to the spirit he will reap perfection and life eternal.

Man has a good or a bad character. It cannot be both good and bad at the same time. There is a dividing line, although many seem to fail to locate it.

Man is either a spiritual or a mortal being. The line between the two is what mystifies many vain and ignorant people, but if they will seek and obtain a knowledge and understanding of truth as taught by Jesus Christ, the line will become so plain that no one can fail to determine where it lies. Man is endowed with the attributes of life, truth, love, wisdom, health, strength, and all that is necessary for his uplifting welfare and success. These, with the mind, soul and spirit, constitute the real man—the immortal being—or as we term it in orthological parlance, the spiritual man—a perfect being. He was perfect in all things down to the time Adam and Eve disobeyed the command of their God. There was no dividing line prior to this event—no occasion for any. All was good and in a perfect state. There was nothing to divide. But Adam and Eve, having freedom, took upon themselves the right to disobey their Father's injunction to refrain from eating fruit from a certain tree in the Garden of Eden. This brought a condition adverse to the perfect state, and a new man-made dynasty came into

existence, entailing this so-called evil, sin, sickness, disease, pain, and all the ills that have afflicted mankind from that day to this.

In God's dominion there never has been any of these, because all is perfection—holiness and righteousness—and man, being spiritual and, like his Creator dwelling in the Kingdom of Good, there was nothing to afflict him. In this spiritual state—this realm of the Almighty—there never was a flesh body for evil, sin, pain, disease, sickness or any ill to subsist or act upon. No ill can afflict God or His children when they are like Him, for God is Spirit, and immune from all that is the opposite of perfection.

When a line is drawn there must of necessity be a starting point—a place of commencement—and some one must originate it. The dividing line between the good and the bad was made at the time Adam and Eve partook of the fruit from the tree in the Garden of Eden which they had been forbidden to touch by God. He decreed that in the day they did eat thereof their eyes should be opened, and they should be as gods, knowing good and evil. (Genesis 3-5.) Hence, Adam and Eve, by their violating God's command, became the originators of and responsible for this dividing line in all earthly phenomena, and the afflictions that have menaced mankind from that day to this. And as time has advanced it seems as if the line has been broadening and becoming more and more prominent. Man, being free, must select that side to which he will commit his ways, his life and his destiny. He cannot dwell on both sides. He cannot be on the side of God—the

Good—and at the same time on the side denominated evil.

God said (Exodus 20-3) "Thou shalt have no other gods before me," and Christ told us (St. Matt. 6-24) "No man can serve two masters: for either he will hate the one, and love the other; or he will hold to the one, and despise the other; he cannot serve God and mammon."

If there never had been any violation of God's decrees, there could not have been any dividing line between the good and the bad, or between righteousness and sin. There would not have been anything bad or sinful and nothing to divide with—no mammon to serve. Immortal man was designed to remain such throughout all eternity, and dwell in the perfect state; but, having freedom, he chose to pass over the line, because a follower of the ways of Adam and Eve—violate Divine law, revel in mortality's ways, which are the opposite of God's way, and by so doing becomes the flesh or mortal man. His mind is carnal, and this flesh body you see is no longer the real man, but the outward expression, or shadowing forth of the thoughts, beliefs and ways of his carnal mind. He has chosen and exercises that which makes him the mortal man, and if he wishes to free himself from all these bodily afflictions and dwell in the perfect state, where all is peace, joy, happiness and perfection, he must become like the Prodigal Son, as set forth in the 15th chapter of St. Luke, retrace his steps, abandon mortality's ways, return to his Father's House, and live on the right side of the line, where all is good.

God will not divide His Kingdom.

He exacts obedience to His decrees in all our thoughts, beliefs and ways. With Him there is no dividing line. There must be a full and sincere recognition of His supremacy, His omnipotence, omniscience and omnipresence—the Allness of God—the nothingness and rejection of mortal man's creative works and doings.

Many Christians who claim to be truly orthodox, and who appear to be very good and pious, and to believe and follow all the doctrines of the Bible, and to reverence the teachings of Jesus Christ, proclaim the omnipotence, omniscience and omnipresence of God. They tell us we are living in a world created by Divine wisdom and infinite goodness; that the world is governed by the power of God; that He created all, and all that He created was good, and that all in this world around and about us is from God. They are sincere.

All this is true. It cannot be denied, and yet every hour of their lives they believe in and recognize an evil power—sin, sickness and death—which are opposite of their proclaimed orthodoxy and the teachings of the Scriptures. And they fail to see there is a conflict and a dividing line between the two doctrines.

If God is omnipotent, all power and all good, then there can be no evil power or sin or sickness, except in the imagination of mortal mind. There is no real object like Satan with power to do harm. We must believe one doctrine or the other. There is a line between the two. Man is an intelligent being, and should be consistent. He should not contradict himself. If he believes in the Allness of the Good; that God is the only



power, then he cannot believe in an evil power that afflicts mankind, for God is a God of Love. He never afflicts His children. If we believe in the doctrine of Love as taught by Jesus Christ, we cannot believe in hate. If we believe in and adopt the truth, we cannot adhere to and practice falsehood, or that which is the opposite of Divine law, and be consistent. There seems to be no end to the line between the state of righteousness, perfection and good created by God and the opposite condition brought by Adam and Eve's disobedience.

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### RESOLUTION

Responsibilities aren't handicaps, but incentives. When we fight for those who are near and dear we wage a better battle than if we seek selfishly. Burden-bearing strengthens; it does not weaken. The need and welfare of wives and parents and children are spurs, not shackles. Stay at home. Prosperity doesn't belong in any one spot; it doesn't require a certain soil or a special climate. It finds fertile ground everywhere. Openings do not come ready-made. Capability can assert itself in a village as quickly as in the metropolis. There are more failures pro rata to the population in big cities than in cross-road settlements. Skyscrapers and tenement walls cut off the horizon and shorten perspective, but out in the open, where skies are illimitable and the distances are purple, there's room enough to think to the roof of the universe. Believe in yourself, and then equip your body and your brain to fulfill your aspirations.

Live sanely, think fearlessly, and dare to dream, and then set about finding a road for your ambition. You can survey it within your own heart. Persistence and courage will guide to all goals.

No man is greater than his resolution. Success, like charity, must begin at home. Society does not help those who do not help themselves. The world neither elects nor selects its leaders. It acknowledges their superiority only after the individual has forced his fellows to recognize his strength.

You must uncover your talents before your neighbors can discover them. Form the acquaintance of your latent self. There's a superior being lurking within almost every commonplace human, unable to assert his individuality because his other self won't give him a hearing. In your heart of hearts you know that you have never explored your hidden store of instincts and attributes. During the past twelve months you have probably not made one earnest attempt to drag your bigger personality out of its concealment. You've accepted conditions as you found them—not that you aren't aware that a hundred changes could be made right in your own community. Time and again you've remarked that some fellow ought to take hold of things and put some spirit into the town.

You're the man. You don't have to look farther; simply execute the very ideas that you're leaving for an unknown to develop. Nobody can limit your future if you remove your self-imposed limits. Possibilities become probabilities as soon as they are seriously attempted.

# I Can, I Will, I Do

Winfield S. Whitman.

**I**F WE hold the thought, I can, I will, I do, we will see that we can do things that we once thought to be impossible; we will find ourselves getting stronger all the time, and it will become part of us and of our life. Paul said, "*I can do all things through Christ, which strengtheneth me,*" and so can we if we only put ourselves in the position that Paul was in.

Whenever some little problem comes up to you and you are puzzled over it, let that thought have sway for a moment and see if you are still puzzled. You will probably find that it is no longer a puzzle, but is a simple little thing that you always knew.

Just the "I can" will give you untold strength, but never for one instant say or think "I can't," for if you think you can't, then you can't, for you can only do what you say and think you can. Never limit yourself to anything; call for the best of all things and make yourself just as important as you want to, for *as a man thinketh so is he.*

God has given you all power and dominion and no one can take it away from you but yourself, and don't you take it away by any "I can't's." Always remember that "you will" and "you do" if you will let you, the real being, have charge.

If you get up in the morning with what you call a headache, don't say "I wish I could stop this," but say

"I CAN." If you have a task that seems hard or unpleasant, don't wish you could do it, but let the "I can" and "I will" have charge again. And don't say "I wish I could love my brother"; say "I do love him." It makes all the difference in the world to you what you say and think of yourself, so say and think the very best that you can.

The affirmation "I can, I will, I do" will destroy all worry. If you see in the true light that all things are possible to them that believe, you will see that there is no use to worry and you will have conquered one of the worst enemies that there is today. We meet every day some one that is full of trouble and worry; everything that you can think of has gone wrong with him; he is sick and out of money; his landlord is after him; the world has gone back on him all around. He can see nothing ahead of him but trouble, and finally the poorhouse or death, or both. You may be sure that such people don't think that they can; in fact, they are sure that they can't. Nothing comes out as they want it to. I feel sorry for such people. I see them every day; we all do; and if we could just make them realize that the world and the people in it and everything connected with it are just what they make it, we could open their eyes to a truth that would change their whole nature.

What a beautiful world God has made and given to man, with abso-

lute dominion and power over it, and how man has abused it! He is constantly complaining about things and looking for another world when this one is better than he knows how to use. After we have all the good this world can give it will be time enough to look for the other; but this one has better things in store for us than we have ever used. Let us stop worrying, grumbling and kicking, and thank God for the good that we have, and in this way open up the way for more to come to us. It will not do any good to thank God for His goodness to us and then worry about the next month's rent or where we are going to get money enough to live on when we get old, for when we do we doubt God and His goodness.

Thank God for the power and dominion He has given you, and then say "I can" use it. You can if you will only let yourself. Then come in with your "I will" and it won't take much effort to say, with all your heart, "I do." What a difference it will make with your every-day life! How much brighter the world will seem to you, and how much better you will be and feel! It is easy. Try it.

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#### WHEN YOU TAKE A BATH

Don't just lie and sozzle. Rub and scrub the skin thoroughly from head to foot. Massage the flesh. This stirs the blood and washes off the dead skin so that the body is really cleaned and the pores opened up. All this promotes health. It helps the body to get rid of the waste. If you don't take a bath every morning, go

over yourself with a rough towel. This will help some. It is especially necessary in winter to take active measures to keep the skin open. In summer one perspires, and this eliminates the waste that the skin pores are supposed to carry away. In winter there is none of this openness of the pores. The body is then like a house with all the doors and windows tightly closed so that no fresh air can circulate and carry off the waste gases. Some prominent man has said that those who take a bath every morning belong to a different order of beings from those who follow a weekly (or monthly) bath schedule. A daily bath is a valuable education and a physical and mental tonic. Try it, if you are not already a convert.

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#### WHAT A GOOD ACT DOES

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

## A FEW QUESTIONS

Are you among those who think that sickness and disease are natural? That they are nature—enforced and God-inflicted?

Do you think that you cannot prevent sickness?

Do you think that a perfectly healthy person can "catch" disease?

Or do you believe that health is natural, God-given and the normal state of mind and body?

Do you believe that?

Do you think it?

Do you understand it?

Do you know it?

Mind and body—have you ever studied them?

Have you ever studied disease and health?

Or do you accept the say-so of others about these important matters?

What is your mental attitude toward disease—toward health?

Do you picture disease as a normal reality—essential and necessary for the body?

Or do you vision health as natural and divine?

What is your stand on life's golden highway—afraid of sickness and disease? Or are you in love with health and happiness?

What do you think of your body—of your life forces—of the stream of vitality flowing through your system—that it is vitiated with disease?

Do you regard your body as the temple of the living God?

Do you deny disease?

Do you affirm health?

Do you affirm disease?

Do you deny health?

Do you belong to the health de-

partment, or do you affiliate with the Philistines of disease?

Are you for health, happiness, power, victory?

Are your feet on the rock?

Have you a Peter consciousness, or are you a Thomas?

Have you been fellowshiping with the evil one, or have you brothered with Jesus?

Do you know the Christ?

Have you seen God?—*The Thinkers' World*.

## FAITH

The first steps in the direction of this new life of health and happiness are faith in God and faith in self—the love of God and love of mankind, including self; it is in spiritualizing all that we are, have or do—our bodies, the functions thereof; our talents and material possessions; our work, our play, our rest, our sleep, our joys, our all, consecrated as divine to God, in the realization that we are God's children, because heaven-born, not earth-born—that we are heirs to the kingdom through the Christ ideal of the soul's divinity and inherent power of transfiguring the flesh from its mortal inabilities and defects, to body forth perfection in form, power, expression and realization of the heavenly harmonies that reign supreme in God's kingdom of love and peace—not at some distant time and in some far-off sphere, but here on earth and now.

The world is too much with us; late and soon, getting and spending, we lay waste our powers.—*Wordsworth*.

## GLIMPSES OF FIFTY YEARS

I am often asked what I think about the mental method, mind cure, Christian Science, or whatever may be the most appropriate term, and I have been warned repeatedly against it by excellent and trusted friends. However, I cannot see the danger in it they do. We live in a strangely materialistic age. When thought was declared to be a secretion of the brain, and revelation looked upon as nothing but a myth, thousands of well-intentioned persons had come to the end of the rope and were beating their heads against a stone wall, finding no mode of egress into the upper air of spirituality and faith. It seems to me that just because the world had gone so far and had so largely become a victim to the theory that only "seeing is believing," the heavenly powers brought in this great reaction, which declared that the invisible is All in All; that thoughts are the real things, and things are but the effervescent shadows; that there is no escape from what is infinitely good and infinitely imminent in everything created; that evil is a negation and must pass away; that to be "carnally-minded is death, but to be spiritually-minded is life and peace."

I have never studied the question seriously, because I have not had time; but from conversations with experts in this study, who are also among the best men and women I have ever known, I have certainly felt that it would be disloyal to God and to humanity for me to speak against this new era. That some who have entered upon it are not

genuine; that some cases of cures are not actual must necessarily be in so great a movement. There must be a counterfeit beside the real; but I am confident that if Christians will take what is good in this new evangel and eschew what is evil it may become a mighty power for the triumph of Him who said: "My words are spirit and they are life."—*Frances Willard.*

## GOD'S RESTING-PLACES

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

If a man preach a better sermon, write a better book or build a better mousetrap than his neighbor, though he build his house in the woods, the world will make a beaten path to his door.—*Anon.*

# The Rationale of Healing

Rev. Geo. E. Chambers.

**W**HY does the average person smile and think you are a crank when you speak to him about the possibilities of healing? You are so sincere yourself, and so thoroughly convinced that healing is an actuality, that you are amazed when others are incredulous. Did you ever stop to reason out why this is? Did it ever pop into your mind that the believers in spiritual healing are, to a great extent, responsible for this skepticism? Do you suppose that the people who were incredulous when the possibility of telegraphing without wires was first suggested will receive your assertions that absent treatment will relieve rheumatism and believe it?

The cases are in a great degree analogous, only there is this difference: You may take the skeptic into the instrument room where the messages are received, and he can personally see and hear the sparks of electricity jumping and crackling in response to the pressure on the key by the operator many miles away. This is what is called tangible proof of the most convincing kind. When spiritual healing is mentioned, however, the student of Truth is often at a loss for a convincing answer. He is able to quote a long list of demonstrations, only to be met by the answer that these are undoubtedly coincidences, or that the patient was already on the road to recovery before being treated.

A great percentage of the people

in the United States today are familiar with healing in some form or other, but many of them do not believe the claims that are made. What are you going to do to convince these people? Are you going to leave them in their skepticism? Or has spiritual healing such powerful arguments in its favor that any skeptic may be shown a clear, rational answer? You and I are already believers. I am not trying to convince you that it is true, but if it is true to you it should be true to others, and if it is true to others you should be able to show them how it is true.

To tell a man that God is all there is, and God is perfect, therefore sin, sickness, disease and death do not exist, is to ask him to disbelieve the evidence of his own senses. It is true that we who have given much thought to these things see that the evidence of the senses is entirely unreliable, but we are not trying to convert ourselves; we are trying to bring these truths to people whose only world is that made evident to them by the senses. We must remember that the things and conditions a person is conscious of are realities to him, however unreal they may be to us. The person who has not meditated upon these things can hardly be expected to immediately accept your statement that nothing exists but God. All that he knows is that when he is sick he suffers, and when he cannot obtain food he is hungry. A hundred and one things

in his life force the sense world into his consciousness. To tell a person like that that there is no sin and suffering is to lay yourself open to the charge of delusion, unless you can tell him "why" in a manner that makes it sound reasonable to him.

It seems to me that we students should accept it as a duty to acquaint ourselves more fully with the "why" and "how" of healing. Science always moves slowly, especially in the matter of personal experiences; but even at that the modern movement in psychology is proving true the assertion that spiritual healing is a reality. Through the definite study of emotions, feelings and desires they have satisfied themselves that the afflictions of man can be traced to mental states and thoughts. Modern research along scientific lines is tending to prove that the metaphysician is right. \* \* \*

When you can show that the body is not the man, but that the real man is that inner knowing power, then spiritual healing will appear more reasonable to the doubtful ones. So long as a person conceives himself to be made up of flesh, blood and bones he holds to the idea that they need to be poulticed, plastered or dosed in order to relieve the condition. When you can show him that man is a spiritual being and convince him that you know what you are talking about you put the power into his own hands to demonstrate the truth of self-healing.

When through any reason the concept of a person is changed, the old conditions he experienced are changed also. The spiritual healer

knows this and sets about creating a condition that will bring the desired result. It is a mystery to many how the healer can bring about a change in the physical condition of a person he does not touch. The mystery is easily explained, however, when we examine the action of consciousness a little closer. A person radiates just what he is conscious of. Even though we attempt to hide our true nature, the radiations go forth and people know us for what we really are. The unconscious radiation is termed automatic telepathy, and is one of the greatest factors of the relationship between healer and patient. This unconscious radiation is every day of our lives. We go among gloomy people and we become gloomy; we go among cheerful, happy people and the happiness is infectious. That is just it. It is infectious because we catch it; but how do we catch it? You remember this and you will give the skeptic something to think about! You catch health and peace by the operation of the same law.

When the patient comes to the healer he comes for help. There is some condition he is desirous of eliminating. By the act of coming he establishes rapport condition between them. The healer, by meditation and constant association with the thought of unity with God and by coming to realize that there is but one Life, Intelligence and Consciousness, is able to realize a much greater degree of perfection than the one who is suffering. The result is that when the healer concentrates upon this until it becomes an actual reality to him

the automatic action of consciousness impresses the patient with the higher and better condition.

Consequently the patient is freed from the conditions which prevailed in the lower condition of consciousness by being lifted above them. To the degree the consciousness of the patient is impressed with the higher spiritual quality the demonstration is successful. There is no guesswork; if you fail you know why you fail. If you succeed you know why you succeed. The more the healer becomes conscious that his power is the God power, the more powerful will be the force manifested and the greater the work done. When we can realize that "the Father worketh hitherto and I work" we are able to rise above the limitations of personality.

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### LOVE

Love is the ideal thought or essence of the soul. Love is the highest expression of human thought and life. It is a flame that consumes as by fire all evil desires, all imperfectness, all suspiciousness, anger, hate, malice, "and every sin that doth so easily beset us on the path toward truth and right." It is a regenerator and a reorganizer—a distributor of increased good. Love is creative; it is masculine and feminine; it includes all that is good in the universe.

Love helps us to know no limitation, to become universal in thought. It helps us to radiate light and truth. Love is law; it helps man to become master over himself; it makes him wise and steadfast, hopeful, courageous, peaceful and happy

to the extent he is supplied with it. God is Love—pure Love—and man is his offspring. The regenerated man is filled with pure Love; but in his mortal state he comprehends but little of that Love Divine that uplifts, spiritualizes him to find the within of himself and to become a law unto himself.

Love redeems, saves and perfects. The Infinite storehouse is full; let us find it.

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### THE BIBLE

Alone it has civilized whole nations. It is the one book that can fully lead forth the richest and deepest and sweetest things in man's nature. Read all other books—philosophy, poetry, history, fiction—but if you would refine the judgment, fertilize the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read this book reverently and prayerfully until its truths have dissolved like iron into the blood. If you have no time, make time and read. The book Daniel Webster placed under his pillow when dying is the book all should carry in the hand while living.—*Newell D. Hillis.*

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### THE ERROR

I sought for God afar, afar!  
 I cast my gaze on high,  
 I reached my soul to some vague star,  
 Nor knew that He was nigh!

I strove to learn where heaven  
 might be;  
 To many a sage I spake!  
 I puzzled sore, nor knew that I  
 Myself my heaven must make.





Harriet Doane Prentiss

## A SONG OF GLADNESS

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A little bird, hopping from tree to tree,  
Warbled away with a heart care-free;  
He sang outside of my window pane,  
And I caught the spirit of his refrain.  
Said I, "If the bird may carol all day  
And cheer with a song his gladsome way,  
God surely has made some plan for me  
That will let me sing with lightsome glee."  
My faith has been strengthened by that wee bird,  
And I've found a message in his bright word—  
"Cheer up! Cheer up!" is one note of his song  
Which I echoed back the joy to prolong.



## Little Eddie, the Drummer

**I**N THE summer of 1861, the drummer of one of the companies of a Western regiment, stationed in Missouri, was taken sick and carried to the hospital, and there was no one to drum for the men.

But early the next morning there appeared before the Captain's quarters a woman in deep mourning, leading by the hand a bright, active boy, about twelve or thirteen years old.

Her sad story was soon told. She was the widow of a man who had been killed in battle. Her property had also been destroyed, and she wanted to find employment for herself and her son. She had come to ask the Captain to engage him as a drummer.

While his mother was speaking, the little fellow kept his eyes intently fixed upon the face of the Captain, who looked as if he did not wish to take so small a lad for a drummer. When she had finished, the boy, who seemed to read the Captain's thoughts in his countenance, spoke out, saying, "Don't be afraid, Captain; I can drum."

This was said with so much confidence that the Captain, with a smile, exclaimed, "Well, Sergeant, bring the drum, and order our fifer to come forward." In a few moments the drum was produced, and the fifer made his appearance — a round-shouldered, good-natured fellow, who stood, when erect, something over six feet in height.

This great, tall man, when he saw his new comrade, stooped downward, and after looking into the little fellow's face for a moment, said, "My little man, can you drum?" "Yes, sir," he replied, "I can. I drummed for Captain Hill, in Tennessee."

The tall fifer straightened himself up, and placing the fife to his lips, played "The Flowers of Elinburgh," a very hard tune to follow with the drum. But nobly did the little fellow do his part, showing that he was a master of the drum. When the music ceased the Captain turned to the mother and said, "Madam, I will take your boy. What is his name?"

"Edward Lee," she replied. Then, laying her hand upon the Captain's arm, she continued, "Captain, if he

is not killed"—here her tears prevented her speaking, but she bent down over her boy and kissed him. As she arose she said, "Captain, you will bring him back with you, won't you?" "Yes, yes," he replied; "we will surely bring him back with us. We shall be discharged in six weeks."

Eddie, as he was called, was now the drummer of the company. All the men became very fond of him. When they got watermelons or peaches on their march, he was always served first. He and the great, stout fifer became warm friends. When they had to cross a stream, the fifer would take little Eddie on his back, and so carry him over.

The company to which our little drummer belonged was in the battle of Wilson's Creek, in which the brave General Lyon fell. The next morning little Eddie was not to be seen, but from a distance in the woods the sound of his drum was heard.

A corporal of the company went out to look for him, and found him seated on the ground, his back leaning against the trunk of a fallen tree, while his drum hung upon a bush in front of him, reaching nearly to the ground.

As soon as he saw his friend he dropped his drumsticks and exclaimed, "O, Corporal, I am so glad to see you! Give me a drink of water." The corporal turned to bring him some water from a brook that was near by, when Eddie, thinking that he was going to leave him, began to cry, saying, "Don't leave me, Corporal; I can't walk." Poor little Eddie! Both his feet had been carried away by a cannon ball.

But the corporal did not mean to leave him. He soon returned with some water, and after Eddie had drunk it he looked up into his friend's face and said, "You don't think I shall die, Corporal, do you? This man said I should not, and he told me that the surgeon could cure my feet."

The man of whom he spoke was a rebel soldier who was lying near them quite dead. He had been shot through the body and fallen near where Eddie lay. Knowing that he could not live himself, and seeing the poor boy's condition, he had crawled to him, taken off his suspenders, which were made of deer skin, and tied them tightly around Eddie's legs, below the knee, so as to stop the flow of blood. When he had done this, and spoken a few words of comfort to the little fellow, he lay down and died.

While the Corporal and Eddie were talking, a sound of galloping horses was heard, and in a few minutes they were both taken prisoners by a company of rebel cavalry. The officer in command was a kind-hearted man, and seeing the little drummer's sad condition, he took him on his horse in front of him, carrying him tenderly and carefully. But it was of no use, for when they had reached their camp little Eddie was dead.

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Even with all life before us, the time is short. There are so many high tasks, so many noble things waiting to be done for God. To waste time is to impair all the power and beauty that might be ours. We should fill every moment, and leave no vacant, slothful days.

## The Orange Man

**E**ARLY one summer morning, as Charles Morton was going along the road to school, he met a man leading a horse, which was laden with a pair of panniers.

The man stopped at the door of a public house, and said to the landlord, who was standing there, "I shall not have my horse unloaded. I wish only to stop with you while I eat my breakfast. Give my horse to some one to hold here at the door, and let him have some hay to eat."

The landlord called to the hostler, but he was not to be found. He then beckoned to Charles, who was going by, and asked him to hold the horse.

"O," said the man, "but can you answer for his being an honest boy? There are oranges in my baskets, and it is not every little boy that one can leave with oranges."

"Yes," said the landlord, "I have known Charles from the cradle upwards, and I never knew him to tell a lie or to do a dishonest thing. I will warrant that your oranges will be as safe with him as if you watched them yourself."

"Will you?" said the orange man; "then I will engage, my boy, to give you the finest orange in my baskets when I come back from breakfast, if you will take care of them while I am away."

Charles promised that he would do so, and the man put the bridle into his hand, and went into the house to eat his breakfast.

Charles had stood by the horse

about five minutes, when he saw one of his school-fellows coming towards him. As he came nearer Charles saw that it was Edward Mason.

Edward stopped as he passed, and said, "Good morning, Charles. What are you doing there? Whose horse is that? and what have you in the baskets?"

"There are oranges in the baskets," said Charles. "A man, who has just gone into the house to eat his breakfast, asked me to take care of them. He said he would give me an orange when he came out."

"An orange!" said Edward; "are you to have a whole orange? I wish I was to have one. Let me see how large they are." Saying this, he went towards the pannier, and lifted up the cloth that covered it.

"O, what fine oranges!" he exclaimed, the moment he saw them. "Let me take one of them in my hand and see if it is ripe."

"No," said Charles, "you had better not meddle with them. They are not yours, and you must not touch them."

"Not touch them!" said Edward; "there is no harm in touching them. You do not think I mean to steal one, I suppose." So Edward put his hand into the basket and took out an orange.

"It smells very sweet," said he, and it feels very ripe. How I long to taste it! I will only just suck one drop of juice at the top." Saying these words, he put the orange to his mouth. Boys who wish to be hon-

est should beware of temptation. People are always led on by little and little to do wrong. The sight of the oranges tempted Edward to touch one of them; the touch tempted him to smell it; and the smell tempted him to taste it.

"What are you about, Edward?" asked Charles, taking hold of his arm. "You said you only wanted to see if the oranges were ripe. Do put it down. For shame!"

"Do not say 'for shame' to me," said Edward, in a surly tone. "The oranges are not yours, Charles."

"No, they are not mine," said Charles, "but I promised to take care of them, and I will. So put down the orange."

"O, if it comes to that, I will not," said Edward; "and let us see who can make me, if I do not choose it; I am stronger than you."

"I am not afraid of you for all that," replied Charles, "for I am in the right." Then he snatched the orange out of Edward's hand, and pushed him with great force from the basket.

Edward immediately returned, and struck Charles a violent blow, which almost stunned him.

Charles, however, without minding the pain, tried with all his might to defend what was left in his care. He still held the bridle with one hand, and covered the basket with his other arm as well as he could.

Edward struggled to get his hand into the panniers again, but he could not, and, finding that he could not succeed by strength, he had recourse to cunning.

He therefore pretended to be out of breath and to desist; but he meant,

as soon as Charles looked away, to creep softly around to the basket on the other side.

Cunning people, though they think themselves very wise, are almost always very silly. Edward, intent upon stealing an orange, forgot that if he went too close to the horse's heels he should startle him.

The horse, disturbed by the bustle near him, had already left off eating his hay; and, when he felt something touching his hind legs, he gave a sudden kick, and Edward fell backwards just as he had seized an orange.

Edward screamed with pain, and at the noise all the people came out of the public house to see what was the matter; and amongst them came the orange man. Edward was now so much ashamed that he almost forgot the pain, and wished to run away; but he was so much hurt that he was obliged to sit down again.

The truth of the matter was soon told by Charles, and no one pitied Edward for the pain which he felt. "He deserves it," said the landlord, for meddling with what was not his own."

Charles was the only one who said nothing. He helped Edward away, for boys that are brave are always generous and good-natured.

"Come here," said the orange man, calling to Charles; "come here, my honest boy;" and he led Charles into the midst of the men, women and children who had gathered 'round the place.

The orange man now took off Charles's hat and filled it with fine, large oranges. "There, my little friend," said he, "take them, and God bless you with them! If I could af-

ford it, you should have all that I have in my baskets."

Then the people, and especially the children, shouted for joy; but as soon as there was silence Charles said to the orange man, "I thank you with all my heart; but I cannot take your oranges. I will take only the one which I earned. I will not be paid for being honest. You may take the rest back again; but I thank you as much as if I had them."

Charles then offered to pour the oranges back into the basket; but the man would not let him. "Then," said Charles, "if they are honestly mine, I will give them away." So he gave them to the children, his companions, and, without waiting for their thanks, pressed through the crowd and ran toward home.

Edward went limping away, feeling very unhappy. He had no oranges to eat, nor had he any to give away. People must be honest before they can be generous. Edward sighed as he went toward home. "And all this trouble and pain," said he to himself, "is for taking an orange that did not belong to me. It is better to be honest."

Yes, it is better to be honest than to be dishonest. It is never well to do wrong. Let the boys who read this story consider which they would have rather been—the honest boy or the thief.

#### MARJORIE

"O dear!" said Farmer Brown one day;

"I never saw such weather!  
The rain will spoil my meadow hay  
And all my crops together."

His little daughter climbed his knee;  
"I guess the sun will shine," said she.

"But if the sun," said Farmer Brown,  
"Should bring a dry September,  
With vines and stalks all wilted down  
And fields scorched to an ember—"  
"Why, then, 'twill rain," said Marjorie.

The little girl upon his knee.

"Ah, me!" sighed Farmer Brown,  
that fall;

"Now what's the use of living?  
No plan of mine succeeds at all—"

"Why, next month comes Thanks-  
giving,

"And then, of course," said Marjorie,  
"We're all as happy as can be."

"Well, what should I be thankful  
for?"

Asked Farmer Brown. "My trouble

This summer has grown more and  
more;

My losses have been double.  
I've nothing left—" "Why, you've got  
me!"

Said Marjorie upon his knee.

—W. B. Allen.

#### THE CHILDREN'S POTATO PATCH

The largest and most ambitious undertaking ever attempted in the Los Angeles vacation schools is the children's big potato patch, which promises a bumper crop. The use of vacant city lots are obtained and up-to-date, scientific methods are used in planting and nourishing the potato plants. Assistant Superintendent of Schools Bettinger says that enough

potatoes to supply nine-tenths of the city's requirements will come from the children's plots. What is better even than this splendid result is the lesson that has been learned by the young cultivators of the soil.—*Holyoke Transcript.*

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### SNOW

Snow, snow everywhere!  
On the ground and in the air,  
In the fields and in the lane,  
On the roof and window-pane.

Snow, snow everywhere!  
Making common things look fair,  
Stones beside the garden-walks,  
Broken sticks and cabbage stalks.

Snow, snow everywhere!  
Dressing up the trees so bare,  
Resting on each fir-tree bough,  
Till it bends, a plume of snow.

Snow, snow everywhere!  
Covering up young roots with care,  
Keeping them so safe and warm,  
Jack Frost cannot do them harm.

Snow, snow everywhere!  
We are glad to see it here;  
Snowball-making will be fun  
When tomorrow's work is done.

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In a German walking match 82 contestants took part. Twenty-four of them were total abstainers. There were ten prizes, and of these the total abstainers won the first, second, third, fourth, eighth and ninth. Of the other prizes, two were won by contestants who, though not total abstainers, had used no liquor for months, while in training.

### REST AND EFFICIENT WORK

Scientific men have lately made some very interesting experiments to learn how to perform the greatest amount of work at the highest point of efficiency with the smallest amount of fatigue. These experiments prove beyond question that work that is broken by rest at short and regular intervals is more productive, both in quantity and quality, than steady work, in spite of the time lost.

The experiments were made with strong and unimaginative male laborers who were quite unaware of the meaning of them. Even in such unskilled mechanical labor as moving heavy bars from one place to another, the man who rested at regular intervals moved more bars in a given time than the man who worked steadily.

The principles that these experiments confirmed can be applied to every kind of work, and by every type of worker. Everyone knows that those who work must also rest, but everyone does not realize that rest should come at very short intervals. Too many men work unremittingly up to the breaking point, and then have to take time to recover. The new theory of work and rest teaches that there need be no breaking point, and that recovery or recuperation should go on constantly, hand in hand with work.—*Youth's Companion.*

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The law of worthy life is fundamentally the law of strife. It is only through labor, painful effort, by grim energy and resolute courage that we move to better things.—*Theodore Roosevelt.*

## OUR THOUGHT ENEMIES

Few men realize the crippling, dwarfing, canker-eating effect of their success enemies, such as worry, anxiety and their numerous progeny. They do not realize how often an anxious thought will take the edge off of the mind and cripple the judgment.

When a man is anxious about his affairs he is in no condition to do creative work. The creative mind must be free. It must be well lubricated with cheerfulness, optimism. A creaking mental machinery cannot create anything of value.

The whole physical and mental machinery must run noiselessly, and this is impossible unless the mind is poised.

There is nothing else except vice which is so difficult to remedy as a mind perpetually under the influence of worry and anxious thought. People who are always worrying or fretting about their business affairs or their health, like the long-bent bow, lose all elasticity; there is no buoyancy, no spring in their life; their minds have been held so long in this bondage that they refuse to react—the rebound is gone. The mind becomes thereafter mechanical and dead to ordinary suggestion.

Anxiety, worry and fretting destroy nutrition by ruining the digestion and preventing assimilation of the nutriment in the food. Whatever affects the brain cells, the nutritive centers of the body, affects the health, the life. Worry or anxiety injures certain cells of the brain, often beyond repair. The supply of nerve nutriment is cut off and all the

normal processes of the body are disarranged and disordered while one is troubled or worried or anxious. This is why worry kills.

Physicians tell us that the food remains absolutely undigested, that the gastric juice even is not generated when the mind is oppressed with fear or overanxiety. All the secretions of the body are affected and all the functions are thrown out of harmony. Without harmony health is impossible, and without health success must be marred or impaired. Perpetual worriers cannot be happy, because they absolutely ruin their minds for enjoyment. They always see clouds; to them there is no sunshine.—*Orison Swett Marden.*

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 THY LAW IS LOVE

O God, in whom we live and move,  
 Thy love is law, Thy law is love;  
 Thy present Spirit waits to fill  
 The soul which comes to do Thy will.  
 Unto Thy children's spirits teach  
 Thy love, beyond the powers of  
 speech;  
 And make them know, with joyful  
 awe,  
 The encircling presence of Thy law.  
 Its patient working doth fulfill  
 Man's hope, and God's all-perfect  
 will,  
 Nor suffers one true word or thought,  
 Or deed of love, to come to nought.  
 Such faith, O God! our spirits fill,  
 That we may work in patience still:  
 Who works for justice, works for  
 Thee;  
 Who works in love, Thy child shall  
 be. —*Samuel Longfellow.*



## "I Now See, Whereas I Was Blind"

Marjorie Johnson in "The Nautilus."

**S**OME few years ago I was earning my living in Boston in a desultory sort of way. Having had no technical training for the purpose, with the exception of a thorough grounding in music, I was obliged to turn my attention to a good many different things, which were all, nevertheless, related to each other. My first thought had been to teach the piano and play accompaniments, but this profession was already so overcrowded that I decided I might soon be left behind in the race. I therefore taught myself the typewriter and devoted myself to copying authors' manuscripts, doing also a little literary work of my own, which met with the usual varied success. At the same time I did work as secretary for several days in the week and filled in odd time by playing accompaniments for a singer. I mention these things to show how necessary it was that my eyes should be strong and sight unflinching.

I had worn glasses from childhood for short sight, never having trouble and considering my eyes equal to any strain. Between five and six years ago, however, unpleasant symptoms appeared in them. I need not enumerate the headaches, blurred vision and distressing sensations. I thought I needed new glasses and, on the prescription of a skillful oculist, procured two pairs—one for distance, the other for close work. As these failed for use at the piano, I had a

third pair made for music. Thoroughly equipped, as I thought, I pursued my work, but to my surprise and alarm I found that instead of improving my eyes were rapidly growing worse. I was confronted with the near approach of blindness.

The thought was terrible. I went to my kind oculist, hoping to have my fears dispelled, but he, while doing his best to encourage without perjuring himself, was evidently so impressed with the seriousness of the case that it was impossible for him to speak a hopeful word, and what he left unsaid was more a blow to me than anything he could have said. I looked the situation in the face. What could I do? I must earn my living. I could, as others had done, learn to use the typewriter without sight, but of what avail would that be when I should need to have somebody read to me the manuscripts I was to copy? My reading aloud and playing accompaniments would be at an end. I could write, perhaps, but alas! how few and far between were the emoluments from such literary work as I could do. Returned manuscripts would be harder to bear than now. There seemed only one thing: I could go to the rooms of the Commission for the Blind and learn rug-weaving.

My mind being almost made up to accept what seemed to me inevitable, I broke the matter as gently as possible to my sister. The shock to her was so great that I was alarmed. It

came to me then: This must not be. Even if I could myself become reconciled to the thought of lifelong dependence and darkness, have I the right to be the cause of such grief to another? In that hour I WILLED to keep my sight and regain the health of my eyes.

I was and am a firm believer in the miracles of our Lord. I read over and over the accounts of healing in the New Testament, taking especial comfort from the ninth chapter of St. John. I believed the word which speaks of "Jesus Christ, the same yesterday and forever," and I claimed for myself the divine healing of my eyes. The remedies which I had been using I threw away, being still, however, perplexed as to the course to pursue about glasses. For over twenty-five years my glasses had been the last thing to be taken off at night and the first to be put on in the morning. The morning after I had definitely claimed healing I simply omitted to put on my glasses. I did this without any certainty as to what I should do later, but with the feeling that it was the right thing for me then. From that day I have never put them on again. Any near-sighted person will appreciate the lost feeling I had as I went about my customary avocations without the aid of my inseparable companions—my glasses. Then I was assailed with the fear that I should be laid on the shelf, but I knew that fears and anxieties were not for me. Mine to take the step of faith—His to see that I was carried through safely.

That very morning—and it marks an epoch in my life—a messenger came from an editor for whom I had

done some typewriting. Would I read proof with him at his office that afternoon? One moment I hesitated. How did I know that I should be able to read without my glasses? Having discarded them, I was not going to put them on again. On the other hand, if I declined this work I should be acknowledging myself incapacitated. Turning to the messenger I said: "Tell him I will be there at two o'clock."

To walk the streets with unaided vision seemed a risk, but I went, read from two o'clock to five, and the editor never knew that I was in any way troubled with my eyes. He then asked if, as the proof was not finished, I would read with him from seven to nine in the evening. To this I consented, and thus triumphantly sped the day which I had feared was to lay me on the shelf. My career was saved to me.

Ignoring in every possible way the condition of my eyes, determined to believe unwaveringly that they were "whole," no matter how they felt, I worked that winter harder than I had ever done before or have ever done since. All the difficult things came to me, and I refused nothing, no matter what apparent strain it might entail. Deciphering and copying illegible letters, some of them written in pale pencil marks; deciphering German script, never an easy thing on the eyes; writing, reading, I rejoiced that my capacities for work increased steadily rather than diminished. When at the time of the Chelsea fire I was sent by a philanthropic woman of Boston to take my little part in the work of the rehabilitation committee, to which I went

back and forth for about eight weeks, my gratitude was unbounded. The Great Physician had done better for me than I had dared to dream.

My music I gave up in great measure. Only that which I had learned by heart was still mine, but other occupations so filled my time and thoughts that the less important matter of the piano was pushed to the wall.

Before the Chelsea experience, when, of course, my entire time was taken up, I had numbered among my occupations the reading aloud several hours a week to the venerable president and founder of one of the great philanthropic societies. While on my way to his rooms I was often haunted with the fear that when I opened the book to read I should find myself unable to see. It was a foolish and unnecessary fear, as all fears are. Never did I experience the slightest difficulty, and my kind friend never knew I had the slightest trouble with my eyes. There were times when the strain on the nerves was almost unbearable, as, for instance, when for hours I read exhaustive and closely-printed pamphlets. Complete general prostration of strength would sometimes follow, but my eyes never failed me.

"Say to yourself continually," said a friend who helped me much by her bright faith, "'I am fearless; I am fearless.' Don't say, 'I'm not afraid'—that would look as if there was something to be afraid of, and there is nothing."

Does not the Divine Presence fill the universe? Are we not in him? What can touch us there? In that Presence "I am fearless."

## WHY WE ARE RIGHTHANDED

Many interesting theories have been advanced to explain why we are right-handed. At first, it has been contended, men used both arms indifferently, and those who, when fighting, pushed the right side forward had the advantage of shielding their hearts, and so lived to produce descendants who inherited their tendencies. Be this as it may, there is no doubt that the two sides of the brain have different functions, and right or left-handedness is by no means restricted to the arms alone. One investigator was often able to recognize left-handedness by the examination of the left eye.

The center of speech is on the left side of the brain of a right-handed person and on the right side of that of a left-handed person. Children show unmistakable evidence of two speech centers, though one atrophies owing to the preference given to one hand. Nevertheless, experiments show that it can be successfully resuscitated.

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## GIVE YOUR STRONGEST PROSPERITY STATEMENT

A statement for spiritual prosperity should be based on the Truth that God is the Source of unlimited supply. It should recognize that this supply is for man, and should include an affirmation of faith that will bring into the individual consciousness the good that is needed. Example: "God is the Source of All Good, and His supply is ever open to me, His child. I do receive and give thanks for my Father's bounty, and I use it to His glory."—*Unity*.

### THE ROAD TO HAPPINESS

It is frequently charged that the Christian religion is impractical; that we cannot give to every one that asks us without becoming paupers ourselves, and that no one has ever carried out or ever can carry out, even in a general way, the program of Christ.

It is quite true that a literal following of the precepts of Christ would be a very difficult matter unless we could induce every one at the same time to adopt those principles; but is it not also true that if every one should adopt such principles we would at once, and without further difficulty, have a heaven upon earth? All the advances which science has made have not promoted the happiness of men one-tenth as much as would such an adoption of Christian principles.

No one who has ever felt the discomfort of angry, sullen or envious feelings, no one who has ever known the happiness that comes with a reconciliation between those who have been estranged, no one who has ever seen the world transfigured by love, will for a moment question that the sure road to happiness is in conforming to the precepts of Christ. That there are great difficulties in the way does not alter the fact that the end sought is worth while, for it is nothing less than the introduction into the world of the bliss of heaven. As the poet Moore puts it:

"Take all the pleasures of all the  
spheres  
And multiply each through endless  
years;  
One minute of heaven is worth them  
all."

While no one has perfectly followed in the Master's steps, they are the happiest who have followed most closely.—*Forward.*

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### WHAT HOPE DOES FOR US

Many people do not realize what a great part hope plays in success and happiness. They do not understand that people who always see good things coming, who believe the best of everybody, who believe that there are great and good things in store for them, who think abundance and good times, are likely to realize what they expect, for they put themselves in a success-and-happiness attitude. Their minds look in the right direction, and thus they attract the things which they long for.

People who are always seeing disaster in the future, who are afraid that their families or their friends are going to be killed in railroad wrecks or burned up, or wrecked in steamships, who predict hard times and poor crops and poverty, never amount to much, because their pessimism strangles their possibilities. The mind becomes a magnet and attracts the realities of the very thoughts and sentiments that prevail there and dominate it.

We are always gravitating toward the things we love most, toward that which is uppermost in our ambition, in our thought. We establish a relation between ourselves and the things we long for most—an attractive relation, which tends, if we make the proper effort, to bring that which we love to us.

## Keep Poised

**W**HEN a man follows blindly any religious belief or philosophy he becomes hypnotized by it. It grows to absorb all his attention, all his thought. It is this sort of self-hypnosis which creates fanatics and religious maniacs. The mind has become unbalanced by overconcentration on one line of thought. Such a mind is in no condition to find the truths of life. Everything is colored by the obsessing idea. Keep the mind poised and open if you want to lead a normal, healthy life, a life in harmony with the fundamental truths of being.

More people fail from lack of self-confidence and understanding of their own abilities than from any other cause. Most of those who fail cut themselves off from progress by their own beliefs. We are the victims of preconceived notions, false notions, about ourselves. Many of those who make a great success in life never would have succeeded if circumstances hadn't forced them out in to the world and compelled them to battle for existence. The other day the Canadian authorities took Harry Thaw, the young millionaire murderer of Stanford White, from a Canadian jail, carried him across the border into Vermont and unceremoniously dumped him out, alone, with only a box of cigars for baggage. He was as helpless as a canary liberated from its cage. All his life he has been accustomed to having people about to think and act for him, and when he found himself alone he had no idea what to do or which way to

turn. A couple of newspaper correspondents came along and he tied up to them. A few hours later, after Thaw had been directing the movements of the party, a sheriff came along and arrested him, and he was actually relieved at finding some one to think and act for him again. Most of those who fail in life are in degree like Thaw. They have never learned to have faith in their own powers. They have no idea what they can really do, because they have been hobbling themselves all their lives with ideas of fear, doubt and distrust of self. They have been inhibiting their natural powers with negative ideas.

The mind grows by just what you feed it on. If you think only failure you will fail. If you think you cannot do things that others do, you limit your power to do them. It does not matter that you really have the power, because you keep yourself from using it by your affirmations of doubt. The thing to do is to go ahead and try. We may learn by failure as well as by success, *provided we keep trying*. Don't allow your mind to get into the rut of thinking that you are a failure and cannot do things. You shut yourself off from success if you do allow your mind to get into such a rut of thinking, just as effectively as night shuts out the sunlight.

Cultivate faith in yourself, not doubt. Go forward steadily and purposefully, and do not allow yourself to be turned aside by fear of failure or a few real failures.—*John P. Matthews in Health.*

### PERSISTENT AFFIRMATION

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

### THE ANGLE OF VISION

Bishop Nicholson, of Milwaukee, has a story of personal experience to tell to those who seem swamped in worries. It happened during the first years of his ministry, when he was a rector of a Philadelphia church. The parish matters, social and financial, were in a bad way and

straightening them out was slow work. He was distinctly discouraged one day when, having gone to New York on business, he stopped to look at the Brooklyn Bridge, then building. A man covered with dirt was working on the abutments.

"That's pretty dirty work you are engaged in," said the Bishop.

"Well, yes," answered the laborer; "but somehow we think of the beauty which is to come out of our work."

"It was the lesson I needed, and I went back to Philadelphia the better for it," said Bishop Nicholson.—*Milwaukee Journal*.

### THE GREAT AMERICAN CURSE

Worry is the great American curse. Most people are in the condition of the pedestrian with gravel in his shoes which he cannot remove. The majority of people worry while they work, which cuts down their efficiency and whittles away their energy faster than the work itself.

If we could only go back and use all the energy and vitality we have wasted in silly, useless anxiety, worry, envy, jealousy, what innumerable things we could do with it!

The time will come when nothing which can happen to the coming man—no mental anguish, no sorrow and no disappointment, no trouble, failure—will be able to keep him awake for 10 minutes. He will be able almost instantly to neutralize the enemy-thought with the friend-thought, the negative thought with the positive thought, the destructive with the creative, and thus bring instant harmony.—*Marden*.

## Extravagant Americans

**T**HE *Investor's Magazine* has been publishing some interesting figures. It seems that Americans, if judged by the number who patronize savings banks, are the least thrifty of all nations. We rank below even Japan and Italy in this respect.

In Switzerland there are 544 depositors in savings banks for every 1,000 of population. In America there are only 99 depositors for each 1,000 of population.

Of course, it may be claimed that more people in America deposit their savings in national banks and trust companies than is the case abroad. Making due allowance for this, it would still seem that America, with a wage scale nearly three times as high as France, for instance, is away behind in the matter of thrift. This is especially true of the Anglo-Saxon part of our population.

The primal cause will probably be found in our having adopted ideals of living which are far in advance of our incomes.

Life has grown more and more complex at a bewildering pace in America. The more we have gained in our conquest of material things the more we have wanted. We have not been content with simply living well within our means. We have constantly reached out to make a showing equal to our more wealthy neighbors. This has become almost a mania among Americans of all classes. And, having succeeded in raising our standard of living by

strenuous and unremitting effort to get ahead, we have not found ourselves any happier or healthier or more useful to ourselves or others.

What we need is to popularize simpler standards of living.

We ought to make it the custom, make it fashionable, for each family to live within its means.

Efficiency in the management of the kitchen would help tremendously to restore the financial equilibrium of the average family,

A knowledge of efficient methods of buying food and preparing it should be freely taught in the common schools.

The women of America will have to take the lead in redeeming the nation from its extravagant habits. The men who have families as a rule defer most of the buying to their wives. The wife usually sets the pace and determines the standard of the family living. Large numbers of American wives are most capable managers. But many young girls who enter upon marriage are almost as unfitted by lack of early training to manage a household as was Dora in "David Copperfield."

To cut out the waste in the household expenditures and inculcate a simpler standard of living will help the great American masses to enjoy a degree of prosperity which good business and good wages alone can never bring to them.

A man who earns \$10,000 a year and spends more is no better off at the end of the year and no happier

than the man who earns but \$2,000 a year.

It is our ideals, our purposes and our standards of living that play the great part in making us really happy and successful or the reverse.

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### UNIVERSALITY IN RELIGIOUS LIFE

To be true to the universals of faith would be to remember that the basis of union is eternal, spiritual; while the differences of statement are temporal, national or temperamental. Each devotee might well be true to the principles which his experience has taught him, although seeking points of relationship with those whose convictions are different. Individual differences would then be welcomed and maintained, not combatted and blurred. Local customs would also be preserved, just as each nation would retain its language. The particulars are essential to the universal, and give it content. The diverse forms of expression could no more be sacrificed than the universal itself. The important consideration is insight into the underlying reality thus variously expressed. "That which exists is one; sages call it variously," says the Veda. To know the one Being—that is the heart of the matter. Granted a universal statement, each man should be able to recognize his own, just as every man learns that as he sows so he must reap, that all men are under the law, that there is no freedom except through fundamental understanding or salvation through a new birth.

Faith itself is a good illustration of the universality amidst differences everywhere found in the religious life.

Faith is unquestionably an element in all human experience—faith in nature, in law or system, in people, in God, a creed or revelation; that is, dependence on a working principle which supplements our knowledge. Faith is born in us through experience. We believe because we must, because we have been carried through tribulations, guidance has come at critical junctures, and we have been abundantly provided for. At its best, faith is due to the quickening sense of the Spirit's presence with us. It is our part, our duty, one might say, to have faith, to be willing to make an advance, even when we cannot clearly see; hence unless we do our part we can hardly expect to receive the rewards of faith. Yet in the profounder sense unless the gifts of the Spirit were bestowed upon us we should not believe. Thus faith is a reciprocal relation, uniting us to God. Faith is belief in God, belief that He exists, and willingness to follow wherever we may be led.

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### GREAT ISSUES IN LITTLE THINGS

All Heaven—her beauty, brim to brim,

Her crowns, her songs of Seraphim—  
Was in that little kindly deed  
That propt a brother in his need.

All hell—its fang and serpent hiss,  
Its treason and its last abyss—  
Was in that little careless sneer  
That struck a brother life a spear.

—*Edwin Markham in Nautilus.*



## SEE GOD IN EVERYTHING

If you can but "see God in everything" you will see good in every event. Men have died of thirst near to water, blind and hopeless. We can be blind to beauty, life, love, truth, and gain not one bit of good from what others claim and use and rejoice over. It all depends on ourselves. He who tells you God does not exist because he himself has not been helped is trying to put you on the wrong track. His prayers have not been answered because he asked amiss.

Fear is the snake in the Garden of Eden. It creeps in to deceive us by a lie whenever we listen to it. But it has no power you do not give it. The man who escapes accident is said to be "lucky," and so he is, because the very best luck is courage which keeps away disaster. Man was given dominion over all things lower than himself. He was made a little less than the angels in beauty and power. Fear is to be crushed under foot. If you cherish it, it will ruin your life and steal your divine power to attain your aims. Fear is the father of lies. It cannot by its nature create truth. It must be resisted as Christ overcame the devil ("Get thee behind me!"). "Go back to nothingness, void, and stay there!" Face the east, where the sun of joy is rising; the shadows flee away.

Fear is like a shadow in the Valley of Death, or dead hopes, which we all pass through as we reach the promised land. Now let me tell you a secret. All our disappointments are caused by mirage; illusion and

shadows are in the desert where we wander, around and around, seeking happiness.

Take hold of God's hand and we come out quickly to the country overflowing with milk and honey, the land where disappointments never come, where sorrow flees away. Many reach that land here and now. Wonderful things are the result of faith. All the poets, artists, seers, helpers, nature and Scripture bid us to believe, and, believing, we know; knowing, we suffer no more.—*The American Woman*.

## WHAT TO DO

Mind your own business. Attend strictly to the mind of the spirit in you. Keep your hands and thoughts and tongue off of other people. Do not try to mold or fashion others; never interfere with them, nor let them interfere with you. Anyway, whatever they do to you, let them alone.

Put away selfishness; it is the tap-root of trouble; it is the source of evil. Selfhood is brutal; there is nothing more brutal than selfishness. Mind your own affairs, but do not mind them selfishly. Be free, but be willing all others should be free, too. What we claim for ourselves, let us grant to others.

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

## STILL, STILL WITH THEE

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

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

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

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

—*Harriet Beecher Stowe.*

## LEAD, KINDLY LIGHT

Lead, kindly Light! amid the circling  
 gloom,  
 Lead Thou me on;  
 The night is dark, and I am far from  
 home,  
 Lead thou me on;

Keep Thou my feet; I do not seek to  
 see  
 The distant scene; one step enough  
 for me.

I was not ever thus, nor prayed that  
 Thou

Should'st lead me on;

I loved to choose and see my path;  
 but now

Lead thou me on;

I loved the garish day, and spite of  
 fears,

Pride ruled my will; remember not  
 past years.

So long Thy power has blessed me,  
 sure it still

Will lead me on

O'er moor and fen, o'er crag and tor-  
 rent, till

The night is gone;

And with the morn those angel faces  
 smile

Which I have loved long since, and  
 lost awhile!

—*Rev. John Henry Newman, D. D.*

## THINGS WORTH WHILE

These are the things worth while:  
 The rainbow after rain;  
 The peace that follows pain;  
 The dew-tipped garden rose;  
 The flower that by the wayside grows  
 To claim an urchin's smile.

The little sacrifices made  
 By patient mother-love;  
 The touch of little children's hands,  
 And sweet affection's subtle bands.

The bright sunshine above;  
 The song the robin sings;  
 The chord of music that awakes,  
 Yearning for nobler things.  
 These, and a trusting woman's love,  
 In life are most worth while.

—*Verne DeWitt Rowell.*

## PRAYER FOR INSPIRATION

Holy Spirit, Truth divine!  
 Dawn upon this soul of mine;  
 Word of God, and Inward Light!  
 Wake my spirit, clear my sight.  
 Holy Spirit, Love divine!  
 Glow within this heart of mine;  
 Kindle every high desire;  
 Perish self in Thy pure fire!  
 Holy Spirit, Power divine!  
 Fill and nerve this will of mine;  
 By Thee may I strongly live,  
 Bravely bear and nobly strive.  
 Holy Spirit, Right divine!  
 King within my conscience reign;  
 Be my law, and I shall be  
 Firmly bound, forever free.  
 Holy Spirit, Peace divine!  
 Still this restless heart of mine;  
 Speak to calm this tossing sea,  
 Stayed in Thy tranquility.  
 Holy Spirit, Joy divine!  
 Gladden Thou this heart of mine;  
 In the desert way I sing  
 "Spring, O Well, forever spring."  
 —*Rev. S. Longfellow.*

## OUR DAILY MOTTO—JUST

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

Just to be gentle, kind and sweet;  
 Just to be helpful with willing feet.  
 Just to be cheery, when things go  
 wrong,  
 Just to drive sadness away with song.

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

## THE GERM

We know the germ at last—  
 So hard to find;  
 It is a germ in all  
 The human kind.

The germ of all germs the best—  
 The germ we need—  
 The germ of common sense,  
 That all should heed.

We've studied far and near  
 This germ to tell,  
 That everyone may see  
 And know its spell.

It cures the ills of life;  
 Its wondrous dower  
 Indwelling in the soul  
 Reveals its power.  
 —*Martha Doane McReynolds.*

## THE TIE OF THE WORLD KINSHIP

"So much the world has need of, it  
 were meet  
 That every man should count him-  
 self a part  
 Of all that lifts and labors, deeming  
 sweet  
 His right to yield of muscle, mind  
 and heart  
 His manly share, nor let his gift be  
 small—  
 For life is stern, and all are kin to  
 all."

No one has a right to count himself  
 a useful member of society who is not  
 in some way doing his honest share  
 of work that ministers to the common  
 good. The way is his own to choose,  
 but no man or woman is living a true  
 life who is not taking some part in  
 the work to be done, and feeling the  
 tie of the world kinship.

### THE SUCCESS TWINS

"John is bound to win out," was said lately of a young business man. "because he has the Success Twins on his side."

"The Success Twins?" asked a puzzled listener. "Who are they?"

"Enthusiasm is one and Thoroughness is the other," was the quick reply. "Taken as twins, they never have failed yet. Enthusiasm leads forward, and Thoroughness conquers as it goes. You watch John, and see if he doesn't end at the top!"

John has gone far toward that already. His enthusiasm has put new life into whatever he has touched. His thoroughness has convinced the people who at first doubted that he might be rash. Promotion has followed promotion, and now he is junior partner in a thriving firm, with opportunity fairly running at his heels. The Success Twins have proved as powerful in his case as in every other situation where they join forces.

Every church knows the enthusiastic disciple, who wants everything done at once, every new idea tried, whose consecration is at white heat (for a few weeks), whose devotion to missions is deep (for two or three meetings) and who sets out eagerly to convert the world, and never comes back with any converts. Each hard-working pastor knows these, and they so wear upon his worried mind that he often loses his own enthusiasm through exasperation with theirs. It is these people who make "religious enthusiasm" a byword in the mouths of the worldly. Nothing else in all human experience is so noble and powerful as true religious enthusi-

asm, matched with its rightful twin, thoroughness. Enthusiasm, even without thoroughness, is far better than no enthusiasm at all—but what a pity to have it, uncompleted, only half able to pull the load and reach the summit.

Then there is the thorough worker, without enthusiasm. Thoroughness is a grand quality, with staying strength and deep patience. Yet it is but a discouraged limper along the road without enthusiasm to point the way and sing under the burden. Thoroughness by itself has no vision. The hard-working Sunday-school teacher who has no enthusiasm never can attract young souls, for the young have a keen instinct for enthusiastic living. The mission leader who has no kindling vision of the far lands waiting for the Word, no passion of eagerness to fling out Christ's banner on every peak and plain, cannot make up for the lack by the most thorough attention to mission calendars and meetings.—*Forward.*

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### GOD'S LAW

If we accept the proposition that God is Good and God is Love, and that He is Omnipresent, then we must account for the sin, suffering, and ill health of the world in some other way than that our living, loving, Omnipresent Father desires it.

God's law is harmony, peace, health and complete wholeness for each and every one of His children. If they are manifesting anything less than this, it is because of failure to work in compliance with the law. This falling short of the high mark of our perfection we call "sin," and it is the cause of all inharmony.

# What Shall We Do With Our Daughters?

Dr. Frank Crane in the "Woman's World."

**T**HIS is a new question. Formerly the only question was: What shall we do with our son? He had to select an occupation. It was he who had "an aim in life." All his school and college career was a preparation to fit him to be a doctor, lawyer, preacher or business man. But as for the girl, she had no choice. It was understood that but one thing was in store for her. She was to be somebody's wife, keep house and bring up children. That and that alone was "her being's end and aim." If she married well, everybody congratulated her. She was successful, just as successful as a man is when he triumphs in the mercantile or professional field. She merged herself entirely into her husband's personality. This was symbolized by her dropping her own name and taking his. Any person who gave an opinion that this was not the ideal duty of every woman was looked upon askance.

## THE OLD IDEA OF EDUCATING A GIRL.

The education the girl received was such as to equip her for the business of wifehood and motherhood. If her folks were plain people she was taught to cook, sew and sweep. Such accomplishments would recommend her to the seeking male. She must needs be hard-working, economical, satisfied to stay at home, milk cows, look after the chickens,

drive close bargains with the grocer and attend to the children, of whom she was to have as large a number as possible. If her parents were well-to-do she was trained in such manner as to catch a husband with money. She was sent to a "finishing school," where she could be properly polished and made to shine in the eyes of society's young men. She was sent abroad to say she had been abroad. She was carefully dangled and chaperoned in those circles where the husband-fish are supposed to be plentiful and to bite freely.

## WHERE THE OLD IDEA BROKE DOWN.

This theory was not without its good results. Many happy and useful lives were developed under it. But the difficulty with the system was that not every woman was suited to marriage, not every marrying woman could find a suitable mate, and more and more young women began to rebel against the idea of waiting upon the whim and pleasure of men, waiting to be chosen as a blackberry on a bush waits to be picked.

Furthermore, it had a tendency to cause her to make an unworthy match. In her fear of being an old maid she would marry a man to whom she was wholly unsuited. She would be inclined to accept the first offer. She would cheapen herself. She would descend to arts and tricks not consistent with high character.

Besides, it rendered the man ego-

tistic and sometimes tyrannical. The whole system was vitiated with quite too many shipwrecks.

#### THE NEW SPIRIT OF THE TIMES.

Added to this there has come within the last generation a change in the spirit of the times. There has been a remarkable development of independence among the women of the civilized world, noticeable not only in America, but in Europe. It has had many forms of manifestation. Thousands of young women have invaded business and are employed in offices as stenographers, typists and bookkeepers. The profession of school teaching has been monopolized by women. More and more women are engaged in private business, such as storekeeping and clerkships. The majority of our magazine literature is written by women. The graduating classes of our high schools are of girls three to one, showing that the feminine sex is going in more for that work which calls for education, while boys still slump out before graduation and are satisfied with inferior occupations. Women's clubs have multiplied; hardly a small town is without one; and the women are studying political economy, literature, art and all the things once supposed to be the peculiar concern of men. There are as many famous actresses as actor stars. There is the Suffragette movement in England, the feminist cause in France, the woman's rights campaign in America. In many of the States of America women have equal franchise with men. There are even women juries, women policemen, women political officials.

#### GOOD EFFECTS OF NEW MOVEMENT.

The only issue, then, is: What will be the influence of the modern emancipation of women upon marriage and the family life? In the long run it will be good. Things will adjust themselves to the new conditions.

One beneficial effect will be the demand for a higher standard among men. The independent young women will scorn the dissolute suitor, even as a self-respecting young man now hesitates to take to wife a woman with a shady past. This "double standard" for men and women will cease.

The more independent economically a woman is, also, the more likely she is to make a better choice of a life partner. Many and many a girl has married because it was that or starvation—or worse. If she can support herself in decency and comfort by her own efforts, a girl is not going to marry until she is reasonably sure that such a step will increase her happiness. In fine, the modern, self-supporting young woman is far more likely to drive a better bargain in the marriage mart than did her helpless, dependent sister of yesterday.

#### BETTER TRAINED WOMEN, BETTER MARRIAGES.

There are many tragic homes, many a dull, drab life where a woman's soul is crushed, her spirit broken, her heart dead, all under the cover of marriage, simply because she has been under the ancient grip of old notions of utter subservience. A woman is not a man's slave; she is his equal. The modern woman is

going to assert this. The outcome will be more happiness all around.

Will there be fewer marriages? Will there be fewer children? We need not trouble ourselves about such matters. They are in the hands of Nature, or better say God. There may be fewer sordid marriages, fewer brutal matings, fewer wretched economic refugees; but what marriages there are will be more and more intelligent, eugenic, idealized and productive of daily contentment in proportion as the woman is FREE to choose or reject.

#### WHAT TO DO WITH OUR GIRL.

What, then, shall we do with our girl? We must educate her; train her hand and head, so that she will be no mere "commodity" in the marriage market.

We must encourage her, as well as her brother, to have some "aim in life," some occupation in which, if need be, she can earn an honest living. She must not be a helpless dependent. Her body and soul are hers to GIVE to the right man, never to SELL.

We must teach her, preferably in the sanctity of the family, the laws of sex. We must no more confound ignorance with innocence. We dare not send her out into the world a lamb among wolves.

We must teach her that while the time will never come when the noblest, happiest career for a woman is elsewhere than by the side of the man she loves, and ruling over their children in the home, yet the best preparation and insurance for this is to be so equipped that when the

time comes to say yes or no to the demand of love there shall be no economic pressure, no social influence, nothing to stain the perfect purity of the uncompelled choice of the heart.

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#### HOW TO JUDGE RIGHTEOUS JUDGMENT

Remember that everybody does as well as he knows how. Everybody is right at heart.

It is our heads that get mixed and go wrong. Our hearts, our motives are as true to GOOD as the needle to the pole.

It is our judgment of what is good that gets deflected.

What is it that deflects our judgment? It is looking upon THINGS, things, and more things. Judging by appearances there is evil in the world.

Looking upon the heart and the central motive in every human being, knowing that every human being is a manifestation of the one good life, we are assured that there is no evil in the essence of things.

All the evil in the world is misjudgment.

All misjudgment comes from comparing phenomena and ignoring the one spirit that produces all phenomena.

Whenever we ignore the good spirit which is the real self and accuse people of willful wrongdoing, we ourselves commit the wrong. There is no willful wrongdoing; there is only lack of understanding.

—Elizabeth Towne.

# Her Hour Has Come

Woman's Day of Celebration Has Arrived Say the Suffragists.

Alice Heikes

Nowadays we no longer discuss woman suffrage with doubtful arguments. The day of celebration has dawned.

The National American Woman's Association formally opened their convention in Washington, D. C., December 1, by celebrating the suffrage victory in Illinois, as a result of which women in that State can vote for President of the United States.

The Alaska victory and the New York fund of \$20,000 to begin campaign work for 1915 are sufficient stimuli.

Noble women with noble messages, work on with tireless effort and dauntless courage; unfurl your banner, for on it is a succession of victories won!

No one with high understanding can sit in a convention like the one just passed without feeling intuitively from the Great Universal Good that association is the announcement of a better code of morals, a higher plane of thinking and a greater civilization.

This movement will later take on a more philanthropic phase. It should have the Government's seal and a political setting.

Woman is God's best gift to man, but he has not known it, and this will be proven and worked out in the next century, and both will be drawn closer to their Creator.

When the shackles of limitation and subjection have dropped away a

more perfect child will be born to the race. This cannot come quickly, but come it must and come it will, for the Divine urge is back of it.

People that are born low are helpless victims, not only subjects, but dependents. Throughout humanity every member is directly dependent on the others to be uplifted. No one knows this better than our well-loved Jane Addams and others that are working in the underworld for our dear girls and women that are known to be not only impelled by external circumstances but directly subject to the lower laws that govern men and women.

It is a good omen and one step higher when women understand their duties and set forth to work them out. In the two years before Colorado granted equal suffrage, in 1891 and 1892, the average number of divorces per year in the State was 937. In the three years immediately following this bestowal of equal suffrage, 1894 and 1895, the average number of divorces was only 517.

All honor and credit is due the women of this association, which has its center in the Nation's great Capital, reaching out into the various States. According to the progressive signs the time is now ripe and the word will be heard around the world. Woman's rights mean justice and equality in the home and in the State. Equality is justice and justice is equality. Anything less will not be considered with the twentieth-



century woman. Equity and universal enlightenment can only be established in our midst by their recognition and practice. Woman is not only asking for this justice, but she is demanding it. Her hour has come, says Charlotte Perkins Gilmore in the beautiful and appropriate words:

"Not for herself, though sweet the  
air of freedom;  
Not for herself, though dear the  
newborn power;  
But for the child, who needs a nobler  
mother,  
For the whole people needing one an-  
other,  
Comes woman to her hour."

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#### KEEPING ON

There is no way to the journey's end but to travel the road that leads to it. It may be a long and weary road, and strength and courage often fail, but tears and complaints will not lessen its hardships; lying down beside our burdens will not shorten by a single step the distance they must be carried. It is useless to talk of "giving up." There is nothing to give up but courage and our effort to do our best, and giving that up is childish folly.

There is no way to the journey's end but over the road that leads to it; but we do not have to travel it all every day, and when we have once learned that fact—not merely as a theory, but as a working rule of life—half the stones and briars of the way will be gone. Yesterday's stretch may have been over rocks that hurt the feet, or through scorching sand; tomorrow may bring us to

shady palm trees and refreshing wells; but the one is passed and the other is not yet come, and it is only that which lies between this day's sunrise and sunset which concerns us now. There is wonderful peace and strength in simply living by the day, and it has a way of accomplishing wonderful results as well. "How could you see your way clear to undertake such a task?" asked one of a woman who, with her own living to make by her needle, had taken two orphaned little nieces to support, and had brought them up and had given them a fair education.

"Oh, I didn't," was the truthful reply. "I couldn't see any clear road before me at all. I just had to do my best as I went along. There wasn't any other way."

There never is, really, and a world of wisdom is voiced in the homely lines:

"Just keep on smilin' cheerfully,  
Though hope is nearly gone,  
An' bristle up, an' grit your teeth,  
An' keep on keepin' on."

—Forward.

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Our worst fault, says a great writer, is not seeing that we have any. There can be no repentance over wrongs and ill conditions when we are sure that the blame rests entirely with some one else, and the spirit that is satisfied with its own goodness and attainments ceases to grow. The struggle to overcome faults and weaknesses is hard, but to feel no need for such struggle is death.

## Faith

**L**IFE is eternal. We say so, never taking it in; the materials for new life exist all around us, yet we grope in the dust, blind and discouraged. Look up and breathe! Endless air for endless life! We need water for baths and food. Water is free and abundant. And thought—why, it is flying to me, to you; new hopes, ideas, opportunities to develop and grow. Fix one fact in your brain; consult it daily: "Man grows (more beautiful, happy, free) not by what he sees or hears, but by what he USES!" And, using small favors, we are attracting big ones, fitting ourselves for our heart's desire. God is our life, hence life is eternal. If God is eternal He can help us today, as He helped Abraham or David. How the morning stars sing together when we are sure of this! How vital our faith, how intense our enthusiasm!

Doubt is a moral fog. It clogs the wheels of progress. "Faith is the substance of things hoped for, the evidence of things not seen." Study this great truth. What is substance but life, soul, vitality? Grasp a soap bubble and it melts to air because it has no life; it is an illusion. Ah, then, faith is substance, the life-giving form, making unseen things happen and live! Faith is actually what makes them happen. Thank God for this. And it is also the evidence or proof that they do exist, ready to be called into our lives, silently waiting for "the word of truth" which they must

obey, because only the good is true; the rest is a bad dream, a nightmare.

"When I awake I will be satisfied with Thy likeness." God is good and His likeness must be good, reflected, impressed, manifested in events. The soul, like a rare plant, needs the sunshine of faith to bloom and bear fruit. Doubt is like a damp, dark cellar. Nothing can grow there, much less bloom.

No faith is ever wasted. Results may seem slow, but they are sure. Your efforts help you, also your brother, seeing those efforts. All failure is seeming or temporary. We were born for success, conquest and victory. Because it is spiritual power faith is the greatest thing in the world. It is electric; it removes obstacles, tames the elements, creates beauty from chaos. It will remove mountains, atom by atom, or act as an earthquake, leveling them with the ground. We have a right to gain all the honest, deep desires of the heart, but we have no right to dictate to Infinite Wisdom how or when those desires shall be granted. A great, pure longing, needful to your happiness, uncrushed by disappointments, must be fulfilled. Like God, who planted it within your heart, it is imperative. Cherish it, nourish it and rejoice.

"Delays are not denials," some wise man has said, and it is very true. Therefore, take heart! Your wish may come like an absent friend greeting you with a kiss suddenly. We should live with the fearless joy

and confidence of children, one day at a time, knowing that endless supply exists for endless needs. Sick people have little faith; cold feet, shallow breathing, aches and pains keep them timid. Faith will heal them, not instantly, but daily, because faith is life-giving. When we have "nightmare in the daytime"—that is, are so filled with fear and despondent thoughts that life seems scarcely worth the living, and God appears so far away that He may not exist at all—then is the time to positively claim our oneness with the Source of All. Go off alone, away from the hypnotic suggestions of the minds about you; enter into your closet and shut the door, in the fields, the woods or wherever nature at work gives you courage to claim the same Divine working in your own affairs. Your reward will be sure.

---

### HOW TO KILL TROUBLE

No one really ever got rid of a depressed condition by brooding over trouble. Brooding over trouble is the means of breeding it, increasing it, multiplying it. If you want to kill a disagreeable thing, get it out of the mind as quickly as possible, erase it, get rid of it, never think of it, absolutely refuse to contemplate it, and it will die from strangulation, from the lack of nutrition. You can never kill trouble by nursing it; the way to kill it is to strangle it, erase it, to get it out of the mind as quickly as possible by holding the opposite thought.

When you catch yourself brooding over your misfortunes, your mistakes, your shortcomings, your poverty or

failure to get on, shut your mental gate instantly. Otherwise these dark thoughts will keep burrowing deeper and deeper into your subconsciousness, and stir up the things which have made you unhappy—uncover things which you ought to forget, to bury forever.

No matter how blue or how wretched you may feel, it is perfectly possible for you instantly to switch off this train of thought and to flood the mind with sunshine pictures. Just fill your mind with peaceful recollections, happy thoughts of your home, and delightful experiences you have had with your family, with your children. You will be surprised to see how quickly these blue devils which have been haunting your mind will flee.

---

Many a time when the faith of the world seemed growing dim God has sent new life and revelation, not from the skies, but from the earth, to bring comfort and reassurance. There were those who were doubtfully questioning the historic basis of Christianity at the time when the catacombs of Rome, closed and forgotten for a thousand years, were rediscovered by an apparent accident. The testimony of those tombs of the great martyred host of the early church, the inscriptions, emblems and carvings that set forth so much of the faith and simple ritual of the primitive believers, brought joy to Christians and astonishment to unbelievers. It is not only messengers from heaven, but also picks and axes upon earth that have attested, and are still maintaining the truth of the Bible.

## Treatment Given on Christmas Day

**W**E THANK Thee, our Father and our God, that we are alive today and that we can look back along the annals of time and see the Babe of Bethlehem, cradled in the manger, surrounded by the wise men, heralded by the angels of light, singing, "Peace on earth, good will to men."

Father, we thank Thee that we have that blessed Child in His matured form as our Leader. We thank Thee that we follow in the footsteps which He trod, take Him as our Teacher, as our Guide, and realize that He is the Way, the Truth and the Life. Father, we thank Thee for His teaching and we thank Thee for what He has done for us, and we thank Thee for what He is doing for us all the time. For Thou, Father, art our Father and His Father, and He is our brother and He is our Advocate, and He does help us along the pathway in coming to Thee. He has brought us back to God, with the realizing Truth that God, the Father, is all and that Jesus Christ is His Son and that we are Thy children.

Bless each and every one who reads or hears us during the coming year, and surround the hearthstone of every one of these with Love—Love from Thee, our Father. Let each Realize that Thou, God, art Love, and that Love permeates all the universe, and that we live, move and have our being in Love, and Love comes over us and surrounds us and covers us as the waters cover the

fishes in the sea. Let Love be the guiding thought that shall lead us along this pathway of eternal knowledge and eternal light to eternal glory.

Do Thou, Father, bless each and every one of us today; give us the realizing sense that in Thee, through Jesus Christ our Savior, we are saved, and saved forever, and give us abundantly the knowledge of the Truth which makes us free.

Keep us and direct us in all of our work; bless our Church and bless the Truth propaganda that starts here; let it go throughout all the world; let churches be multiplied by the hundreds and by the thousands, and do Thou, Father, uphold us and give us money and means to send forth workers and carry out this blessed propaganda of Truth.

Give us freedom from every fear, freedom from every thought of evil and the realizing sense that all is God and all is Good.

We ask everything in and through the name of Jesus Christ, our blessed Savior. Amen.—*Bishop Sabin.*

A Hebrew teacher high in authority utters a protest against the Christian monopoly of Jesus, whom he would claim not only as a Jew but as the Jew—a high and glorious representative of his people in his character and his teachings. He does not recognize him as Messiah, but he claims the Jewish right to the great teacher and brother—and that is traveling a long way since Calvary!

## HIS CHRISTMAS TREE

An American student in Germany found his first Christmas a very homesick day. He walked the streets, seeing everywhere the windows of the German homes bright with Christmas trees, suggesting the home happiness inside. The young man suddenly felt how much the Savior's birth did mean to his soul, and he resolved, for he was not poor: "Next year I'll have a Christmas tree for myself, and invite all the lonely folk I know."

He did have his Christmas tree, with the music of familiar hymns, and he told a woman friend of his in New York about it when he came home later, and confessed to the deep primal feelings that Christmas had roused in him. This woman thought of all the lonely folk who must feel in the same way in New York, and she had the beautiful thought of a Christmas tree for them. She asked permission of the municipal authorities to set up a great tree in Madison Square and have lights and music on Christmas Eve for the lonely and homeless.

Everybody knows the result. Gifts poured in to her to help the "Tree of Light." The electric company refused to accept any pay for thousands of vari-colored bulbs perched in the snow-laden branches, with the "Star of Bethlehem" crowning the top. Prominent singers and choirs volunteered to sing carols and hymns. Ten thousand people gathered and sang until midnight. Boston and Hartford heard of the plan in time to do the same thing, and

Chicago, Pittsburg and Washington did it, too, this year.

Quite a development, was it not, from the loneliness of one young American and his resolve to help other lonely souls? But that is the beauty of a Christian impulse. You never can tell what power it will gather as it goes on, and in what ways it will tend to the glory of God.

## A PRACTICAL RELIGION

Our religion is practical. We take this doctrine of love and carry it out. What is the command? Love God with all your mind, might and strength, and love your brother as yourself. Place yourself upon the platform of love, and then you do things; but you can't do things in any other way. Our Savior told His disciples: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift." If you have done wrong, do right. That is what it means. Throw evil out of your consciousness. Let nothing but love be within you; be full of love—love for God and love for your fellow. Ask whatever thou wilt and it shall be given unto thee. That is the doctrine of practical religion.

## NOT IN SENTENCE

"Doesn't your choir sing at the prison any more?"

"No; several of the prisoners objected on the ground that it wasn't included in their sentences."—*Boston Transcript*.

### THE PROSPERITY THOUGHT

*"The Spirit of Prosperity and Success has entered into my affairs, and my visible supply is abundantly increased."*

In compliance with a call from many of our members, who have found this noon thought a source of demonstration, we are republishing it for the second time.

One friend goes so far as to ask its continuance for six months, but this will depend upon its capacity to bring forth results.

The success this special thought is meeting comes through its vigorous application of the law of acknowledgment as taught and practiced by Jesus Christ, which, summed up, is:

*"Pray, believing ye have already received, and ye shall have."*

Man lays hold of the One Substance with his mind through his understanding and faith.

True prosperity is established first in the consciousness of the everywhere-present, inexhaustible Substance of Spirit Supply.

The fearless acknowledgment of this fact will scatter thoughts of lack and failure and make room for ideas of success and plenty.

Remember, ideas come first; everything is originally in Mind, and so when you boldly acknowledge that *"The Spirit of Prosperity and Success has entered into my affairs, and my visible supply is abundantly increased,"* you have set into operation the executive law that shall bring these ideas into manifestation.

Through thanksgiving and praise the Spirit of Prosperity and Plenty is magnified and increased.

According to the Law it is as necessary to give as to receive, for giving opens the way for greater influx of Substance. Our measure is meted out to us again, full, pressed down and running over.

Give cheerfully, gladly, unstintingly, knowing that back of you is the never-failing Resource.—*Unity.*

---

### PERMANENT HAPPINESS

"Permanent happiness must have for its basis that which is permanent. What is it that is permanent? I am, I am, I am! The enjoyment of true happiness consists in manifesting the real nature of the permanent—our real nature. Happiness based in Being, in ourselves, does not condemn what it does. Happy are we when we do not condemn ourselves for what we do, or anyone else for what he does. We all know what is right. Happy are we if we act accordingly. Happiness is wealth exempt from taxation. It is the fruit of that tree that bears twelve manner of fruits, and which ripens every month in the year.

"What we love makes us happy. The same is ours as it is the Father's. We may own the world if we love it. 'God so loved the world that He gave (made known) His only begotten Son that the world through Him (through sonship) might be saved'—might know eternal salvation. If God could cease to love anything it would cease to be His. If we cease to love the world, or anything in it, it is no longer practically ours. Happy are they who know God as their life, substance, intelligence and power."

## THE DEED

The deed of creation. The acts of God. He did the mountain. The sea is His act. In the oak He build-ed. The beauty of His hands are in the rose. He artists in the sunrise. He gentles in the lamb. He raptures in the child. He wrought in holiness of women. He is the door of the man. His actions are everywhere.

If we do not, we cannot be like Him. If we hallow not love in action we cannot love like Him. If we give not truth the power of its deed, we cannot think like Him. If our hands be not busy in creation, we cannot bless like Him.

To be Godlike our lives must have their deeds. There must be acts of our love, intent upon blessing. Our years must be rounded up in the beauties of holiness we have done.

We fulfill in action. The idling body is imperfect. The loafing mind weakens into foolishness. The uncreative heart atrophies and cannot feel the thrill of the Divine Love. The aimless life, drifting, stagnates, filling with the unclean and the unholy.

To do is to know. When I have done the truth there is no more doubt. Love in action clears like a dawn. Thought which weaves for itself a body wavers no more in the midst of uncertainties. The life, busy in the artist's passion of serving, is too real to admit of the possibility of the shadows of death quenching it. The deed is the Divine Teacher.

To do is to become. By its fruit-deed the tree grows. In action the muscle greatens and the brain

brightens. By his art the artist beautifies. In the kind deed the soul enChrist. What I have lived out, I have become. Of the deeds I have multiplied in the world, I am the deed. Their souls heavened in me and they are my delight forever.

The will of God is none other than His Love voicing through His Truth. To do the will of God is to be made beautiful in the Truth of God. To do the will of God is to make a way for the Love of God to enter into my soul with its eternal life and its everlasting joy.

The deed is my business. Unto God, my soul in its doing. Unto God, me and my deed; and what is faithful He will receive, and what is loving He will glorify.—*John Milton Scott in the Thinkers' World.*

To be weak is to be miserable, and not infrequently it is to be wicked also, as far as results are concerned. All over the world, in legislative councils and mismanaged homes, weakness is working ruin to countless precious interests, and bringing about more sorrow and trouble than all the plottings of the resolutely evil. What is the use of seeing the right if one has not the courage to stand for it? What is the good of bemoaning the wrong if one makes no effort to stop it? There are times when weakness is a crime. It was the purpose of wickedness that brought Christ before the Roman judgment seat, but it was weakness, washing its hands and proclaiming him innocent, that sent him to the cross. And the names of the Sanhedrim are forgotten, but that of Pilate is branded forever.

# Wit and Humor

Smart Sayings and Flashes of Fun From Many Sources

## MADE RESIGNING EASY

When Delegate Mark Smith, of Arizona, was a boy he lived on a big plantation in Kentucky. It was in slavery days, and one of his father's slaves was Uncle Ike, who was the preacher for the place.

Smith's father had built a small church on a corner of the plantation, and Uncle Ike held forth there every Sunday. This was pleasing to Ike, because it not only gave him a chance to exhort the negroes, but it absolved him from any of the Sunday chores.

One Sunday Mark went out by the barn and found Uncle Ike sitting disconsolately under a tree.

"Look here, Ike," said Mark, "why ain't you down there preaching?"

"Well, Mars Mark," Ike replied, "I ain't goin' to preach to dem niggahs no more. They's always fightin' 'mongst theyselves, an' I'm sick an' tired, an' done quit preachin'."

"Stop your lying, Ike," said Mark. "You wouldn't quit such a soft snap as that. What's the matter?"

"Well, Mars Mark," Ike replied, "ef you mus' know, dem triflin' niggahs done sent me my resignashun."—*Lippincott's Magazine.*

## NOT FAIR

A lazy lad of eleven years, being told to pull up some big weeds growing in a back lot, took hold of one of the biggest, gave it a jerk, and was heard to soliloquize:

"It's not fair to ask a boy to pull these weeds when the whole earth is holding on at the other end."

## QUICK BUSINESS

William Loeb, Collector of the Port of New York, was discussing the wondrous speed and simplicity used in the transaction of American business, says the *Toronto Mail and Empire.*

"In a banker's office the other day," he said, "I saw a door open, a head stuck itself quickly into the opening, and a voice demanded:

"'Quarter?'"

"'Yep,' the bank president replied.

"'Month?'"

"'Yep.'"

"'Four half?'"

"'No, five.'"

"'Right.'"

"The head withdrew. I asked in wonderment:

"'What kind of a cipher is that you are talking?'"

"'No cipher at all,' the president replied. 'That was one of Chicago's leading financiers, and I have just arranged to lend him a quarter million dollars for a month at five per cent.'"

## A SPECIAL OCCASION

Mother—"Come, now, Willie, if you'll only be good, I'll give you a penny."

Willie—"No'm; I won't be good for less'n five cents."

Mother—"Why, you were good yesterday for a penny."

Willie—"I know, but yesterday was bargain day."



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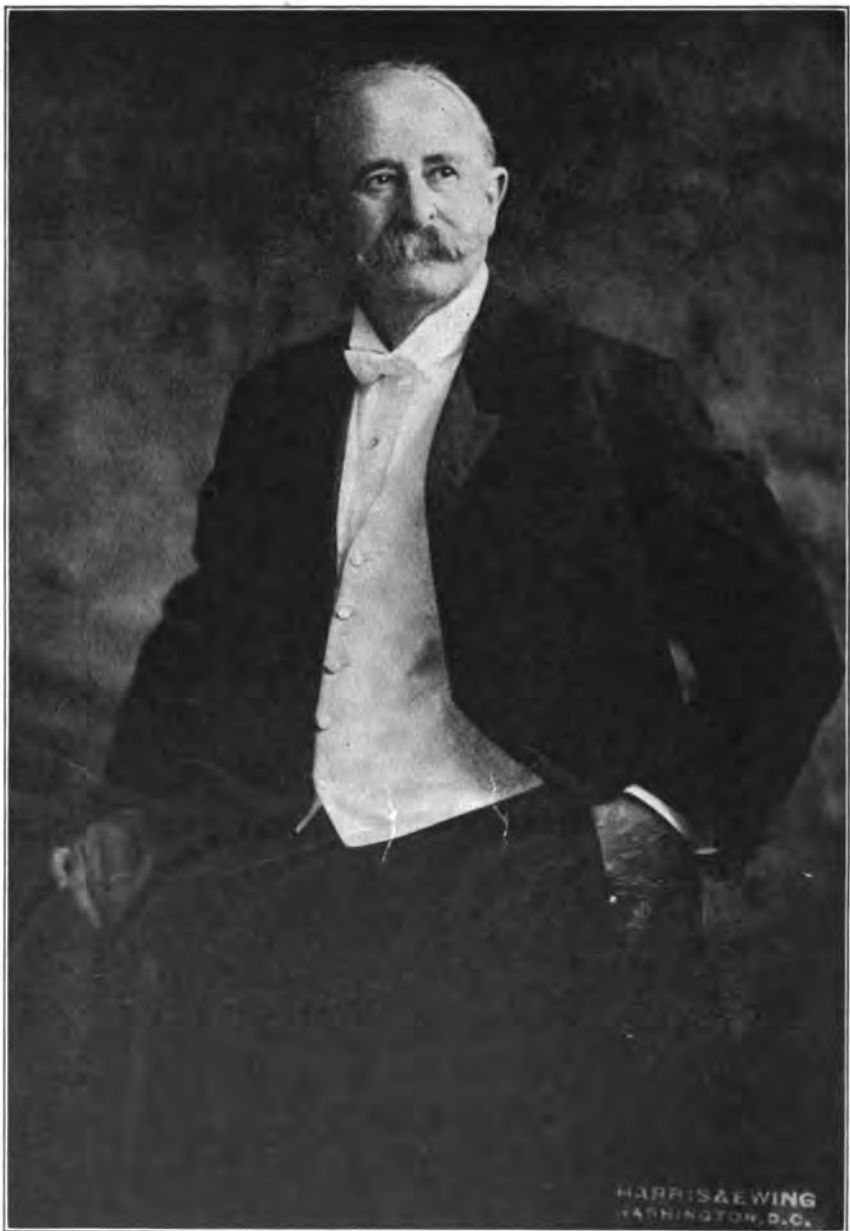
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*Oliver C. Sabier.*



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*Editor*

OLIVER C. SABIN, JR. . . . . *Acting Editor*

PAULINA B. SABIN . . . . . *Managing Editor*

OLIVER C. SABIN, JR. . . . . *Business Manager*

BETTIE C. SABIN . . . . . *General Secretary*

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## THE PASSING OF BISHOP SABIN

Oliver C. Sabin, editor of the NEWS LETTER, and founder and Bishop of the Evangelical Christian Science Church, died at his home in Washington on January 13, aged 73 years, after an illness of over a year. His failure in health was doubtless the result of overwork and devotion to the cause which he had advocated so enthusiastically, so continuously and so successfully for many years—the spread of the Truth that makes men Free. His last appearance as a lecturer was at Atlantic City, in August. Until a few weeks before the end he maintained active interest in Science work, and exercised general oversight of the propaganda of the Truth from the Washington headquarters.

Bishop Sabin was born in Bladensburg, near Mount Vernon, Ohio. He was the son of parents who were devoted Christians and Bible students, being members of the Church

of the Disciples of Christ, in those days quite generally known as "Campbellites." In his early childhood his family moved to McLean County, Illinois, locating on a farm near Saybrook. His father was a physician, and established a large practice.

Oliver C. was brought up in the faith of his parents, and, like them, through life was a deep student of the Bible.

He was educated at the college, Eureka, Illinois, and the Illinois Normal School, which he left to serve in the Union army. After his war service he became a successful lawyer, politician, stump-speaker, and editor, living at Saybrook and Bloomington, Illinois, until his removal to Washington, where he again became interested in politics and journalism.

The story of O. C. Sabin's entrance into Christian Science work and his success in it is told in the eloquent tributes in this issue of the NEWS LETTER, from the pens of two of his former students and co-workers for many years, Mr. Winfield S. Whitman and Mrs. Susan Q. Morris.

Those who have been readers of this publication realize the magnitude of the work that Oliver C. Sabin has accomplished in the eighteen years of his service, and appreciate the magnetism, enthusiasm, eloquence and power of the man, though but slightly, doubtless, as compared with those who have known him personally and intimately and have felt the thrill of his presence and the outflow of his spirit.

Bishop Sabin's valedictory to the world, which is printed in this issue, written last May, when he realized the seriousness of his physical condition and foresaw the end, was made public the day after he had passed beyond the portal. It vividly exhibits his absolute trust in God and his realization of the eternity of life beyond the grave.

Bishop Sabin's work on earth is done, but that which he established will go on, entrusted by him to those who received thorough training under his loving tutelage, and who are fully imbued with his zeal and devotion.

## INTRODUCTION AND ANNOUNCEMENT

For the past 18 years my father devoted his entire life to the grand and beautiful work of spreading the Truth that Makes Men Free, and the sum of good that he accomplished is beyond comprehension. His writings

have reached all portions of the habitable globe, are read by the people of every English-speaking nation, and have been translated into languages other than English, and are studied by those who speak them. His lectures, delivered for so many years in Washington, Atlantic City, Pop-

ham Beach Chautauqua, Maine, and in many other places, have given to vast numbers knowledge of the precious Truth of Divine Healing. His work through all these years has been arduous—carried on by day and by night—inspired by ceaseless enthusiasm and characterized by unflinching devotion to what he felt to be his mission. His complete sincerity, his overcoming desire to “unchain the Truth” that man may be free from sin, sickness and death won for him victory and success in the labor that he loved.

One of the last things he said to me was:

“My son, it is my desire that you shall take up this work where I lay it down, and make it your lifelong duty. Do this, and God will protect, guide and bless you.”

So it is that I take this opportunity to introduce myself and my helpers to the readers of the News Letter who may know but little about us except that they may have read our names in the News Letter as those of members of the editorial and managerial staff of the publication.

My father had been engaged in this work about one year when he requested me to give up a Government position and follow him. This I did, and from that time on I have

been his business manager. For 17 years I have been continuously under his guidance and teaching, going through most of his classes, hearing, reading and publishing his lectures and superintending the publishing of his books. Thus I have come into a thorough understanding of the Truth.

Mrs. Paulina B. Sabin and my wife, Mrs. Bettie C. Sabin, have been in the work many years, and will co-operate with me. They are both earnest, good, sincere, sweet and intellectual women, intimately associated from their girlhood with my father's work and completely devoted to it.

Mrs. Bettie C. Sabin has carried on the correspondence for some months, and will have the entire charge of that department.

Mrs. Paulina B. Sabin devoted herself entirely to the care and comfort of my father in his last days, until widowed by his passing on, and is one of the noblest and truest of women.

Our force of healers are the same that have worked with my father. They are one and all thorough and devoted, with records remarkable for successful results.

We ask you, dear readers, and all to whom this announcement may come in any way, for your help in continuing the propagation of God's glorious Truth throughout the world; to aid us in freeing our fellow-beings from the shackles of mortal mind.

*Oliver Sabin Jr.*

## Valedictory of Bishop Oliver C. Sabin

**I**N GIVING this letter to the world as a sort of valedictory I invoke the wisdom of Almighty God, asking that He will direct me what to say and how to say it for the greatest good for the family of man.

As is known to my thousands of readers, I have given and devoted my life constantly to the propagation and scatterment of this great Truth, the Truth the knowledge of which gives us freedom. I feel the time approaching when I, in common with all of the other members of the human family, will succumb to that great fiat, "Dust thou art, and to dust thou shalt return."

This life is such that I cannot hope for immortality, and yet stand around amidst the environments of mortal mind, which has a tendency to drag us and tear us all to pieces.

As I understand now, in the presence of Infinite Mind and Infinite Life, I realize, as much as possible, that all that is is deathless, and that life eternal is the heritage of man on earth; whether that is to come for the present or wait until the sweet by and by, when all shall be spiritualized, is something that I am unable to say, but it looks to me as though we will pass through a change—a change in so-called life unto death—and that our life will be a spiritualized life until such time as the great Master will speak the word and vitalize the whole of the children of man. Be that as it may, I feel that sooner or later we will all reach that haven of perfect life, of perfect

freedom from all affliction known in the volume of death, and that all who know of Jesus, practice His works and live in accordance with His rules will have not only life, but life eternal for all and for aye.

I feel that life eternal is the heritage of man; that it belongs to us as one of the charter rights of the human family, and that sooner or later God Almighty Love will manifest it to all of us.

My experience in this great work has taught me the fact that hundreds of thousands have been reared and brought into the knowledge of this Truth which gives freedom, and yet others have not. Why that is so I am unable to say, but all of those who believe in the Lord Jesus Christ and the mission that He has from God Almighty the Father will be redeemed for all eternity, and no soul ever given by God will ever be retracted or taken away.

In thus writing, with the full knowledge of the truth of my words, I say unto all my friends everywhere that God Love, God Life and God Truth stand pre-eminently as the Life-Giver, bringing you all in touch with the Infinite, in perfect harmony with perfect law. I write this letter that my followers and friends will know when I am gone that what I say is true, and they can rely on it and trust in it. The success of this truth depends not upon me or any other living person, but upon the Infinite life of the Infinite Father, and through Him must receive His baptism of success. When I am gone I



want my friends to know that the machine, as I term it, that I have built up here in Washington for the scatterment of the Truth and the healing of the sick is true, and that the work will be carried on just as well in my absence as in my presence. The healers employed in Washington are believed to be the very best that can be had. They have been selected with great care, and have had phenomenal success in the healing of all kinds of diseases, and when I go away, should any of you want help, go to the head of the work, present your case, and ask for treatment, and you will receive the best there is in the world. They have had large experience—ten, twelve and fourteen years—know

and understand the work as well as I, and we all know that it is God that does the work.

I may, from time to time, add to this letter, but I feel it a matter of prudence and kindness to say this much to my friends who are left behind: Do not worry, hold your eye single to the Truth as taught by our Savior, and all will be well.

This I feel to be my duty—to state what I have in this letter in plain English, so that all may know that God alone is the One who does this work, giving to each and every one my benediction of perfect love. I sincerely give to each my devoted love, and may God Almighty bless you all.

May 7, 1913.

### THE LIGHT OF THE WORLD

Jesus Christ says, "Men do not light a candle and put it under a bushel, but on a candlestick, so it giveth light unto all that are in the house." What is the light that has to shine? It is the teachings of Jesus Christ. What are these teachings? They are the teachings of the true realization of the perfect Truth which heals. Jesus Christ says you shall know the Truth and the Truth shall make you free. This Truth is the light of the world. You are the light, you are the proclaimers of this light of the world. You are the light, you have this light. You are like the city set on a hill; the world sees you, and you must teach this Truth that has been given to you, that your Father in Heaven may be glorified.

—*Bishop Sabin.*

### DON'T BE AFRAID TO ASK

Do not be afraid to ask for what you want. Jesus Christ tells us that we can do everything He did if we only believe. He fed the multitude with a few fishes and loaves of bread. He sent His disciples to catch a fish, and the first fish had money in its mouth to pay the taxes with. Everything He did we can do, and more, if we only consecrate our lives and our souls and our minds, but we cannot serve God and serve the devil. We have to leave this work of the devil that takes up so much of our time. Leave it, come into line, where you will do good, because it is right to do good and you love to do good, and then you are in line where you can go to God.

# Chain of Golden Thoughts

## February

PAULINA B. SABIN

Cast from thee all other things and hold fast to a few precepts such as this: Forget not that every man's real life is but the present moment—an indivisible point of time—and that all the rest of his life hath either passed away or is uncertain.—*Marcus Aurelius.*

Devote each day to the object then in time, and every evening will find something done.—*Goethe.*

Having found Infinitude, soul has found all else that it desires. For there cannot be any good, any power, any beauty, any wisdom, any Life, any Love, less or other than Infinite.—*Alma Gillen.*

A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages.—*Emerson.*

Be at war with your vices, at peace with your neighbors, and let every new year find you a better person.—*Franklin.*

I pray the prayer of Plato old—  
"God, make me beautiful within!"—*Whittier.*

Flee from fear, and still faster

Fear comes on.

Turn, assert yourself, the master;

Fear is gone.

Set your mind on things above—set your mind above limitations—if you would ever realize your freedom.—*Elizabeth Towne.*

People who would obtain exquisite mental poise must dive between the whitecaps and the waves on the surface of thought, down into the depths of their beings, where there is eternal calm which no mental tempest can disturb.—*Orison Swett Marden.*

To let a sad thought or a bad one get into your mind is as dangerous as letting a scarlet fever germ get into your body.—*Frances Hodgson Burnett.*

This Truth belongs to no church. It is of God and from God and belongs to all of His children, and in the practice of it there are no unusual methods used. It is the plain, simple prayer of the understanding, of the knowledge of the Truth. We pray for the absent as well as the present. God hears us for the absent as well as for the present.—*Bishop Sabin.*

# How to Catch Health and Happiness

—SABIN

Religion Encrusted With Superstition—We Will Know God As He is—A Religion of Honesty—Why We Love God—Commit Your Ways to Him and Trust.

**I** WILL ask you to take into consideration the promise which our Savior gave to us that "you shall know the Truth and the Truth shall make you free." That freedom, of course, manumits us from all the unfavorable or unpleasant phases of life and gives us freedom from fear and from all concomitant evils along that pathway. But we must know it.

The idea of religion has become so encrusted with superstition purposely woven around it by those who are in charge, for the purpose of enslaving the minds of the people, that it has become in the minds of almost all of us a hobgoblin that nobody knows anything about. It is something we hope and wish for. The idea that it was to be made practical today in our every day life was something which in all my experience prior to the knowledge of this Truth rarely ever came into my consciousness. We

were taught that as we traveled along in this world God would smite us; that He would punish us. If you lost a member of your family by death, God was punishing you because of your wickedness. If you

were particularly unfortunate and poverty was grinding you down, God was chastening you because He loved you.

We were taught to believe that God the Father, the God of Love, was not only the Father of Good, but that He was the Father of all evil as well, and that through His ministrations the majority of the world were turned over to a fallen angel, who had a cinch on the great body of mankind and was herding them along a wide path which

led to destruction, and that God in His infinite wisdom had left only a few who were going up the steep and narrow path to get into a place called Heaven.

That teaching buried the world in

Take God as your motto and love Him with all your heart. And why should not you? Does He not give you all there is? Is not every blessing that is over the earth and around the earth and about the earth yours? Is He not even more willing to give than you are to receive? Does He not strew your pathway with flowers? Does He not bless you with harmony and happiness and contentment and health? Does He not renew your youth and your vigor and build you up and make you strong? Why should you not love Him? Beyond the most fabulous dreams that ever were dreamed by poet is the beautiful character of God Almighty, so lovely, so good, so perfect. He sustains you and shields you against every harm; is your supply for every blessing; is your universal strength and universal health. Your environments are filled by Him with perfection, and He makes your life a benediction, not only to your self, but to those who associate with you. You are in the enjoyment of heaven, and a wave of trouble cannot cross your peaceful breast—all from the bosom of God Almighty, implanted in you through His spirit of Love. Can't you love such a Creator as that?

sorrow, in sickness, in want, in destruction; but the Truth which Jesus Christ meant is the Truth that makes you free—frees you from all such thoughts, and gives you knowledge of your at-one-ment with God Almighty Life, with God Almighty Love; gives you the perfect realization that Life, wherever it is, is God manifest; not that God has Life or had Life, as you or I, but that God is the Life, the Essence, Life; and that Life is through us and in us and fills us; and that every drop of blood that goes coursing through our veins is God Almighty Life manifest.

Not only have you to understand this one thing, but you have to understand the same with Love. God is Love, not God has Love. We cannot all understand these things quite fully now, but the apostle says that by and by we will see these things as they are, because we will be like Him and know Him as He is. By and by we will be Love as God is Love. But Love fills us, Love surrounds us and covers us, not only here, not only in this city, in this nation, in this earth, but amid the endless, countless myriads of worlds in the infinite space, upon the north and the south and the east and the west, God Almighty Life and Love are there, center everywhere. All that is is Infinite Life, Infinite Love; and when we come to the realization of these thoughts, of these facts, then we know the Truth which makes us free.

There should be no difficulty in your understanding this. You know that God is omnipresent. You were taught that. Furthermore, all nature proclaims it. It is proven not

only by Holy Writ, but by infinite, unchangeable, fixed laws, and these laws are proven to us by the signs that follow and we have no room to doubt.

It should not be difficult to understand that. You are the child of Omnipotence, manumitted from the old-church thought that you are a worm of the dust, that you are simply a kicking block for cruel fortune. All such thoughts as that are error, belonging to the ignorant past, from which the Truth manumits you, setting you upon the pedestal as God Almighty's child, endowed with all power and with all dominion, and this power and this dominion belong to you by virtue of your creation, by virtue of your birthright. This is the estate that you inherit.

Next, in order to obtain this perfect freedom, you must practice what you know. A person may read this Science and God's Truth for all eternity, and then what time he is not engaged in this reading or studying may go off by himself and pick faults in his friends and neighbors. The hearts of such people are not surcharged with love; when they go to make a bargain they want just a shave the best on their side, and sometimes they are not content with a shave, but if they can get the rest of it they take it all. Their kind of Christianity is a false coin. Nothing can go to God Almighty and receive a blessing unless it goes in Love. Jesus says: "When thou bringest thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift and go and be reconciled to thy brother." Go to work on the inside

of your own self and get yourself right, or you never can go to God and receive anything.

A great many people have come to me for healing and I soon would find that they were filled with hatred. Prayers had no effect on them. You can't fill anybody with Love whose heart is filled with hate any more than you can put a fresh piece of skin over a running sore. If you go to God you have to go with a clean heart, and if you ask then you will receive. If you go asking and seeking you will receive, if your heart is clean. Otherwise you will not.

This is a religion—if you call it a religion, and you might just as well call it a religion as anything else—that runs on the square. There is no dishonesty in it. Take God as your motto and love Him with all your heart; and why should not you? Does He not give you all there is? Is not every blessing that is over the earth and around the earth and about the earth yours? Is He not even more willing to give than you are to receive? Does He not strew your pathway with flowers? Does He not bless you with harmony and happiness and contentment and health? Does He not renew your youth and your vigor and build you up and make you strong? Why should you not love Him? Beyond the most fabulous dreams that ever were dreamed by poet is the beautiful character of God Almighty, so lovely, so good, so perfect. He sustains you and shields you against every harm; is your supply for every blessing; is your universal strength and universal health. Your environments are filled by Him with perfection, and He

makes your life a benediction, not only to yourself, but to those who associate with you. You are in the enjoyment of heaven, and a wave of trouble cannot cross your peaceful breast—all from the bosom of God Almighty, implanted in you through His spirit of Love. Can't you love such a Creator as that?

Then you have to go a step farther. You have to love your brother as well as you love yourself, and you are not to be afraid particularly about the measure, either. If here is a seat and the next seat above you is one of a little more honor, tell your brother to come up and sit there and you take the lower seat in honor, preferring one another. Don't be pinching, niggardly, measuring up the love that you have for your brother. Go on his side and look at the transaction from his standpoint, and when you get so that you can sit upon his side and weigh it, what is right and what is wrong, then you are carrying into practice the love that you have for your brother. When you get your heart filled with Love for God and love for your brother, then you can come into the practice of this knowledge, and ask what you will in the name of Jesus Christ and you shall receive it.

Now, this knowledge must be applied. You must apply it. Don't say, as a lady once said to me: "I can't do this; I can't do it." Remember never to use that word "can't." In the bright lexicon of youth we are told there is no such word as "fail." Never use the word "can't." Say "I can; I am the image and likeness of God and have power and dominion; I can." Forget the negative. You

must put it into practice, and understand that God is your power, and that you have all power through Him because He has given it to you. You can. It is only the coward or the ignoramus that is destroyed. Don't destroy yourself any longer by talking about "I can't."

Along the line of finance I think, perhaps, one of the most difficult things to pound into the consciousness of our dear ones is the understanding that they have in their consciousness that they have. To answer both sides of the prayers, see how absurd that is!

The universal law, the creative power of thought, supplies all, if you apply the rule and stand by your guns. Commit your ways unto the Lord and trust, and the promise is that He will bring it to pass. You have nothing to do with the answer of the prayer. The ones who seek to answer the prayer are the ones who never get an answer.

You never saw a real Scientist in your life poor—one who understands these rules and these laws. It is impossible; just as impossible for that part of the prayer to be unanswered as it is to pluck the moon from its orbit. It can't be done. Unchangeable, fixed, God Almighty law is supreme.

When Jesus told the disciple to go and catch the fish and take the money out of his mouth to pay their taxes, the creative power of thought put the money there; the creative power of thought filled the measure of meal and the cruse of oil; the creative power of thought multiplied the loaves and the fishes that Jesus fed the multitude with. It is the

creative power of thought that supplies all demands. How often have I tried to impress this thought upon the world—that on one side is asking and on the other side is giving! In the universal law of equilibrium one follows the other. There is no miracle about any of these things; not at all. All is in accordance with fixed, unchangeable law. And why can't you understand it? Why can't you put it into practice? Why can't you prove the proposition in your own lives? If you try, you can.

Remember the great reservoir from whence all good comes is Omniscience; that the vehicle through which it comes to you is thought. Fill your body, your mind, your soul, with thought, with good thought. "I have love, I have happiness, I have health, I have prosperity, I have whatever I want; it comes from God Almighty and settles down in and through me and is manifested in me."

If you are a business man, affirm "I have success, God gives me success," and affirm what you want along the line on which you want it. If you are a student or a professor or a professional man, affirm "I have; God does fill me with wisdom and spiritual understanding, and teaches me what to do and how to do it; what to say and how to say it; what to write and how to write it."

Commit your ways unto the Lord and trust, and you will come out a profound philosopher; you will come out a successful business man; your youth will be renewed as the eagle's, and the gray hairs will quit coming into your head; your muscles will quit their withering processes. You will quit preparing to die; and on

the contrary you will commence to prepare yourself for living, and will go on preparing yourself for having the best times in life you ever have had.

Apply these rules and God Almighty will fill you with sunshine; He will destroy the lurking fears of the hereafter and build you up with the understanding that you are living in God Almighty Love today, and that the kingdom of heaven is within you; and instead of worrying about your financial affairs, you will have no more worry about them than you do about whether you will have enough air to fill your lungs, for one is just as easily controlled as the other. All you have to do is to get yourself in the line where God Almighty sunshine can reach you, and all His blessings are yours.

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### TRUE PRAYER

Consciously directed prayer is the most potent weapon we have for bringing about the manifestation of our true Self. It is truly the Soul's aspiration to be itself; it is God speaking to God. This practice of conscious prayer, we, in this teaching, call affirmation and denial. We look upon the two as almost inseparable, the one implying the other, just as turning the light on implies the dissipation of darkness. They are to us the practical expression of our understanding of the Truth.

If you want to know One who had the full dignity of His Royal Nature, study the life of the Nazarene. He had such a clear consciousness of His permanent and unchangeable substance that He did not flinch at

appearances. He might have made stones into bread, He might have called twelve legions of angels to His aid, and He might have come down from the Cross; but He did none of these things. To have done so would only have proved His humanity; but instead, He refused all these as bribes, thereby claiming and demonstrating His royal substance and freedom, and finally proving forever to the world His superiority over even the last and greatest enemy—Death.—*The Master Mind.*

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### TRUTH MUST PREVAIL

When truth rushes into the mind, like a pure white stream of light, it meets our prejudices, selfishness and darkness, and a conflict, with temporary disturbing results, may appear. The personal will yields its long established position in the mentality, only after a struggle. Its egotism and vanity have usurped the place of the Spirit, claiming all the powers and privileges belonging to the Divine Will; thus, when truth enters, demanding a return of these to the Highest, a mental warfare results. No fear need be felt as to the outcome, where the individual is determined to establish faith. Truth is all-powerful and must prevail. The victorious consciousness is known to the truly wise, in the counsel given to the Israelites by their Prophet, Jahaziel:

"Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you: fear not nor be dismayed." 2 Chron. 20-17.—*The Master Mind.*

## Who Is God?

A Spirit Unlimited in Dimensions—We Are God's Image and Likeness—The Allness of Good—The Nothingness of Evil—Man, God's Perfect Work.

John W. Eighmy.

**A**LL believers in a God declare Him to be Omnipotent—all Good, all Life, all Truth, all Love, all Power; the only Ruler of this immeasurable Universe; the only Creator of all that mankind has need of; the only Provider and Giver of the bounties and necessities of this earthly life; declare that He is the only Wisdom and Intelligence ever known or imagined, and that His Supremacy over all is unlimited and will continue throughout all eternity.

The Angel of our Lord declared (St. Luke 1-37): "For with God nothing shall be impossible."

God is the Creator of man; He is our Father; we are His children, and owe our birthright, our existence, our allegiance and our all to Him. His command to us as his children (Exodus, 20-13) is: "Thou shalt have no other gods before me." And Jesus Christ proclaimed (St. Mark, 12-30): "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."

Who is God? Where is His habitation? God is not a person; He cannot be seen with these human eyes; He cannot be pointed out or placed, as one man can distinguish and place another. He is a Spirit, unlimited in dimensions, filling all space in this

great expanse before us with His attributes of Goodness.

Yes, He fills every corner and crevice, and the smallest imaginable space in the room where we dwell; He fills all space in this city, in this town, in this county, state, nation, and world, and throughout all the myriads of worlds ever discovered through the instrumentality of the learned and scientific astronomers. We are in the center of and enveloped in this great Spirit all the time and under all circumstances; we are never out of His presence.

Many times on Sunday when attending service in orthodox churches I have listened to the minister, who opened with prayer in this wise: "O Lord, we thank thee and we bless thee *that we are permitted to come into Thy holy presence this pleasant Sabbath morning.*" What an absurd expression. Where have he and his congregation been all the week? Have they been outside of God? We cannot get on the outside of God, so as to come into His presence on Sunday morning. We are in the center and enveloped in Him all the time. We are His image and likeness, and, He being Spirit, we are spiritual beings living and dwelling in the bosom of our Father. His habitation is all space. He is not a person, although in contemplation of this great Divine



being, we, as a figure of speech, attribute to Him a personality to express our acknowledgment of and veneration for His supremacy in all things.

#### THE ALLNESS OF GOOD.

All Good is real, valuable, useful and worthy of the highest commendation. God is All; His every attribute is good and perfect. Whatever we see with these human eyes and yearn for and strive to obtain, according to our judgment, is good. Man in his essential nature and longings is naturally religious, and seeks what he believes is good. The mind is always active in devising ways to accomplish this object. We would scorn an imputation that we were seeking evil or that which is useless, unreal or of no value. It is the good things we are all the time striving for. We believe that what we want and labor for so hard is good for us to have. But we may be deluded and in error of judgment as to what is good; and if we allow ourselves to be controlled by mortal mind and guided by the human senses we are liable to fall into error and our decision and judgment will be wrong.

It is our beliefs that control. If we reason from a false basis, our beliefs and judgment will be erroneous; if our thoughts and beliefs emit from sound, true principles, and a knowledge and understanding that all good produces something real, valuable, useful and genuine, then we are on the right road and see the Allness of Good.

As a general proposition, man believes that what he seeks will give him some benefit, advantage or pleasure. But often he is deluded by his

mentality being clouded through the influences of carnal mind, if he allows it to have sway and to dominate his life. He thinks and reasons from a false basis.

Man may obtain and smoke two or three packages of cigarettes daily and believe they are good, and that he derives comfort and pleasure from them. But it is a delusion—a false belief. They are not good or real. There is no substance in them. They go up in smoke, and nothing returns in their place. No real or substantial benefit, comfort or pleasure comes from their use except that which is emitted from a profane imagination. He who indulges in their use will, as a consequence, sooner or later suffer distress, misery and affliction a thousand times greater than any benefit or pleasure coming from their use.

So with thousands of other habits created and followed, that afflict, cause misery, sickness, disease, pain and death. The true test as to the good of things is: Do they produce Good? Good creates and produces Good, and evil creates and produces evil.

When we reason and are guided by a knowledge and understanding of true principles obtained by a study of Divine law, then we know that what is real or of any benefit or value is Good. Good created all that has any substance or reality. There is no other creator, and all His creations are Good.

Man is Mind, Soul, Spirit, and is the perfect work of God. Man has power and dominion. He is clothed with authority to determine as to what is good, and is held responsible for his thoughts and beliefs and for

righteous judgment. It rests with him to have right thoughts and beliefs. To obtain such he should ask for Divine Wisdom. If he follows the precepts of that higher law he will soon come into a full understanding and knowledge that Spirit is *all*, that God created *all*, and that *all* He created is Good, and that the Supremacy of Good in all things predominates, and that the vanities believed by and indulged in by mortal man are unreal and visionary, and are nonentities.

#### THE NOTHINGNESS OF EVIL.

This so-called evil that is held up before the world as such a great bugbear by so many of the clergy is a delusion, a vision, a myth springing from the conscious mortal mind of man. In substance and reality there is no such thing as evil. It is only a scare arising from carnal mind—an imagination. It was never created, for God created all and all His creations are good and perfect. He was never inconsistent. He never created His opposite. This so-called evil has no habitation, no place of existence, no foundation to rest on. This idea that there is evil has no authority. It is a nonentity, a negative, a complete nothingness.

God having created *all* and all His creations being *good*, and there being no other creator, to impute to Him any evil or any part in its creation, production or existence is gross error—a falsehood and blasphemous. God is Omnipresent. There is not a particle of space anywhere that He does not fill, and He being all Good, all space is filled with Good—no place anywhere for evil. God never left any little vacuum anywhere in this

vast universe for evil to creep into. God's Kingdom—His Dominion—reaches from ocean to ocean, from the rivers to the ends of the earth, and from the earth throughout all space. It is all filled with Righteousness, Holiness and Goodness. No section of this endless Dominion has ever been set apart for evil. This belief in an evil and its power and influence has no origin outside of the vain vaporings of deluded mortals. The thought and belief in evil, its influence and power, should be denied, driven from the mind, cast into the sea of oblivion.

Jesus Christ said (St. Matt. 6-39): "But I say unto you, that ye resist not evil." He meant have no affiliation with it; not to recognize it as anything real, but to repudiate it and deny its existence. When we attempt to resist anything *we acknowledge there is something to resist*. We give it a foothold, a standing, an existence. St. Paul said: "Deny all ungodliness." The Truth revealed in the Scriptures is that God is *Spirit*; He is *All Good*; He is *Supreme*, and there is *Nothing in Evil*.

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"There's nothing great  
Nor small," has said a poet of our  
day.  
And truly, I reiterate, nothing's  
small;  
No lily-muffled hum of a Summer  
bee  
But finds some coupling with the  
shining stars;  
No pebble at your foot but proves a  
sphere,  
No chaffinch but implies the cheru-  
bim. —Mrs. Browning.

# What It Is and Does

—SABIN

Bishop Sabin's Concise and Logical Statement Regarding Evangelical Christian Science.

**T**HE term Evangelical Christian Science means that it is that branch of Christian Science which takes Jesus Christ for its leader; that science which God has given to men by which we can approach God the Father, and from which and by which we can receive an answer to that approachment. These definitions are as concise as I can make them, and are absolutely and practically true.

The second question is, What does it do? In reply to that we will say that it controls every avenue of human endeavor. Through this science we approach God the Father, through what we term treatments, but what in reality you would term prayer, asking from God the Father through scientific methods that which we want, realizing the truth of what and who God is, what and who man is, and the relative associations of one with the other. When we make these perfect realizations, we affirm what we want and we receive that for which we ask. We know that God is the creator of everything,

that all that is is His, and that it is from Him and through Him that we receive every good and perfect gift. We know that man is His heir, we know that all God has man has; that when we go to the Father and ask, we know for what to ask, and are entitled to that which He has, because we are His heir.

All that God has is ours, and all that He has is good. Therefore the rule of asking is to ask for that which is good, nothing but good, and you will receive it from God the Father. If you ask for evil, ask for that which is not in harmony with perfect good and perfect love, you will not receive it from God Almighty. If you ask with an impure heart, a heart filled with hatred, malice, vindictiveness and wickedness, you will receive no answer to your prayer, because God has none of those things to give you. He has nothing but good which He can give to us. If we want to receive what God has, we have to ask for that which He has, which is good, and good manifest.

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This science is the power by which

God takes us by the hand, so to speak, and leads us through the pathway of life. If the young man or woman who has just started life, or whether they have started in life and are out of the pathway, come to the knowledge of this science, approach God and ask for that which they want, everything they touch is a success; everything they ask for they receive. This science gives us everything on earth and in heaven that is good, and makes us brighter, broadens our intelligence—makes the dumb intelligent.

It may be that a person who goes into this science is filled with disease. I have known hundreds, perhaps thousands, who have come into this science filled with disease from the crowns of their heads to the soles of their feet. They gradually took the science and commenced the study. The realization came over them and by and by the truth permeated their entire system and they became every whit whole.

It will renew the youth of old age, it will destroy the wrinkles in the face, it will blot out every atom of sorrow, it will turn the devil that is in you, so to speak, outside and make you over again, and fill you with the blessings of love. Nothing but good can come near you, around you or about you. If you have any enemies they will become your friends. If you are poor you will become rich. If you are weak you will become strong. If you are ugly you will become handsome, and if you are sick you will become healthy. Every conceivable condition of life

that makes perfection in your body, in your mind, in your circumstances, in your environments will come to you.

Now, I ask you, is such a science as this worth studying? I ask that question of all the world that is before me like a panorama, in that I see mankind on the right hand and on the left, in the north and the south, and the east and the west, bowing down to the fear of disease, the fear of poverty, the fear of sorrow—everything rushing on, as it were, filling the graveyards, filling the hospitals, filling the penitentiaries, filling the asylums—everywhere rushing on the road to destruction. Whereas here is harmony, peace, love. We throw the lifeline out to the world. Will you take it, or will you let it go? If you let it go, you must take the consequences. If you sow to yourself seeds of carnal mind, if you sow the thought of and relief in the reality of evil, in the reality of disease and sorrow, of poverty, of want, you will reap just simply the crop you sow; you will receive that exactly what you sow, but if, on the other hand, you sow the seeds of love, of confidence in God Almighty, knowing that He is your ever present help in time of trouble, knowing that He leads you as you ask, along the pathway of life, guiding you; if you sow that kind of seed, your body will become young, you will become strong, you will become healthy and happy, and you will be in heaven here and now.

Mark you, you do not have to wait to get into hell until after the undertaker gets through with you. You

can live in hell right here, or in this earth just as well as you can anywhere.

There is just as much hell here as there is in any other place. They asked our Savior about the kingdom of heaven, and He said, You cannot see it, you cannot say lo! here it is, or lo! there it is, but the kingdom of heaven is within you. In other words, it is a condition of mind, and that condition of mind can create hell, can create evil or good. It is the mind that controls; it is your mind that will destroy you or build you up. Through God Almighty's help you will be built up, but if you do not ask for His assistance, and if you deny His power, the very sins themselves will drag you down and destroy you.

Now, I ask, is this science worth studying? We throw it to you throughout the world as free as the air of heaven. We throw you the lifeline of God Almighty's love. Will you grasp it or will you sink?

May the blessing of God Almighty rest upon you and enable you to make the choice which will give you freedom, happiness, harmony and love.

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### THE OPTIMIST

The optimist is one of the greatest blessings in the whole world. By his thought he creates an atmosphere of hope in every person who comes near him. I don't think people nowadays choose their environments as they will twenty years hence. In a few years people will have learned the value of right thinking, and when people choose their dwelling places, they will look out for the thought

atmosphere pervading that place. This is just as much a power as the very air you breathe. You would not think of living in a house where the plumbing was imperfect. You should choose your place of residence where the thought atmosphere is just as pure as the air. That is one of the things that is coming, because, whether we know it or not, we are pulled down by the thought atmosphere about us, and we are lifted up by the same thing.—*Martha Van Voast.*

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### BENEFICIAL "IFS"

If love fills our hearts, our hands will do for ourselves.

If we dwell in Peace, contentment and joy is our portion.

If we guard our tongues, our thoughts will be of good only.

If we live in Sunshine, our souls will be filled with the light of Eternal things.

If we live in Harmony, discord, strife and discouragement will vanish.

If we live in activity, success is a continuation.

If we are Truthful, we are of God.

If we rest in the All Power, we are Perfection.

If we want to know the Truth of our Being—at-one-ment of God—we must rise from our slumbers, and accept the "Ifs" of now.

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Worship is but stupid mockery, piety but fear, faith but credulity, charity but bribery, belief but superstition, without the true spirit of the Supreme Power which governs the Universe.—*Frances Von Sternberg.*

## Life and Death

What Are They?—The Great Work of Man is to Know Himself—When the  
“Last Great Enemy” is Destroyed.

William E. Gibson.

**T**O the human mind the terms Life and Death are names of fixed realities. In the grand drama of human existence Life and Death have been the principal actors. To the majority of mankind they are as real as light and darkness—as day and night—but to the awakened soul they are not more real than day and night, for both are terms of appearance—are relativities.

Darkness is the conceded antithesis of Light, and night of day; but are they real? Are they more than shadows caused by an opaque body? If the body were removed or could be made transparent, would there be darkness? In other words, that which we call darkness is only varying shades of light, or light dimmed by matter of opaque nature. Light in this relation is a fixed, permanent reality; Darkness is varying shades or states of light. This is a fact that most physical scientists concede.

Now Life and Death bear similar relations. Life is the real, the permanent, the eternal acting; Death is the act of the real, the permanent, the eternal acting, passing from action to action. In other words, Life is a permanent manifestation of God in the act of creating; Death is a manifestation of God in the act of recreating, or, possibly more plainly, Death is the apparent act of change

from one state of existence to another.

Hence, relatively, the evening twilight is the death of the day, and the dawn the death of the night. In the same sense, the cessation of activities in one physical existence is but the beginning of activities in other physical existences.

The tree falls in the forest and returns to the dust, out of which other vegetation grows. From decayed vegetable and mineral matter the grass shoots up; upon the life of the grass the animal feeds; upon the plant and the animal man subsists.

It is this passing from existence to existence that gives vitality to existence. Hence the passing and the existences are both active principles of relative importance.

That manifestation of the All-embracing God which gives rise to action is Life. I am persuaded that all life, from the lowest to the highest forms of manifestation, is God in action; but that most of the action of God is as yet beyond our comprehension. The time will come, however, in the course of our mental and spiritual growth, when we shall know and thoroughly understand, for, becoming like the Infinite God, we shall be able to comprehend, nay, “to see see Him as He is.”

Thus far we have considered this changing life called Death as it is

seen in all nature; but what of it as it affects man?

Is man's Life eternal, or does he die? is the question of the hour.

If man live, shall he die again? was the question of the ancients. These questions carry us back to the great question, "What is Life?" As stated above, Life is God in action. We understand, then, that all Life is all good, for it is God in action.

Then you ask, what is Death? Quite recently theological lexicographers defined Death as a termination of Life, and lexicographers in general defined Death as the extinction of Life. The definitions are, for all essential purposes, the same.

Now, as observed in the phenomenal world, Death is not a termination or extinction of Life, but a passing from one existence to another. This idea of termination or extinction of life has been the babel of confusion that has given rise to many schools of philosophy.

If you mean by Death extinction or termination of Life, I declare to you there is no Death. But if you mean the passing from one existence to another, I grant the term Death.

Life to me is real, eternal, infinite, is God; Death is only the phenomenon of change from one existence to another. A New Testament writer grasped the idea, saying: "I die daily"; for indeed we die daily, but this dying is only the passing on of material forms of existence.

I call to my use this moment atoms which serve my physical requirements. They serve me and pass on to serve other physical requirements.

In like manner my whole physical body serves my purpose, and when,

by neglect or over-use, it is no longer serviceable to me it passes on to other physical needs.

But I do not die because my physical body passes on. I am a part of God, and must in due time manifest the acting God in another existence. Whether that existence be physical, mental or astral I leave you to discover. But in any case, this is certain, we shall be spiritual; for that which we are—our very selves—is unchangeable Spirit. So that, being spirit—a part of the all-perfect spirit—it matters little how we manifest. The thing which does matter, nay, means the discovery of a new world, is that we shall become conscious of our Oneness with God.

The great work of every life is to get acquainted with its true nature—to "know thyself," as Socrates put it.

You must learn that you are eternal; that you are one with All Life; one with God. When you are under this relationship of your true nature you discover that you are Indestructible, Invulnerable, Invincible.

When you are thus acquainted with yourself you then know that "Death hath no more dominion over you," as in Romans, 6:9. When you fully comprehend this, the last great enemy, Death, is destroyed, and the terror of the grave is swallowed up in the victory of consciousness of Eternal Life.

When you thus realize your eternal existence you have reached a plain of intelligence where you can expand your consciousness and grasp somewhat the truth of the New Heaven and the New Earth.

You can then realize, faintly at

first but more clearly by and by, how it is possible for God, the Infinite, to be All and yet be Spirit; to be All and yet be Mind; to be All and yet be (so-called) Matter.

The following illustration may make it more understandable: An apple is an apple, and yet cohesive force. It is an apple, and yet sap or juice. It is an apple, and yet it is pulp. The cohesive force, with all that that means, serves to hold the pulp and the juice in proper relation. These three in combination are the apple.

In much the same way, I repeat, God is Spirit, is Mind, is Matter. As the three natures of the apple are one when combined, so the three aspects of the Infinite—Spirit, Mind and Matter—are one when combined, but when separated, could that be possible, would be confusion. So that when we say Matter is nothing, we mean matter apart from Spirit, from God. Some thinkers think of God as all Mind. Now this conception is tenable, for we cannot separate Mind from God any more than we can separate Spirit from the idea, God.

There is a large class of materialistic reasoners who consider matter the only permanent reality. It is a permanent reality because another permanent reality, co-operating with it, manifests it. That other reality is Mind. These two are equally permanent in their respective natures, but are permanent only because of Spirit, that something in, through and underlying and actuating them both.

Perhaps a conception of Spirit as the essence or quintessence of God might be reasonable. And mind as the servant of Spirit, or spirit in

grosser form, serving itself; and in like manner, Matter as the servant of Mind, or Mind in grosser form, serving itself.

Thus it will be seen that Mind is but Spirit in grosser form, and in like manner Matter is but Spirit in still more gross form. Hence all is Spirit, but Mind and Matter, so-called, are those phases of Spirit more immediately within the grasp of man's conceptive powers.

Now when we grasp this idea of Eternal Life, we realize our Oneness with the All-embracing Spirit, God. We realize that so-called Death is a misnomer; that our physical existence, our bodies, serve us until we need their service no longer, then pass on by disintegration, subject to the demands of Mind; and we pass to existence for which we are prepared, or as Jesus put it, to bodies prepared for us.

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There is no compromise between right and wrong; there is no compromise between good and evil, between God and sin, sickness and death. These three things are evil; they have no part or parcel in God's divine economy. Man must free himself from this law of sin, sickness and death by grasping this higher selfhood within him. We must do that; we must know that we are the image and likeness of God; we must realize what it is to be the image and likeness of God. God is Good; God is Love; God is Life; God is Light; God is all that is good, and we must be like Him in these things. God is never sick; He has no death and there is no evil in Him.



## THE NON-REFILLABLE BOTTLE

There is a certain brand of whisky which advertises a "non-refillable" bottle to protect the consumer from being sold an inferior whisky in a second-hand bottle. The liquor firm behind it has made a specialty of this "non-refillable" bottle, and given it such publicity that a cartoonist with a keen mind seized on the idea the other day to point a needed moral.

He drew the "non-refillable" bottle, giant size, tilted in the air, and from it, pouring out in a torrent a comfortable house, a happy family, an office desk, a library of books, hosts of friends, and so forth, with the legend:

"This is the genuine 'non-refillable.' Once you pour it out you can never fill it again. Through this bottle the miserable drunkard pours out all that makes life worth while—hope, ambition, friends, family, self-respect. One after another they are poured out by the hand that trembles more and more. And each is gone and lost forever. The non-refillable bottle! Ten thousand men are pouring out their hopes and chances at this moment in each great city. When will men learn that whisky is poison and that drunkenness is death?"

Could anything be more striking and true? The effect was so great that the "non-refillable" bottle is no longer featured, it is said. But another cartoonist turned his attention to another whisky slogan, "First Over the Bars," and his picture was equally arresting.

It represented Death as a skeleton on horseback, waving high a bottle of the whisky in his bony hand, and

jumping over the bars that separate life and death. Under the terrible figure of the horseman was written: "Last Over the Bars."

One of these cartoons was in a great New York daily, the other in a famous national weekly—neither of them a temperance publication. They were simply "holding the mirror up to life."—*Forward*.

## FELLOWSHIP

When a man ain't got a cent, and he's  
feeling kind of blue,  
An' the clouds hang dark an' heavy,  
an' won't let the sunshine through,  
It's a great thing, O my brethren, for  
a feller just to lay  
His hand upon your shoulder in a  
friendly sort of way!

It makes a man feel queerish, it  
makes the tear-drops 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 of 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;  
An' a good God must have made it—  
leastwise that is what I say  
When a hand is on my shoulder in a  
friendly sort of way.

—James Whitcomb Riley.

When the world outgrows its narrow creeds and petty doctrines, there remain the broad principles of the sympathetic Christ.—*The Pilgrim*.

## What Bishop Sabin Taught

“The Good That Men Do Lives After Them”—A Wonderful Teacher, Author and Healer.

By Mrs. Susan Q. Morris, Student and Healer.

**T**HE good that men do lives after them.

I will write briefly of what I have learned from the teachings and writings of Bishop Sabin, and what he taught the many hundreds who attended his classes. All of those students have been benefited by his teachings and many have learned to heal the sick.

He taught that there is no power in you but the power of the Spirit of the Lord, with whom all things are possible, and that this will make you a channel through which the Spirit may do its perfect work.

He taught that when you go among the sick and suffering; when you hear the wail of the desolate and the cry of the needy, you will be able to put self aside and to let the Divine Within You speak the word of healing—not only the healing of disease, but broken-heartedness, and poverty, and desolation of all kinds.

He taught that we must be careful not to let the self emphasize or make worse the conditions that seem. They must be forgotten, dissipated. The self can never do this, and we must not let our thoughts dwell at any time upon disease or the unlovely or the imperfect. He taught that we must ascend, as it were, into the presence of the Father, constantly realizing the Spirit of the Lord, which is never absent.

He taught that the Spirit of the

Lord is ever present, and able to do all things, and that we may be able to look through the conditions of the flesh and earth to the reality and perfection of God. Practically, this means that no matter what conditions of the body be presented to our physical eyes, the perfection and wholeness of the Spirit will ever be manifested to the spiritual vision, and we will see the perfect individual rather than the person to whom we are ministering; that the individual is the creation and offspring of God, and the person is but the garment; that when we are able to see what God sustains, what God inhabits, we can acknowledge God in all our ways.

He taught that God is the author of Wholeness and Health—not of sin or disease—and to be able to see Wholeness and Health back of appearances is to be God-like. We were taught that distance is no obstruction to the Spirit of the Lord, which knows no space, no time, no conditions. It is necessary for us to realize this in order to be able to treat those that are far from us in the flesh, to whom we must send the blessings of health.

We realize that we are merely placing ourselves in the hands of the Father, who will use us as His messengers to declare peace and health to those who are afar off.

Bishop Sabin has passed on, but he has left behind those who will

carry on this great work of healing the sick. He excelled as a teacher, author and healer. Many hundreds can testify to this. The books that he has written will go on teaching the Perfect Truth to the thousands who will read them. He will live on for the good that he has done. And his writings will be a constant reminder of the author.

### SYMPATHY WITH JOY

Much that is called sympathy is not that at all. It is a form of selfishness, an irritable sensitiveness to pain.

It is illustrated in the Jew who, when a tramp told him a tale of hunger and woe, exclaimed: "Ikey, Ikey! Throw this man out! He's breaking my heart."

Real sympathy is sympathy with another's joy and work. This feeling is productive, stimulating, helpful, also rare. An English poet wrote:

"Anybody can sympathize with the sufferings of a friend, but it requires a very fine nature to sympathize with a friend's success. Sympathy with joy intensifies the sum of joy in the world; sympathy with pain does not really diminish the amount of pain."

Another writer put the knife exactly in the point of the disease when he wrote his famous maxim: "There is something in the adversity of even our best friends that is not exactly displeasing."

The test of manhood comes when we rejoice with those who rejoice. Anybody can weep with them that weep.

Sympathy with pain is good, but only when there is sympathy with

pleasure. Pain-sympathy is a by-product of a world of competition; it is the human tribute we pay to the fallen in the great war of getting on; joy-sympathy will be the characteristic of the coming era of co-operation, the noblest tingling of the humanity nerve.—*Dr. Frank Crane in the Woman's World.*

### ALL LIFE IS ONE

Time is so short; and all too short  
Life's hour.

This is the voice of mortal mind's  
vain cry.

"Give us Love's cup, that out of it  
we sip

Some potion that shall balance  
heart and lip,

While here we drink life's fervor—  
drain it dry!

Today is now! Be merry ere we  
die!

Time is so brief, and all too brief  
man's power."

Oh, idle mind, where heart-ease holds  
its sway;

Can you not see the light of parting  
day

Does but again, and newly, herald  
dawn?

Each night the setting sun-rays—  
farther on—

Illuminate another brighter world.  
And so each soul—this law of life  
unfurled—

Unto its inner self becomes a light  
Before which there is neither day  
nor night.

All life is one! The universal cry  
Binds far and near in time's eternity.

—*Rose M. de Vaux-Royer.*

## THE HEALER SHOULD BE FEARLESS

A healer should maintain a calm, collected, peaceful attitude at all times, and should never give a treatment to another while laboring under the emotion of fear. Poise and peace go a long way in restoring order out of chaos.

Fear lies at the base of every disease, and all failure, and must be thoroughly denied. It is the common testimony that fear causes more suffering to the individual than all the actual trouble he has ever experienced. Fevers and acute attacks of pain are generally traceable to nervous shock, or an extra display of fear, and, through denying these, the healing forces are set in operation.

One's special cause for fear may be anything from God to ghosts, but the results are always disastrous. The names of this tormentor are many, and are expressed as fear of evil, of contagion, of accident, of death, of animals, and the unseen and unnamable; of the result of the past, of people, fire, suffering and things. Their taproot is denial of God and a strong belief in the reality of evil.

Fear is the antithesis of love in drawing quality, for while each is a magnet, one attracts all the joys and lasting blessings, while the other calls into manifestation confusion and suffering. Therefore Job says:

"The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me."—Job, 3:25.

His experience is that of thousands of others, who are always the first to see alarming symptoms, to appre-

hend trouble, to see the most forbidding side of a situation, and who can see no way out of a dilemma. Even the fear of fear demands the quick use of the purifying word. While wise caution is to remain a faithful servant until full freedom is gained, it is not to be confused and identified with unwarranted fears.

Fear of death, fear of poverty, and fear of public opinion are all destroyers of peace, health and self-reliance. Meet them in the fearlessness and freedom of a son of God, and the hirelings will flee.

Love, courage and power go hand in hand into the kingdom of health and joy; therefore, against every form of fear affirm love, well knowing with Paul, that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—2 Tim., 1:7.

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## CONCENTRATION

Lack of practice of concentration may waste a vast amount of one's nerve energy.

Suppose, for instance, that you are doing one thing and letting the mind run on over a dozen other things.

You are wasting force. You are scattering your energy. Thought, every thought, takes energy to formulate. If you think idle, useless thoughts, it nevertheless requires energy.

So to conserve energy and use it efficiently and economically, it must be focussed — one-pointed — concentrated.

We often do a piece of work several times over in our minds before we really begin it.

## In Memoriam

A Tribute and Appreciation by Winfield S. Whitman, Student and Co-Worker  
With Bishop Sabin.

**L**LIVER C. SABIN had achieved success and recognition in various lines of endeavor and had passed the meridian of life before he began that work on which he was to win lasting fame, through the accomplishment of immeasurable good for mankind—the work of Christian Science, of unchaining the Truth for the benefit of the world. He had served his country as a soldier, had attained eminence as a lawyer, had become a noted politician, political speaker and writer and had successfully edited newspapers.

It was about eighteen years ago that, his attention having been drawn to Christian Science, he became very much interested and applied himself earnestly to its study, and, becoming convinced of the truthfulness of Mrs. Eddy's philosophy, became a member of her church. THE WASHINGTON NEWS LETTER at that time was published in the interests of that body. In the year 1899 the idea of "Unchain the Truth; it shall be free," presented itself to Mr. Sabin and he withdrew from the "Mother Church" and founded what was then known as "The Reform Christian Science Church," and later secured a charter from the United States Congress for what is now known as the Evangelical Christian Science Church and of which church he became the Bishop. Since he

withdrew from the Eddy church he conducted THE NEWS LETTER as the organ of the newly-established church.

He has held first rank among New Thought authors, his book "Christology" being read in almost every country in the world. To all interested in New Thought his name is familiar, his writings have been sought after and have been the means of bringing to a better, brighter and happier life very many of God's children. Comfort reigns in families once destitute, the sun shines bright for those who once felt lost, because he lived, because he thought and gave his thoughts to others.

He leaves with us these works that will always be valued and sought after; and in times of sorrow and sadness, times when our faith grows weak, we can turn to the writings of a man who had the courage and ability to express his thoughts for the benefit of others. "Christology" has been a great help in the study of the Bible for a great many people; it has taken from the Bible its gruesomeness, if we may call it such, its hardness and its coldness, and has taught us to see God as Jesus saw Him and knew Him. We see in Him "Our Father," one to be loved and not feared; we see in Him one who is "an ever-present help in time of trouble"; it brings us closer to that "Kingdom of Heaven" which is the

hope and ambition of all of God's people.

Bishop Sabin has been instrumental in curing almost every disease known to mankind. He leaves behind him thousands who are now perfect whose bodies were racked with pain and disease; he has set aside the doctors' verdict of "no hope" and substituted therefor a message of hope and brightness. Very few ailing people who came in personal contact with him were not healed of something, oftentimes, though, nothing but a mere headache. His faith in God was implicit; he knew no other source, no other power, no other friend; he looked to God for not only his own strength, but for the health and happiness of all who came around him. As was said about Jesus, "He went about doing good," helping those whom he knew and those he did not know—street car conductors, barbers, salesmen in stores—he gave freely to all and with marvelous results.

Bishop Sabin has departed in body, but not in spirit; he has left with us his thoughts—thoughts that are priceless, that will be valued for ages to come; they will never die; our children and our children's children will cling to them. He has left us even more than that—he has left us his example, an example worthy of the greatest man to follow—true manhood, true efforts, sincerity and honesty of purpose. Because of this we are all better.

We can but regret the loss of a man so good, a man so true, and those of us who knew him personally and came in contact with him daily feel the loss more than those who

were not in the position to so know him. We know that he is still with us, and we have the comfort of his works. The cause to which he devoted his life will be perpetuated, the one religion susceptible of demonstration will grow until the entire world will receive and realize and know "the Truth that makes us free." In the passing of Bishop Sabin we see simply the retirement of a mind that was tired, that wanted rest. It was simply another demonstration, and we know and content ourselves with the knowledge, as he has often impressed upon us, that "somewhere, some time, some place we shall meet again."

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#### FORGET

Forget the faults of other people.

Forget your enemies and remember your friends.

Forget all gossip as soon as you hear it.

Forget your own failures and remember your successes.

Forget the pin-pricks, slights and trivial offenses incident to all life.

Forget to do any one an injury, but remember to do every one a kindness.

Nothing is more silly than the pleasure some people take in "speaking their minds." Had they refrained they might have preserved a friend or made a fortune.

The envious are the most unhappy of men, as they are tormented not only by their misfortunes, but by the good success of others.

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Relaxation is the first requirement of strength.—*Philistine.*

## THE INNER REALM OF THOUGHT

"Guard thou thy thoughts!

For deeds we do, and every word we speak,

Are outcome of some picture of the mind;

And thoughts are pictures. Then let thoughts be pure;

And as each image shall be pure and good,

So will it be expressed in word or act.

Thoughts rule our life, our health, our happiness;

And as we think so are we, so become.

Make noble pictures! Make the canvas broad!

Heap on the tender lines of radiant light!

Set all in just proportions, and each thing

Show forth in beauty—reach its highest law."

If we could but realize the absolute truth of the lines quoted above! If we could accept without this constant doubting and questioning the fact that we have nothing to do with managing the world of effects, even the small world which revolves around our daily life, but that our work lies in the world of causation—the inner realm of thought—and if we would live this knowledge, bring it into actual every-day practice, what a vast change for the better would soon be manifest. Why can we not do this? We are ready to acknowledge that the words we utter, the deeds we do, all have their effect and often a very great one on our lives and the lives of those about us. Why will we not understand, and by living that under-

standing, make it a part of our consciousness, that thought is the source of words and deeds—more, of every condition appearing in the external universe? That a strong, earnest, faithful test of this new-old gospel will yield proof of its verity so abundant and convincing that the one who applies the test cannot longer doubt, we sincerely believe. We believe it offers "the way out" of the slough of despond in which today the world at large finds itself. And the word "gospel" is not a misnomer, but well applied; it is indeed the "tidings of great joy" to the earnest soul who is ready to accept and live it. We believe it is the gospel taught by the Master centuries ago.—*The American Woman*.

## WHERE THE NATION'S FUTURE IS SETTLED

The home is the key to the regeneration of the race. The rise or downfall of the nation; the faithfulness or apostasy of the church; the evangelization or utter forgetfulness of the heathen world, depend upon the output of the home. Here lies the parents' divinest opportunity, the church's supremest obligation and its richest reward. To forget the home is to commit irretrievable folly. Herein lies the church's greatest strength or its fatal weakness. The future of the church and of the nation is being settled in the homes of our people.—*The Christian Guardian*.

You may be sure that whenever we find a sharp thorn in our path, God has planted a heartsease somewhere very near it.—*Sarah Doudney*.

# Prayer

William E. Gibson.

**N**AMES of ideas are more or less confusing in their exchange. Each idea has a different shade of meaning to each thinking individual, and the names or vehicles conveying such ideas often become the source of accumulating contention. Now the term Prayer is no exception to the rule, and in discoursing on the subject I shall not aim, intentionally, to harmonize these views with anybody else's views, but shall write as I am now led.

Prayer, real prayer, is becoming harmonious with God, or getting in tune with the Infinite. Real prayer is noiseless, voiceless, materialless. It is an intercourse of mind with mind in the midst of mind; so that when one really prays he not only becomes harmonious himself, but for the time being the very environment becomes harmonious.

Prayer is also more than a mental intercourse; it is a spiritual communion. One is conscious of presenting his desires to the All Mind, and may be as conscious of a satisfactory reply. This is mental process, but in and through this mentation there is a something which stimulates and yet harmonizes, which seems to be the real presenter of the case, the considerer of the case, and the responder to the needs.

Now I think it matters little whether we vocalize our prayers or whether we mentalize them; or whether, realizing that the All Mind and the All

Intelligence, knowing our needs, will in proper course supply our demands, we give ourselves over passively to the action of the great Spirit, and contentedly await the manifestation of our desire or need.

But prayer must ever be according to the understanding. If one believes that he can pray more effectually by the use of spoken words, it is his duty to use his voice. If one prefers the unspoken or unvocalized mental imagery, it is his duty to follow that method so long as he is thus constrained; and so with the silent, passive method.

Christian Scientists use what is called the Prayer of the Understanding. Now the Prayer of the Understanding may be exercised in either of the three forms mentioned; but when understood, it is very different from the ordinary prayer. The Christian Scientist, knowing that there is no lack in all God's creation, is never a beggar. When he finds himself in apparent need of anything, whether social requirement, physical need, mental growth or spiritual development, he immediately realizes that he cannot need what is not already supplied; that he cannot desire that which is not available. So that, instead of begging God for this or that Good, or this or that requirement, he begins, with all the power of his mind and soul, to claim that which is his own; to claim his inheritance, his birthright, so to speak; and when the object of the prayer becomes a



perfect mental reality, it is soon a natural or tangible reality.

It is by means of this Prayer of the Understanding that discordant conditions are harmonized. It is this prayer by which they heal the sick. That which one may do for himself he may do in part for another. Cells and atoms in living vegetable and animal bodies respond to the call of other cells when such cells have suffered injury. Where conditions are favorable they choose out the dead cells and support conditions until new cells are replaced. In like manner God, being All, is one body, and each individual is as a cell in that body, and is subject to a similar law of sympathetic supply and demand. In very truth, it ought to be as natural for one to exercise his innate healing power for another who invites or welcomes it, by sympathetic need, as it is for a healthy cell or atom to assist one that is injured.

That which gives prayer its power of effective operation is the perfect consciousness of the Allness of the One God and the Oneness of All God's Creatures.

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### THE GOOD WILL HABIT

The habit of holding the good will, kindly attitude of mind toward everybody has a powerful influence upon the character. It lifts the mind above petty jealousies and meannesses; it enriches the whole life. Wherever we meet people, no matter if they are strangers, we feel a certain kinship with and friendliness for them, greater interest in them if we have formed the good-will habit. We feel that if we only had the opportunity

of knowing them we should like them. In other words, the kindly habit, the good-will habit, makes us feel more sympathy for everybody. And if we radiate this helpful, friendly feeling, others will reflect it back to us.

On the other hand, if we go through life with a cold, selfish mental attitude, caring only for our own, always looking for the main chance, only thinking of what will further our own interests, our own comforts, totally indifferent to others, this attitude will, after a while, harden the feelings and marbleize the affections, and we shall become dry, pessimistic and uninteresting.

Try this year to hold the kindly, good-will attitude toward everybody. If your nature is hard you will be surprised to see how it will soften under the new influence. You will become more sympathetic, more charitable toward others' weaknesses and failings, and you will grow more magnanimous and whole-souled. The good-will attitude will make us more lovable, interesting and helpful. Others will look upon us in the same way in which we regard them. The cold, crabbed, unsocial, selfish person finds the same qualities reflected from others.—*O. S. Marden in Success Magazine.*

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### CHANGE OF LOCATION

Persons desiring to confer with the editor of the NEWS LETTER, or others of the editorial corps, should call at No. 1405 L Street, N. W. Letters should be addressed, as usual, to P. O. Box No. 324, Washington, D. C.



## The Sailor Boy

**M**ANY years ago, in one of the small towns on the coast of Massachusetts Bay, there lived a widow with an only son. He was a boy of a cheerful, manly spirit, and a general favorite in the village. His name was Francis Horner.

I have not time to tell you the history of his boyhood. How he went to the village school, and duly performed his tasks; how he played with his schoolmates among the rocks along the seashore; how he hunted and fished; how he rambled over the hills and swam in the sea—all this and much more the reader must imagine for himself.

When Frank was fourteen years old, he made up his mind to go to sea. It was hard for his mother to have him go; but he had his way to make in the world, and, as she thought it would be for his good, she consented.

So Frank bade his mother "good-by" with a sad though stout heart, and was soon far away on the bright blue sea, with nothing but sky and ocean above and around him.

His mother, before bidding him

farewell, told him he must try to do his duty like a man. "And, Frank," she added, "always obey orders, and never be persuaded to do what is wrong."

Frank resolved he would follow his mother's counsel, and was always very careful to attend to his duty promptly. Sometimes the wind blew very hard, and then the crew had to go quickly up on the masts, and furl some of the sails.

In the darkness of the night, with the vessel pitching in a heavy sea, and the wind blowing the sails and ropes about with terrific force, this was no easy or pleasant task. Yet here, as elsewhere, Frank was always foremost at the post of duty.

One day, in the Indian Ocean, a great storm burst upon them with fearful violence. The wind howled dismally through the rigging. The air was filled with spray, and the sky and ocean seemed mingled together. It soon grew quite dark, so that they could see nothing but the seething foam of the waves which surrounded and seemed eager to engulf them.

Most of the sails had been furled

before the storm came on, but a few were still spread. These were quickly torn to shreds, and one of the masts was broken off, and fell over the side of the ship.

Here, entangled in the rigging, it hung in such a manner that it could not be cut away without great danger to him who should attempt it. Yet every one saw that, if it was not detached, it would make a hole in the side of the vessel, which would soon cause her to sink.

All shrunk from the perilous task. Frank, however, remembering his mother's counsel and his own resolution, seized a hatchet, went out carefully on the mast over the side of the vessel, and succeeded in cutting the ropes that held the broken part. A shout of joy greeted him as he sprung safely upon the deck again.

The gale abated, and the vessel, though shattered, soon reached port. Here she was repaired, and in due time sailed again for home.

One bright morning in June, Frank saw in the distance the shores of his native land dimly rising out of the sparkling ocean.

You may be sure his heart leaped at the sight. After getting on shore, he made his way as soon as he could to his native town. You may imagine the joy of his mother at the sight of her brave boy, now grown so strong and manly.

The captain of the vessel did not fail to tell the owners how Frank had saved the ship. They sent for him, thanked him, and offered him the place of second mate of the vessel on her next voyage.

This was the beginning of Frank's good fortune. In this new position

he distinguished himself, as before, by integrity and strict attention to duty, and before he was twenty-one years old was master of a fine ship.

After making several successful voyages, he became a merchant in a large city near his native town. His industry and honor soon gave him success in business; and the nobleness and beauty of his character won for him the respect of all.

His mother's last years were spent in his house, and she lived to see her son one of the most eminent men in the city.

Cannot every boy who reads this tell me the secret of Francis Horner's success? It was not great talent or genius. He simply did his duty as he went along, with energy, resolution and in a cheerful spirit. He had a patient trust in God, and firm faith that the right course was the best.

How many men wish they could begin life again, that they might do as he did! Boys, you are not obliged to content yourselves with such vain wishes, or to look back on a long life wasted and misspent. Your life is still before you. Shall it be honorable, brave, and successful, or mean, poor, and unhappy? Choose now, and, having chosen, stick to your choice and don't fail to ask God to help you.

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"God helps those who help themselves," runs the old adage. But if that be so (some one has beautifully said), surely God must help those who help others. The man or woman who does kindnesses is never left neglected in the long run, though now and then ingratitude may be shown.

## STORY TIME

Dicky-boy is half-past three.  
 Watch his blue eyes dance with glee  
 At the wondrous things they see  
 In the busy hours that flee  
 Till the twilight hour draws near.

Then he quiets down his noise,  
 Puts away his box of toys,  
 Prattles of his bubbling joys,  
 Like a hundred other boys—  
 As the twilight hour draws near.

Now he cuddles at my side;  
 "Tell me 'bout the piggies five,  
 Of a cock-horse I shall ride,  
 Of the fairy folk that hide  
 Till the twilight hour draws near.

"Tell me 'bout a great, big bear;  
 Where's the cave the robbers share?  
 I'm a boy, and do not scare  
 At the things a girl don't dare  
 Hear, as twilight hour draws near."

Drooping is the heavy head,  
 Tuck the weary limbs in bed;  
 Off to dreamland he has sped.  
 How the happy time has fled,  
 Since the twilight hour drew near.

—*Caroline Powell.*

## WHEN FATHER TAKES ME FOR A WALK.

When Father takes me for a walk  
 It makes me glad all day.  
 He puts his hand in mine and says,  
 "Now, Captain, lead the way."

I take him to the chipmunk's hole,  
 To ponds where fish are thick;  
 And where the big boys dig for bait,  
 He whittles me a stick,

And makes a willow whistle, too,

That we take turns to blow.  
 We scatter petals in the brook  
 And wonder where they go.

Then when we're tired, we start for  
 home,  
 And talk of lots of things—  
 Why Mother has such cuddly ways;  
 Why birds and bees have wings.

And Father talks of business, too,  
 And asks me my advice.

Now, wouldn't you, if you were there,  
 Think walks like that are nice?

—*Louise A. Garnett in the American Magazine.*

## THE BIBLE

"Is the Bible a contradictory book?"  
 No. Careful and honest study proves  
 the Bible to be the most consistent  
 and comprehensive collection of books  
 ever written. Comprehensive of hu-  
 man life and of the divinity within  
 the human; consistent each part with  
 all the others; consistent with human  
 history and psychology, individual  
 and en masse.

But in spite of the Bible's compre-  
 hensiveness and consistency, you can  
 make it contradict itself—by leaving  
 out the context. You can make it  
 say, "Hang all the law and the proph-  
 ets"—by leaving off the word "there-  
 by," which begins the sentence. But  
 if you take the Bible, the whole Bible,  
 and nothing but the Bible, and read  
 it honestly in the clear light of God  
 within you, you will grow in wisdom  
 and in knowledge and in realization  
 of its consistency.—*Wm. E. Towne.*

"'God loves' is the greatest thing  
 that can be said by lips."

## TRUTH

Think truth, and thy thought  
 Shall the mind's famine feed;  
 Speak truth and thy word  
 Shall be a truthful seed;  
 Live truth and thy life  
 Shall be a great and noble creed.

## RESPONSES.

Who shall ascend into the hill of  
 the Lord, and who shall stand in His  
 holy place?

He that hath clean hands and a  
 pure heart; who hath not lifted up  
 his soul unto vanity nor sworn de-  
 ceitfully.

Therefore speak every man truth  
 with his neighbor; let not the tongue  
 say what the heart denies.

He that speaketh the truth from  
 the heart shall never be moved.

Great is truth and mighty above  
 all things;

All the earth calleth upon the truth  
 and the heaven blesseth it.

Truth endureth and is always  
 strong.

And to be allied to it is life eternal.

All works shake and tremble be-  
 fore Truth.

She liveth and conquereth forever-  
 more.

She is more beautiful than the sun  
 and above all the order of the stars;

She is the brightness of the ever-  
 lasting light, the breath of the power  
 of God, the image of His goodness.

She is the strength and kingdom  
 and majesty of all ages.

And in all ages entering into holy  
 souls, she maketh them friends of  
 God and prophets.

To this end was I born, said Jesus,  
 and for this cause came I into the  
 world,

That I should bear witness unto  
 the Truth.

He that loveth the truth, heareth  
 the voice of God; and abideth in the  
 light.

For the Spirit teacheth all things,  
 even the deep things of God;

Even the deep things of God, and  
 His Truth shall make us free.

Blessed be the God of Truth.—  
*Annie Louise Dix.*

## PRAYER.

Father of Light, we thank Thee  
 for the truth and beauty Thou dost  
 spread before our minds; we thank  
 Thee that Thou hast put a ray of  
 Thine own light in our souls whereby  
 we are taught Thy truth and more  
 of Thy divine being. Thy life is now  
 expressed in our lives. Thy truth is  
 now spoken in our words. Thy ten-  
 derness, love and holiness shine in  
 our faces and are manifested in all  
 our ways. We love our fellowmen  
 and deal with them in the spirit of  
 truth. We accept Thy strength and  
 Thy eternal right and love and give  
 Thee praise.

Should we err, we know Thy  
 strength will hinder us and teach us  
 the better way for our certain help—  
 a sure and blessed hindering. We  
 thank Thee.

Now the power of holy thought  
 and high endeavor open to us the  
 riches of Thy goodness and truth  
 and bring us into ever nearer com-  
 munion with Thy life and light and  
 strength. Amen.—*From Responsive  
 Service.*

I like the silent church before the  
 service begins better than any  
 preaching.—*Emerson.*

### THE OPEN WINDOW

A Medical Inspector of the Philadelphia Public Schools, with the cooperation of teachers and parents, recently made an experiment to determine the value of cold fresh air in school rooms, which was reported in the *American Journal of Public Health*. He opened the windows at top and bottom, and kept them open throughout the winter. The room was shut off from the heating plant of the building except on the occasional days when the temperature fell below forty-five degrees; but the children of course wore extra wraps and had frequent drills and exercises.

Week by week during the fall and winter and spring the physician weighed and examined the pupils, watched their study and their play, and compared their progress in health and scholarship with that of pupils in another room of the same building. In that other room the pupils were of the same grade, and of about the same number, but the room was heated and ventilated according to the usual methods. The pupils in both rooms were normal, healthy children from the same kind of homes, so that the test was as fair, accurate and searching as possible.

At the end the inspector found that the pupils in the open-window room had gained in weight on an average more than twice as much as those in the warm air room. The pupils in the open room kept wholly free from colds, and were much more regular in attendance than the others. They were also more alert, free from day-dreaming, quicker to learn, needed less review work and were better

behaved. In health and happiness, in development both of mind and body, the children of the room with open windows had clear advantage over the others.

In these days the gospel of sunshine and pure air ought to need little preaching. Most of us accept it, but we do not always practice the doctrine that we believe in and preach. This Philadelphia experiment lay not in giving the open-air treatment to sick children—which everyone approves; it lay in giving to well children some of the good things that nature intended that they should enjoy, and in demonstrating to the school officials and parents the advantages of lower school room temperatures.

As a result, the School Board, recognizing their value, has authorized the establishment of open window classes in several Philadelphia schools.—*Walter W. Roach, M. D.*

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### A MORNING PRAYER

Our Father, Thy Life opens fresh and new in my being this day. Thy Love fills my soul and mind and presses me into faithful service and high purpose. All darkness, all dimness of vision, within or without, is but a cloud which the sun of Thy Reality will turn to light and clearness. My being rests in calm security in Thy Love, and knows the beginning and end is Peace. Amen.—*Susie Louise Dix.*

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God's ways seem dark, but, soon or late,  
They touch the shining hills of day.  
—*Whittier.*

# Imagination

Mary A. Brinkman in Unity

**A**S MEN come to realize more and more that there is an immanent power in the life of the world, they recognize that that power is Supreme; that it works out its forms in a definite and orderly way, manifesting intelligence in every step of creation. Intelligence is the act or state of knowing, and to know is a quality or faculty of mind. Hence it is seen that this inherent, indwelling force in the life of the universe is Mind, since in all its expressions it manifests Mind in action. Back of all seen and known phenomena is One Supreme Mind, which we call God. Mind is the originating force, and Mind has faculties. In all expressed forms we see the trinity of Mind, Idea, Expression.

In the allegory as written in Genesis, of the process of creation, it is stated that the first step was an intelligent discernment, a perception, an idea, described as "light."

We hear much of evolution, but before anything can be evolved it must first have been involved. Evolution is the process of unfolding that which has already been infolded; so in the process of thinking we have the perception, the idea, and its associated thoughts. We should also have a right understanding of where to base our confidence to express the idea. Here the faculty of mind called Faith comes into play, then the Imagination or forming faculty, which is closely associated with all the other faculties. In this orderly process the

creative function goes on. The plastic or forming faculty known as the imagination makes images or conceptions in the mind which may be afterward expressed concretely. These pictures are formed in the Universal Ether, and whether true or false, if stamped with strong imagining power, they will manifest.

There is nothing mythical about the things of the Spirit. There are no limitations. With a knowledge of the law of creation, and how it works in Mind, what has been hitherto deemed occult and miraculous is explained.

The wonderful works of the Christ came about through His perfect knowledge of the laws governing the Universe.

Our knowledge of psychology is yet in its infancy, but we have learned something of the different realms of mind where consciousness expresses, and, in our present state of knowledge, these realms have been classified, for the sake of convenience in our thought direction, as Conscious, that which relates to the external; the Subconscious, that stored-up thought which far transcends in power the conscious, and a yet higher realm of which Jesus taught, the Superconscious. For the harmonious demonstration of life in its fullness, we are beginning to comprehend that in reality there is but one Mind, which man expresses in a multitude of ways, and when he is in understanding, he is able to let the Superconscious or

Christ Mind dominate so that the three realms of mind may work in harmony, bringing the whole man into the perfection of being.

The subconscious mind is the memory. The power of the imaging faculty to register all impressions and thought should be better understood. Whatever we allow to enter the subconscious realm, if the thought be strong enough, will sooner or later manifest. It has been said that we "should stand porter at the door of thought" and allow nothing to take hold on the mind which we do not wish to see realized. By holding the thought of disease or admitting that it is in any sense real, diseases are perpetuated. The subconscious realm is a vast storehouse of thought images of every kind and, the mind working in the external, often stores up innumerable images of distress, disease and misery which men see manifested all about them.

Strong impressions from without may so affect the prospective mother that the unborn child may be marred or crippled; and on the contrary if the woman be surrounded by beautiful objects, by tenderness, refinement and love, the environment will affect the child more or less, according to the susceptibility of the mother.

St. Paul, recognizing the great law of mind production, admonishes us to think on those things that are "true, honest, pure, lovely, and of good report." It is our duty to see ourselves as healthy, without regard to appearances, and to acknowledge only perfection. We must hold steadfastly to the idea of perfection, always the ideal perfection, "make all things ac-

ording to the pattern shown thee on the mount."

To demonstrate perfection the imaging faculty must be established in Truth, established in the knowledge of the perfection of the Christ-man within each one of us. When we can realize the Christ in every person, we shall see that perfection only. To have the images held in mind perfect and abiding, one must understand the realm of Divine Ideas and draw therefrom without regard to externals or the realm of appearances. It is said that the best healers are those who can see the patient as in the perfection of being. The effect of spiritual treatment on pictures of error is to cause them to dissolve. By seeing the one to be helped in his perfection, and positively affirming this truth about him, error pictures are made to disappear.

We know that the body is renewed frequently, just how often is not fully known; but we do know that the physical cells of the body are continually changing, through a process of tearing down and of rebuilding, so that in one sense the physical body of a man is not this year the same as it was last year. Yet we note that scars and deformities often remain. This may be explained by remembering that the subconscious realm carries as potential pictures all that has been given to it, and unless removed by positive denial in the understanding of Truth, these pictures will continue to express themselves in all changes through which the body may pass.

We see that the faculty of imagination has a large place in the forma-



tion of character. "As a man thinketh in his heart, so is he," assumes a fuller meaning when we read it in the understanding that whatever we picture in mind becomes manifest. Every thought, through the faculty of imagination, makes a form, and an aggregation of thoughts form bodies, which take on the character of the thoughts, so that the command "Be ye perfect as your Father in heaven is perfect" does not appear so strained. "He who hath seen me hath seen the Father."

To us is given the power to express all that God is, inasmuch as we have the power to choose our thinking. When man comes to the full apprehension of the wonderful effects of mind action, it is more easy to claim by faith what we want and what we would be. We may then feel justified in beholding ourselves as the image and likeness of God. The old theological idea of irreverence is done away with, and the statement, "Ye shall know the Truth and the Truth shall make you free," takes on a new and wonderful meaning. We rejoice that by the knowledge of how rightly to use the faculty of the imagination we may form a perfect character as well as a perfect body.

We often hear the imagination spoken of by those not in the understanding of the Truth as though it should be belittled. "Thou wilt keep him in perfect peace whose imagination is stayed on thee." When we take the full meaning of this statement we realize how great a factor the imagining faculty is in our lives. It is connected with all the other faculties, for by thought or the im-

aging forth we control all the organs of the body. When we understand the *I Am* power and learn to declare mastery and dominion, we will not make the pictures of error that cause fear and anxiety.

Floating pictures of evil in the mind, and all the horrible things that the untrained imagination may conjure up, pass away when we know that they have no foundation in Truth. Everything that we know to be not of righteousness we have the power to put away when we train ourselves to become master of our every thought. "The foundation of everything is mind, and manifestation is effect." Holding this thought, we guard against floating negative thoughts.

It is not wise to give ourselves to day-dreams. Thought pictures not established in Truth have no real power; they may come from the ever active subconscious mind, and may be but the reflections of external impressions from ourselves, or from the minds of others. A vague, visionary, passive state of mind opens the way for the fugitive thoughts of others (for we know that mental telepathy is an established fact). Then let us ask whence came this vagrant idea, and do we want it to manifest as substance?

There is really no power outside of man to work him harm unless he allows it. "All power is given to him who understands and masters ideas." One may allow the imagination to sway his mind, conjuring up frightful images even to the unbalancing of the normal attitude of thought processes, until what is called insanity may result. Jesus treated

these things as nothing; He utterly denied them, cast them out, for they "savored not of the Truth."

When the conscious mind is quiet, as during sleep, the subconscious, which is always active, may project the unpleasant ideas which have been impressed upon it. This is the cause of bad dreams. Dreams should not usually be interpreted literally. Generally they are symbolical of ideas working in the subconscious. By asking the Spirit to reveal the meaning we may be able to interpret them and gain instruction from them. Dreams and visions, we learn in the Scriptures, were given of old for guidance. Many illustrations are given, as of Solomon, Job, Joseph, Daniel.

All mental states which encourage fear are harmful, and in our treatment and care of the young we should be careful to inculcate a courageous state of mind. The wandering fancy may call up false images which may be so frightful that the effects may appear in later life. Much mental and physical harm has been done to children by telling them of "bug-a-boos." Fear, anxiety and mental disturbance of every kind are to be attributed to the fact that undesirable thought pictures have been allowed. When we know this we do not let the imagination run riot, but direct it to create things in mind which are desirable. If we can keep our thinking to the realm of Divine ideals we gain the mastery.

The power of the imagination to form and to transform the body is such a wonderful force that one can scarcely realize its magnitude. "Be ye transformed by the renewing of

your mind." Here is the great law. When it is understood and acted upon all good may become ours. By refusing to see all that is undesirable, and by steadfastly beholding the good only, looking only at perfection, we are transformed from glory to glory into the manifestation of perfection.

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#### GEMS FROM EMERSON

All that Shakespeare says of the king, yonder slip of a boy that reads in the corner, feels to be true of himself.

The world exists for the education of each man.

Nature is a mutable cloud which is always and never the same.

The whole of heraldry and chivalry is in courtesy. A man of fine manners will pronounce your name with all the ornaments that titles of nobility could ever add.

Men and women are only half human. Every animal of the barnyard, the field and the forest, of the earth and the waters under the earth has contrived to get a footing and to leave the print of its features and form in some one or other of these upright, heaven facing speakers.

Every man is divinity in disguise, a god playing the fool.

We but half express ourselves.

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We enter the kingdom of God, the kingdom of Good, the kingdom of Harmony, here and now. If we realize the great fundamental truths we create the very conditions that we want. You and each of you are the masters of your own destiny.—  
*Bishop Sabin.*

## Soul Weather

**E**ACH individual is a world. The atmosphere of each soul is a REAL THING.

It constitutes the essential character of its place or locality. It differentiates the area over which it extends, justly marking it off from every other segment of space, department of being.

Disposition is climate.

There are tropic souls and arctic souls; souls subject to almost continual meteorological disturbance—thunderstorms and volcanic eruptions, waterspouts and earthquakes. There are malaria souls; bracing, clear-aired ones; souls whose inherent insincerity makes them creators of spiritual mirage, deceptive moods, luring, shifting and drifting.

We do not appreciate or realize the extent and degree to which we overlap, affect and influence one another. Around each person stretches his aura, spreads his own especial spiritual force—the created, manifested result and active working entity of his individual ego, as much a going out from it as his breath. The aura is as real, as substantial a substance as leather. A little finer, a trifle more ethereal in fabric, maybe, but exactly as existent and as real.

All persons are surrounded by an aura, whose area and affecting power depend upon the vitality of that soul from which it is made and extruded, as the spider makes and extrudes his self-spun web. This

living atmosphere, this subtle and flexible substance, the aura, impinges upon and enters into persons who contract it and receive it upon themselves. People sitting closely next to one another in crowded trains or trolleys are tangled in, covered by, wrapped about, with one another's auras. The opening of a letter's envelope releases a fragment of this matter, detached from the hand, brain and soul of the writer, upon the recipient and reader.

Sirocco, typhoon, cyclone and tornado—these ravage and devastate the soul of man just as terribly as material storms bruise and rend physical nature.

Every soul is periodically swept by its own storms. As it grows in knowing, it learns to understand this rhythm, this alternating balance of spiritual nature. It becomes instantly conscious of the falling of its individual barometer. The calm before the hurricane does not deceive it. It foresees and prepares for and provides against the hurtling shock of great winds of despair, anger or sensual desire. With each wisely-met attack the strength of the enemy diminishes, waning into a harmless ripple of diminuendo, until at last the conscious soul, exalted beyond seasons, rhythms and alterations, rides serenely upon the long, even swells of a life-sea which, like that sea which recognized and obeyed the knower, Jesus, has yielded to the smiling might of a Master.—*Florens Folsom.*

### PROSPERITY THOUGHT

"All that the Father hath is mine."

"Then why am I not in possession of it?" asks the average man.

We answer, "Because in the 'brawl for the means to live' you have overlooked the important fact that the possessions of the Father are not in stocks and bonds, but are the divine possibilities implanted in the mind and soul of every man."

It is through the mind of man that ideas are born into being. It is through the soul of man that God's wealth of love finds its avenue for expression.

It has been said that the mind of man is a crucible in which the ideal is transmuted into the real, and that this process of transformation is spiritual chemistry which we must learn before we are ready to enter the great laboratory of the Father's Substance. There is no lack of material there. Every one of us has the opportunity to bring forth from this Resource according to our thought and purpose.

Health and prosperity and all our good come through the awakening consciousness of spiritual power. When we understand this, every man becomes the supreme being of his own life and affairs, and no good nor evil can come to him except he make it possible.

Opulence of consciousness will express itself in opulence of manifestation.

Spiritual power is creative, and is not dependent upon material securities.

The inexhaustible energies of na-

ture are at our service when we learn to make confident demand upon them.

Disease and poverty will never enter our domain unless we invite these ideas through belief in them, and they will never stay unless we entertain them. This consciousness of power is one of the delights of our Divine inheritance, but we must know how to apply it righteously.—*From Unity.*

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### HIS WORK

My work is to scatter the Truth, unchain the Truth, broadcast it as far as I am able to do all over the world; throw to God's children everywhere the lifeline, let them grasp it and let them study and come out bright and shining lights in the kingdom of this Good, in the kingdom of God. That is my work.

Every one has his own work to do. I am trying to throw out the truth that saves, the truth that heals, the truth that makes us free; but the healing has to be done, and it has to be done everywhere, and until there are more of us, we all have to work. The time will come, and it is coming fast, when everybody will heal the sick. I have no doubt that we have today in the city of Washington 2,000 students who are healing the sick from the truths that have gone out from this Church. I feel that alone is worth something, and when you come to consider our work all over the world I feel as though we are doing our duty and God is blessing us in it, and I praise Him and thank Him for it.—*Bishop Sabin.*

## Sunshine Thoughts

M. Evalyn Davis

**E**ACH and every one is a creative center of Light, if so he wills to be. Mind is the motor power. Every soul can radiate sunshine.

As you let joy and love beam from within and show forth in your countenance, so shall you in your pathway of life continuously walk in sunlight evolved from the Divine Center within you.

Being a center of light, you can no more hide your light under a bushel, shining for yourself alone, than can the sun obstruct his own rays from our view. This is true because the Universal Law is established in the soul that consciously attains to an abiding state of joy and love.

When light is let in there can be no darkness; consequently wisdom, health, abundance, youth and happiness maintain an abiding place.

Sunshine is contagious, and the sunbeams, or soul-centers of light, mingle and attract and put forth each ray in its own power, all blending in one great presence of light and warmth, thus becoming one with the Universal.

Thus the riches and power of the mind can be utilized and the beauty of the soul mirrored forth in perfect freedom.

Living the greater life, dwelling at one with the Universal Law of Harmony, like unto the Master, man may become "the Way, the Truth and the Life," fully able to command the

winds, also the waves, of life's tempestuous seas. Fearless he may stand, though an avalanche of seeming disaster threatens him, for underneath him are the everlasting arms." Wisdom and Power are given to him who abides in a knowledge of the Harmonious Law that knows naught but itself in all the boundless Universe of God.

Your life is in your own hands. Arise in the majesty and grandeur of your own God-given wisdom and power, and be like unto the source from which you spring.

Make your own connection in your own way with the main wire, and fearlessly manipulate your own instruments. You are one with the Great Over-Soul, if you choose to be, and the Power is boundless. It is a question of knowledge and choice with man. "Ye shall know the Truth and the Truth shall make you free," if you so desire and will to work in conjunction with the Cosmic Force.

The only thing worth while—simply THIS—to BE. Be yourself. Be fearless. Be free. Be what you desire; if it be a sonnet you would sing, BE that sonnet, heart and soul. If a voyage you would take, BE the voyage, BE the landscape in its splendor of color, the air in its freshness, the sea in its grandeur, the sunshine in its prisms of beauty and light, and BE the JOY of it ALL. BE the morning and the evening. BE the glory of Life, and the LIFE itself. BE UNI-

VERSAL. Get in the habit of BEING; not merely existing as a reflection, but be THAT which you love and honor.

BE the Principle itself out of which you are formed. BE simplicity, and BE that LOFTY IDEAL that you have hidden away in the deep recess of your soul. BE that which God would have you be—namely, HIMSELF MANIFEST.

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#### COMING WITH A RUSH

Illinois is the first State east of the Mississippi to favor woman suffrage. Its Legislature has just passed a law granting women the vote on all statutory offices. This means that women in Illinois will be able to vote for Presidential electors and municipal candidates, though they may not vote for Governor. "It is the biggest thing that has happened east of the Mississippi since the Civil War," exclaims one commentator. Taken in conjunction with the recent action of the Senate Suffrage Committee approving a woman's suffrage amendment to the United States Constitution, the Illinois victory is highly significant. Women can now vote in nine States—Wyoming, Colorado, Utah, Idaho, Washington, California, Oregon, Kansas and Arizona. In five more States an amendment dealing with woman suffrage is soon to be submitted to the voters. In three States an amendment has passed one Legislature and must pass another. Pennsylvania and Wisconsin have taken favorable but not final action. Woman suffrage is coming with a rush. And it ought to come. In so far as it has been tried, it has

proved successful. A few years from now women will be voting in every State, and a historical imagination will be required in order to recall or to understand the old rancors and strifes and fanaticisms on both sides of this epoch-making struggle.—*Leonard D. Abbott in International.*

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#### "AWAKE THOU THAT SLEEPEST!"

It is reported that in the United States there are 400,000 American and foreign-born daughters on the streets and in houses of prostitution—some the victims of inhuman treatment, led astray by men of families, and driven before the cold, cruel winds of carnal treatment. There are few churches that welcome them to their pews, and fewer Christian people that are willing to take an erring girl by the hand and assist in leading her into a better life. In fact, much so-called "Christian work" evades them. Many thousands of dollars are given and spent annually through various religious societies for the spiritual uplift and salvation of men, many of whom are not less guilty of the same sins, while a poor, helpless, erring girl or a destitute mother with her baby is left to the mercies of a cold, heartless world, with no door open for her to enter.

More rescue homes for girls, and homes for destitute mothers with their babies, are needed. More Christ-love and spirit of toleration ought to be shown by Christian men and women toward these erring ones. "Let him that is without sin cast the first stone at her. Neither do I condemn thee: go, and sin no more."—*White Cross Magazine.*

WHERE PROHIBITION IS MAKING  
GOOD

A reader, who doesn't believe in liquor laws, comes asking for proof that prohibition "can deliver the goods."

The newspapers and business men of Kansas can satisfy our correspondent on this point. Also the keepers of the State statistics.

The last Legislature in Kansas passed the Mahin law, which requires all common carriers to report once a month to the county clerks of the various counties all shipments of liquors delivered during the month—name, address and amount. August and September reports, used as a basis, indicate a consumption of 3.69 gallons per capita each year.

The average for the whole country is about 23 gallons.

The difference shows how prohibition prohibits in one State at least.

Had Kansas consumed as much liquor as the average indicated for all the States, her yearly liquor bill would have been \$34,509,929. As it is she is spending at the rate of only \$5,303,666.04.

This means that prohibition is saving the people of Kansas a neat little nest-egg of \$29,206,263 a year.

Moreover and furthermore, the official figures show that ninety per cent of the liquor shipments coming into the State are beer, which means a very low percentage of alcohol and drunkenness.

In Kansas, at least, prohibition has discouraged the drink habit and developed the bank habit. There is in the Kansas banks today an average of \$600 for each and every family in the Commonwealth.—*The Nautilus.*

## THE SWEET OF THE SWEET

The sweet of the sweet is the sweet  
that ye sow

Like seed of the blossom wherever  
ye go.

The sweet of the sweet is the sweet  
that ye give

To help with your sweetness my  
sweetness to live;

And thus by all giving wherever  
we're wending,

The sweet of the sweet in our spirit  
keeps blending.

The sweet of the sweet is the sweet  
that ye smile

As ye pass by the road and ye climb  
o'er the stile;

And the sweet of the sweet is the sun  
that ye spread

Around 'neath your feet as the path-  
way ye tread;

Thus, if ye have sweetness, 'tis not  
yours alone

Till it's sifted and sorted and nur-  
tured and sown.

The sweet of the sweet is the sweet  
that ye feel,

The sweet that is honest and earnest  
and real;

The sweet that comes into your heart  
from the food

Of striving and aiming and toiling  
for good,

And when ye have gathered it, giving  
it up

To the thirsty that come for a sip at  
your cup!

—*Folger McKinsey in Baltimore Sun.*

Cynicism is a small brass fieldpiece  
that eventually breaks and kills the  
cannoneer.—*Aldrich.*

## Christianity's Exaltation of Woman

J. F. Carter in "The Gospel Trumpet."

**T**HE charge has been made that woman held an abased position in the ancient Hebrew church, and that she holds a like position under the influence of Christianity. Such a charge is made either insincerely or ignorantly. Some of the Hebrew women held exalted positions when compared with that of other Oriental women. Miriam, with timbrel and song, led all the women of Israel forth to give praise unto God. (Exodus xv:20.) Deborah led an army and became a prophet and judge. (Judges iv:4-14.) Huldah the prophet was consulted by priest and king. (II Kings xxii:14.) No literature contains a loftier tribute to women than that of King Lemuel. (Prov. xxxi:10-31.)

Greece, with her boasted civilization, in the earlier days made no provision for the education of women. Indeed, one of her greatest philosophers declared that this world would be a "disorganized state" if women were given independence. Aristotle assigns them to an intermediate order between freemen and slaves. In Greece there were a few women of distinction, but their attendance upon public lectures or taking part with philosophers and poets presupposed their want of chastity. They had no legal standing, and it is claimed that if a man could prove that he was influenced by a woman he could escape legal obligations. Even Pericles said that woman's chief

glory was in that she should not be spoken of.

Rome was of no different temper. Her censors declared in public orations: "Had there been no women, man had been spared a troublesome companion." Seneca and Cicero, in the great volume and diversity of their writings, give no intimation that woman exists. And while Pliny extols his wife—mainly, it is thought, because she played and sang his own verses to him—he at the same time applauds a friend who celebrated the death of his wife with a gladiatorial show.

But Jesus enters the world, born of a woman. Women like Mary and Martha were among his most devoted disciples. (Luke x:38:42.) They were more concerned about His needs than were men. (Luke viii:1-3.) Women wept when wicked hands were leading Him away to be crucified. (Luke xxiii:28.) Women beheld with troubled hearts when He hung upon the cross. (Matt. xxvii:55.) Women were first at the empty sepulcher, and the resurrection was the first preached by a woman. (Mark xvi:9-11.) After the ascension women waited with the company at Jerusalem to be imbued with power from on high. (Acts i:14.) Women were among the first converts in Europe. (Acts xvi:13-15.) Paul spoke in terms of highest commendation of the women who labored with him in the gospel. (Phil. iv:3.)

The gentle, kind and sympathetic spirits of good women have helped



men on to success where otherwise they would have made failures. Many of the great men of the past, such as Ambrose, Gregory and Augustine, attribute their effectiveness to the influence of good women. "Heaven has nothing more tender than a woman's heart when it is the abode of pity."

### SUNSHINE SONG

Sing a song o' sunshine,  
Blue the winter's sky;  
Snow melts for the crocus,  
Spring comes by and by;  
Sing a song o' sunshine  
For each passing day;  
'Twill life's labors lighten,  
Cheer earth's pilgrim way.

Sing a song o' sunshine,  
Tho' today is drear;  
Rainbows arch the heavens  
When clouds disappear.  
Sing a song o' sunshine  
To the heart you love—  
Harmonies of heaven  
From the heights above.

Sing a song o' sunshine  
To the world that needs  
Just such inspiration  
For its daily deeds.  
Sing a song o' sunshine  
As you work or wait;  
Make the moments merry  
While you make them great.

Sing a song o' sunshine,  
Live a life of cheer;  
Smile instead of frowning;  
Never fret or fear;  
Do your duty gayly,  
Cast your cares aside—  
There is sunshine somewhere—  
Choose life's sunny side.  
—Gertrude Rugg Field.

### THE INHERENT GOODNESS

I am not surprised at the wickedness of mankind; I am surprised at its goodness.

I am not appalled by the record of crimes in the daily paper; I am amazed that they are so few.

When I think of the inflammable nature of the human heart, of the strength of our passions, of the many who grow up devoid of habits of self-control, of the continual stream of degenerates pouring from the slums into the bosom of the state, I wonder what holds us all as decent as we are.

And I am convinced that the fear of law and the fear of hell hereafter have very little to do with keeping us straight.

The tremendous force at work, conserving society and restraining men and women from outrageous acts, is, I believe, human nature's inherent, persistent goodness.

All views of men based on the idea that they are by nature "miserable sinners," who are only to be held in check by fear, are unsound and fruitful of evil.

All governments, religions and laws seem to be founded on the notion that people in general are bad and need to be restrained.

The coming government, religion and law will start from the principle that men are to be trusted, believed in and loved. The world will never be saved except by faith in people.—*Crane.*

The most important attribute of man as a moral being is the faculty of self-control.



Rose M. de Vaux-Royer, New York

#### THE LIGHT BEYOND

When twilight tinges the misty peaks  
A voice long stilled unto us speaks,  
And memories gather close and fond,  
Led by the lure of the light beyond!

There are faces there we fain would  
greet—

Faces grown old and fair and sweet—  
That link the present's golden thread  
With the unrevealed of the years  
ahead.

In the dark of night, when the great  
world sleeps

And thought lies silent within the  
deeps,

Then our dead return in a mist of  
dreams

And counsel us till the new day  
gleams.

As we travel on 'twixt smile and  
tear—

What once seemed far now measured  
near—

The years grow less and friends more  
fond,

When led by the lure of the Light  
Beyond.

—Rose M. de Vaux-Royer.

#### MY LADY'S WHIM

My Lady shivers as the wintry blast  
Around her sweeps; her coat of cost-  
ly fur

Still closer draws. From out the  
jungle she

Has bought the priceless covering  
she wears.

No matter how 'twas possible to  
be,—

She owns it, 'spite the sea of blood  
between.

Why think of young, unmothered, or  
their cries,

While nightly to her warm white  
breast she holds

Her own babe safe from all such  
threatening ills?

The jungle mother suckles her young  
brood,

Unsheltered from man's base cu-  
pidity.

The trap, the gun, the snare for her  
become

The juggernauts that she must hour-  
ly brave.

My Lady must wear fur,—and so a  
life

Must be the sacrifice;—a life that  
draws

Its sustenance from roots implanted  
deep

In matchless mother love. Divine  
the law

That would protect all motherhood.  
And yet,—

My Lady must wear fur at any price.  
And so the huntsman's craft he plies  
with skill,

Subservient to my Lady's whim and  
will.

—Helen M. Richardson, in *Our  
Dumb Animals*.

## THE STRANGER

Look not with scorn on his shoes and  
his clothes;  
Maybe that coat of his once bore a  
rose  
Some one had pinned on his breast  
with a tear;  
Look not with hate on that scar and  
that lear  
Crossing his brow with their smut  
and their stain.  
Maybe he'll still be his old self again;  
Maybe he's trying the best that he  
can

To be a man!

Do not look down with contempt on  
him there,  
Though dusty his shoes and so un-  
kempt his hair;  
Do not laugh thoughtlessly when he  
goes by;  
Maybe he's said to himself: "I will  
try!"  
Do not discourage him with your re-  
mark;  
Maybe the way that he came has  
been dark;  
Maybe he's striving to come as of old  
Back to the fold!

Never do that to a fellow that's down;  
Go laughing and sneering like folk  
in the town!  
How do you know with what earn-  
estness he  
Is striving today to see what he can  
be;  
Maybe he's hoping, and trusting, and  
true,  
To see what a fellow that's fallen can  
do;  
Maybe he's trying the best that he  
can

To be a man!

—*The Bentztown Bard.*



Harriet Doane Prentiss, Philadelphia

## TODAY

Today I am living  
In sunbeams of love;  
God's Infinite light  
Shines down from above.

No sad recollections  
Hang over my head;  
No uncertain future  
Confronts me with dread.

Today brings me freedom  
From tension of pain.  
Joy, good will and gladness  
Now over me reign.

I am holding a fete,  
And only shall see  
The guests that are bidden  
To revel with me.

—*Harriet Doane Prentiss.*

Just a word when the hour seems  
darkest,

Just a smile when the sunlight is  
dim,

Just a strong, cheery thought for our  
brother

May blend earth and heaven for  
him.

—*Ione.*

## Our Creed of Love

From the "News Letter," 1907.

**O**UR CHURCH, the Evangelican Christian Science Church, is based upon two great fundamental principles—first, Love for God; second, Love for your neighbor as yourself. Upon these two principles we base all of our work. This is the only creed our church professes. Everything else, as our Savior says, hangs upon these. This is a creed that is easy to remember, that is not burdensome to carry around with you and requires no deep philosophical training to interpret.

Wherever you are, whether in the busy haunts of men, in the rush and bustle and strain of a great city, or in the solitudes of the mountains or of the forests, or on the ocean, you realize through the blessed Truth of our Science that you are surrounded by God-Love. You realize that God—Good—is all about you and in you and you in it. God, your loving Father, is by your side by night and by day. You do not think of Him as a being remote and inaccessible, but as one whom you may reach by your whisper in the hours of darkness, and on whom you may lean when you are weary. This is a thought which fills one's life with sunshine and frees one from all fear and anxiety.

The more one thinks of the omnipresence of God and of the omnipotence of His Love, the more completely harmony and happiness pervade and fill one's soul and become the at-

mosphere of one's life. The thought of fellowship and companionship with God comes, finally, to abide with you permanently, and drives from your mind all sorrow, fear and care, and you dwell in the sunshine of the Father's Love.

The more we realize love from our lives to all creatures and all things imbued with that God life of which our own beings are a part, that God life which pulsates in everything in man, in the birds, in the fishes, in the insects and in plant and flower, the more fully do we realize that

He liveth best who loveth best  
All things, both great and small,  
For the dear God who loveth us  
He made and loves them all.

What a change comes over the life of one who has been taught that the Father is far away from humanity and accessible only to a favored few when he realizes that God is in himself, all around him, is in every creature and in everything; that wherever there is life or motion there is God, and that through prayer we may hold direct converse with Him.

The thought that all life is God life, that God actually dwells in everything, reforms our lives and gives us a new view of all that is about us, a new conception of the world and of the universe. We see God in every manifestation of nature and find wonderment and beauty everywhere. Such cannot be the

realization of him to whom this knowledge has not come.

A primrose by a river's brim,  
A yellow primrose is to him,  
And it is nothing more.

That modest flower speaks a message of God's love, but he hears it not; its golden petals glow with the beauty of the God mind, but he sees it not.

How happy are they who have come into the perfect realization of God's omnipresence, who know that God is All and God is Love!

#### INGERSOLL'S VISION

A vision of the future arises. I see a world where thrones have crumbled and where kings are dust. The aristocracy of idleness has perished from the earth.

I see a world without a slave. Man at last is free. Nature's forces have by science been enslaved. Lightning and light, wind and wave, frost and flame, and all the secret, subtle powers of the earth and air are the tireless toilers for the human race.

I see a world at peace, adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth; a world in which no exile sighs, no prisoner mourns; a world on which the gibbet's shadow does not fall; a world where labor reaps its full reward, where work and worth go hand in hand, where the poor girl trying to win bread with the needle—the needle that has been called "the asp for the breast of the poor"—is not driven to the desperate

choice of crime or death, of suicide or shame.

I see a world without a beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn.

I see a race without disease of flesh or brain—shapely and fair, married harmony of form and function, and as I look life lengthens, joy deepens, love canopies the earth, and over all in the great dome shines the eternal star of human hope.

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#### NOW

If you have hard work to do,  
Do it now.

Today the skies are clear and blue,  
Tomorrow clouds may come in view;  
Yesterday is not for you;  
Do it now.

If you have a song to sing,  
Sing it now.  
Let the tones of gladness ring  
Clear as song of bird in spring;  
Let every day some music bring;  
Sing it now.

If you have kind words to say,  
Say them now.  
Tomorrow may not come your way;  
Do a kindness while you may;  
Loved ones will not always stay;  
Say them now.

If you have a smile to show,  
Show it now.  
Make heart's happy roses grow;  
Let the friends around you know  
The love you have before they go.  
Show it now. —*Wm. Hayden.*

## THE WORLD'S SEVEN BIBLES

The world has seven Bibles. They are the Koran of the Mohammedans, the Eddas of the Scandinavians, Tripitaka of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindoos, the Zendavesta, and the Scriptures of the Christians.

The Koran is not older than the seventh century of our era. It is a compound from the Old and New Testaments, the Talmud and the Gospel of Saint Barnabas. The Eddas of the Scandinavians were published in the eleventh century, and are the most recent of these seven Bibles. The Buddhists' Tripitaka contains sublime morals and pure inspirations. Their author lived and died in the seventh century before Christ.

The sacred writings of the Chinese are called the Five Kings, "king" meaning web of cloth or the warp that keeps the threads in their places. They contain the choicest sayings of the best ages on the ethico-political duties of life. These sayings cannot be traced to a period higher than the eleventh century before Christ. The Three Vedas are the most ancient books of the Hindoos, and it is the opinion of great scholars that they are older than the eleventh century before Christ.

When men and women die and are beyond all earthly troubles and crises, then the rule is "Speak no evil of the dead." But is it not worse to speak evil of them while they are alive, while the evil word can wound or injure them? Why wait to be kind and merciful until it is of no use whatever?

## THIS LIFE

There's a life like an April morning,  
With the skies of the dew above,  
And that is the life of the angel  
That the lips of man call love.  
There's a life like a winter evening,  
With the cold winds roaring by,  
And the clouds of a solemn grandeur  
In the sorrowing of the sky.

There's a life like a bank of roses,  
Where the little children play,  
And the birds with their twittering  
voices  
Fly to and fro all day;  
There's a life that's a tangled forest,  
With paths that lead from light  
To the wild, deep haunts of anger  
And the starless halls of night.

Oh, give me the April morning,  
With the soft blue skies above,  
And give me the path of the lady  
That the lips of men call love!  
For weary indeed of darkness,  
And sorrow and grief and care,  
I want to be out in the valleys  
With the light and the laughter  
there.

—*Maryland Musings.*

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 about 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.*

## TO SLIP OFF THE GARMENT OF FEAR

Fear, worry, anger, sensualism—these are the destructive vibrations which sometimes flow down the path of consciousness, along with healing vibrations. Now, one of the peculiar things about these destructive thought is that you cannot fight them directly. For instance, suppose that you have been manifesting symptoms which the doctors dignify with the name of "rheumatism." You have grasped the fact that it is your own misuse of that life force which is a part of you which has made this condition possible, but when a twinge of pain comes, all of your new-found philosophy has a tendency to desert you, and in its place comes fear—sickening fear. And you can't kick fear out directly—you can't say, "Get out; I am not afraid." Sometimes that helps, but it will not restore the poise necessary to the perfect manipulation of vital force. As a matter of fact, this poise is not to be found in the personal will or attitude, but must be entered into by replacing personality with impersonality; you must learn to drop your concern in that physical mechanism which you have been in the habit of calling you, and must turn your attention to that other and greater phase of your being—your oneness with God.

For the time, drop all thought of healing; you must restore harmony in your consciousness before you can hope to do so in your body. You might take this statement: "Perfect love casteth out fear." Repeat it a dozen times, slowly and thoughtfully.

Then take another statement—"I and my Father are one." As you repeat it, let your inner vision broaden, taking in the earth as you would see it from a great height, and consider that you are one with all this space and life—one with the wind and the rain, with the sun and the planets. "I and my Father are one"—that interior and all-perfecting life force which I am is one with the life force working in and through all things; and as this realization settles down upon you, you will find the little worries and fears slipping away—you will learn to regard from the impersonal standpoint the physical imperfections of that body which you have formed. That does not mean that you will learn to be resigned to sickness or pain; on the contrary, you will see that all imperfection is unnecessary and undesirable; but you will learn to slip off the old garment of fear.

There is a wonderful healing tendency in this impersonal attitude—imperfections of body, like those of mind, will begin to slip from you as you loosen the hold of your fear upon them. Just as error thoughts in regard to your real nature have made disease possible, so a serene contemplation of the truth will spread into your subconsciousness and will lay the foundation for the only real healing—that which results from a direct regeneration of the tissues by the life energy, controlled by illumined consciousness.—*Paul Ellsworth in The Nautilus.*

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An error cannot be believed sincerely enough to make it a truth.—*Ingersoll.*

## Absent Treatment---The Nobleman's Son

**W**E ARE gravely told by an orthodox Bible commentator that the healing of the nobleman's son, twenty-five miles away, at Capernaum, was a miracle, "a sign and proof that Jesus came from God, and they indorsed His message." Another commentator, Professor Green, counted very wise in Bible interpretation, says:

"Miracles have been wrought only to authenticate the bearers of supernatural revelation, so when a revelation is really being given the dull minds of men should be compelled to discern, and attend to it by works so evidently due to divine power as to demonstrate that the speaker must bring a message directly from God."

All this in the face of Jesus' words: "Ye shall do these things and greater."

The fact is that the healing of the nobleman's son is being duplicated every day of the year by modern followers of Jesus' methods. All phases of healing done by Jesus, and counted "miraculous" by those who do not follow Him, are so common nowadays that it is not considered worthy of more than passing comment. On every hand are practitioners of Jesus Christ's healing system, and they have millions of absent patients whom they never see, yet heal as effectually as Jesus healed this nobleman's son. The light of Truth is shining today as never before, and

all who open their minds to it and relax their bigotry and intolerance are having demonstrated to them that the same faith that healed the nobleman's son will heal every man's son.

Faith on the part of the patient or some one connected with him is found to be an important factor in absent healing. This nobleman had faith, from what he had seen of Jesus' work, that He could heal his son, and when Jesus uttered the positive truth, "Go thy way; thy son liveth," he "believed the Word."

It must be admitted there is a certain element of supernaturalism in this kind of healing, it is so marvelous and beyond the range of human explanation. How it is done the best of us do not know, but when we reach a certain place in the invisible force that moves the mind, a new and higher energy sweeps through it—the thought is ablaze, and even the spoken words seem alive. When this "Word," or Spiritualized Thought, is sent to a receptive mentality it is conducted from one to another like the sparks of the wireless telegraph; there is a universal thought-ether that carries the message.

When this "Word" goes from a spiritual center, which Jesus and His disciples represent, it becomes a continuous life-giver to all who *believe* in the spiritual as the source of life. "My words are Spirit and they are life. Heaven and earth shall pass away, but my words shall never pass away."—*From Unity.*



## FOUNDATION OF SUCCESS

There can be no success that is not founded in peace of mind. The first thought, then, for success is inward peace. In this condition the brain is clear and one has full possession of all his mental faculties. A clear head is the physical factor of success. Mental clearness is possible only where there is spiritual peace. The first principle to incorporate in every life is that of righteousness. This word means living rightly, living in harmony with one's own conception of what is just and honorable. The inward monitor, Conscience, is the Soul's advocate.

There is but one law for the individual: DO RIGHT. He who obeys this law lives righteously, because he lives according to his highest ideal.

He who would be successful must constantly affirm: I DO RIGHT. Under this affirmation he has control of all his forces. He can throw unhesitatingly and without reserve all his individual powers into his thought and accomplish whatever he desires. Whenever he says to himself, "I do wrong," he weakens himself and brings into his life conditions that can result only in failure. Intellectual mistakes have no weakening effect, but mistakes of the conscience always weaken.—*From Success and How Won Through Affirmation.*

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The days are ever divine. They come and go like muffled and veiled figures sent from a distant friendly party, but they say nothing, and if we do not use the gifts they bring they carry them as silently away.—*Emerson.*

## HIS LIFE LOST FOR A KITTEN

In the early spring of 1913 there lived at Ellicott City, Md., a happy family, consisting of Harry Stansfield, his wife, two little children—a boy and a girl—and a kitten. One day a bulldog chased the kitten, which, in its fright, ran up a telegraph pole and was unable to come down. The children implored their father to rescue it. Anticipating no danger, the poor man climbed the pole, touched a wire, and was killed. As this man had been a kind and loving husband and father, his death plunged his family in the deepest grief. To this has been added privation. The mother, who is in frail health, and depends upon her needle, finds the support of herself and two little children a heavy task. She is a loving mother, and dreads to part with her children. She still has the kitten, because, as she says, though at first she thought she could not endure to see it again, she remembered how utterly innocent it was, and asked herself why she should deprive her little boy, who is so fond of all animals, of the pleasure of keeping it.

If there are any who read this and feel that they would like to do anything to lighten the burden of this family and put into the desolate home a little cheer, they can address Mrs. Amanda E. Stansfield, Ellicott City, Md.—*Mary F. Lovell, in Our Dumb Animals.*

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Somewhere, he knew not where—and somehow, he knew not how—heaven had uses for him still.—*Hall Cain.*

## THE BEASTS KNOW

F. C. Bostock, the celebrated trainer of wild animals, says: "In some curious, incomprehensible way, wild animals know instinctively whether men are addicted to bad habits. It is one of the many problems that are beyond human understanding. For those who are in the least inclined to drink, or live a loose life, the wild animal has neither fear nor respect. He despises them with all the contempt of his nature, and recognizes neither their authority nor their superiority. If a man has begun to take just a little, or has deviated somewhat from the straight road, the animals will discover it long before his fellow-men. Absolute personal integrity seems to be the first requisite for the man who would get the confidence and control of animals. The quality in the trainer which dominates the animal nature within is precisely the quality which dominates the animal he trains. If he yields to the brute within him, no matter how little, his perfect poise and self-mastery are gone, and the keen instinct of the wild beast recognizes this instantly. Beasts seem to understand man's degradation to their level, and his life is in danger every moment he is in their cage."

---

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served; to be a strong hand in the dark to another in the time of need; to be a cup of strength to a human soul in a crisis of weakness is to know the glory of life. — *Rev. Hugh Black.*

## LOVE YOUR ENEMIES

Love is so wonderful; she works so rapidly when released from her prison house! Time is not known to her, and no good thing is impossible of attainment. As a truth student you will refuse to join forces with those who count this law impossible or impractical. You will "Love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you." Then will you find your enemies turned into friends.

"Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake."

The blessing is in the fact that, knowing yourself one with God, you cannot know injury. You have the peace that comes from giving good for evil.—*Harriet Hale Rix.*

## NO OPPOSITE TO GOD

The idea that this so-called moral universe is divided in two parts, with the power of God on the one hand and the power of the devil on the other, is but the creation of stupid mind, called carnal mind. It is the superstition of the barbaric ages.

There can be no opposite to good, because God is All. God is All, therefore there is no room for error, and this so-called manifestation of error that we see upon the right hand and upon the left is unreal.

## THE POISED MIND

A perfectly poised mind must be in frequent communication with the divine. Dwelling upon human qualities will never bring that perfect mental balance, that divine serenity which makes mere physical beauty unattractive in comparison.

There is a sweetness, a ripeness, a divine something about a serene mind which eludes analysis, but which we all feel. No wealth can compare with the benign, satisfying influence which radiates from an exquisitely poised personality.

Some of our best observatories are built upon mountain tops, so that the great lens which sweeps the heavens may not be obscured by the dust, the dirt, the mists floating in the atmosphere.

In order to shut out the din, the terrible noises which distract the mind, in order to shut out the thousand and one disturbing influences in our strenuous life, the things which warp and twist and distort us, it is necessary to rise into the higher realm of thought and feeling, where we can breathe a purer air, get in closer touch with the divine.—*Orison Swett Marden in Success.*

He loves us all because He loves us each. We shall never get all the good of that thought until we translate it, and lay it upon our hearts. It is all very well to say, "Ah, yes! God is love," and it is all very well to say He loves "the world." But I will tell you what is a great deal better to say—what Paul said—"Who loved me, and gave himself up for me."—*Maclaren.*

## BRIDAL VEIL

The bridal veil is evidently of Eastern origin, being a relic of the bridal canopy held over the heads of the bride and bridegroom. Among the Anglo-Saxons a similar custom existed; but if the bride was a widow it was dispensed with. According to Sarum usage a fine linen cloth was laid upon the heads of the bride and bridegroom and was not removed until the benediction had been said.

The old British custom was to use nature's veil unadorned; that is, the long hair of the bride, which was so worn by all brides, royal, noble and simple. Only then did everyone behold the tresses of maidenhood in their entirety and for the last time, as after marriage they were neatly dressed on the head.

Among some the tresses were cut and carefully stowed away on a woman becoming a wife. It was customary in Russia for village brides to shear their locks on returning from church.

## GOOD NEWS TO THE SICK

Preach the kingdom of God and heal the sick.—Luke ix:2.

They shall lay hands on the sick and they shall recover.—Mark xvi:18.

The prayer of faith shall save the sick.—James v:15.

The works that I do shall the believer do also.—John xiv:12.

All things are possible to him that believeth.—Mark ix:23.

Whosoever shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it.—Mark xi:23.

## THE HORSE

Who is it that's gentle and patient  
and true?

Your horse.

Who bears the heaviest of burdens  
for you?

Your horse.

Who faithfully answers your every  
call;

Would toil for you gratis until he  
would fall,

And is good and gentle and kind  
through it all?

Your horse.

Who is it deserves the best of your  
care?

Your horse.

Who well earns good food, pure wa-  
ter and air?

Your horse.

Who is, in truth, sir, your very best  
friend,

And will remain loyal right through  
to the end;

Whom should you appreciate and  
never offend?

Your horse.

—*John P. Campbell.*

If you want reality you cannot see it; the unseen is the real. If you want a shadow, you can see it. Things which are seen by the eye are temporal; things which are not seen are spiritual. I wish I could get you to realize that everything we can see is a shadow, and what we cannot see is the substance. Ah, sirs, I wish you really thought this. We should not be so worried and vexed if we said, "These are shadows."—*C. H. Spurgeon.*

## IF THEY REALLY BELIEVE

By some, Christian Scientists are considered presumptuous when they claim that the sick are healed in the name of Jesus Christ without the aid of materia medica; but if they really believe Jesus Christ to be the Son of God they can no longer doubt, if they will consider what Christ himself said on the subject, as recorded in the fourteenth chapter, twelfth, thirteenth and fourteenth verses, of St. John, as follows: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my father; and whatsoever ye shall ask in my name that I will do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

## THINGS DISCOVERED

In each century since the beginning of the world wonderful things have been discovered. In the last century more amazing things were found out than in any century before. In this new century hundreds of things still more astonishing will be brought to light. At first people refuse to believe that a strange new thing can be done, then they begin to hope it can be done, then they see it can be done—then it is done, and all the world wonders why it was not done centuries ago. One of the new things people began to find out in the last century was that thoughts—just mere thoughts—are as powerful as electric batteries—as good for one as sunlight is.

## THE FAR-OFF DAY

Whenever I behold a little bird  
 Moving and singing close about  
 my feet,  
 All unafraid—because I have not  
 stirred—  
 Of brutal blow or pitiless bullet  
 fleet,  
 Eager to meet the mood which I profess,  
 By blithe acceptance of my friendliness,  
 I get a vision of the far-off day—  
 Far-off and dim—descried by faith  
 alone,  
 When all the tribes of Cain have  
 passed away,  
 And love, somehow, has come into  
 his own;  
 When kindness is the one felicity,  
 And bird and beast and man are one  
 in Thee. —Richard Burton.

I know a lawyer who lost his voice,  
 and physicians—specialists in New  
 York, Boston, Paris, London and  
 Dresden—failed to give him any relief.  
 He was finally advised to try the warm  
 temperature and dry climate of Arizona  
 for a year, which he did. He came back  
 no better. Through a fortunate circumstance  
 he was thrown in contact with some one  
 who had heard of this God-healing.  
 He was healed, and today his voice is  
 perfectly well. This gentleman is a man  
 of National reputation, and today one  
 of the leading men in Chicago.

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

## WHOM YOU MUST LOVE

You cannot love just this one, and  
 say that that other one is so mean  
 that you cannot love him without  
 destroying yourself. How often people  
 come to me and say, "Oh, I cannot  
 love this one or that one. They have  
 robbed me of my property, or tried to  
 do this or tried to do that; I cannot  
 love them. There is no need to talk  
 about it; I cannot love them." Well,  
 now, if you cannot love them, you  
 cannot pray to God Almighty and be  
 heard. Our Savior says we do not  
 deserve any credit especially for  
 loving our friends. Everybody does  
 that. But you must love your  
 enemies, do good unto them that  
 persecute you, and let this Divine  
 thought go out and cover all the  
 world.—  
*Bishop Sabin.*

I have no creed,  
 But I have in me that surpassing  
 words:  
 A faith in God as boundless as the  
 sea;  
 A love that takes in all the human  
 race.  
 I see good in all creeds,  
 Good in all religions,  
 Good in all men,  
 Good in all living things.  
 All is good, and good is God.  
 —Nat Ward Fitz-Gerald.

The heart in thee is the heart of  
 all; not a valve, not a wall, not an  
 intersection is there anywhere in  
 nature, but one blood rolls uninter-  
 ruptedly, an endless circulation  
 through all men, as the water of the  
 globe is all one sea, and, truly seen,  
 its tide is one.—Emerson.

## OUR DOMINION

God has given to each of us dominion. That dominion means we have power given to us by God Almighty, not only over one thing, but over all the earth and everything that is on the earth, and over every creeping thing that is on the earth and the seas and everything that in them is. The birds of the air, the beasts of the fields, everything, you have this same dominion over. It belongs to us all, and the only way that I know for you to exercise it is to exercise it; that is all. Quit your nonsense, and stop saying, "I can't." You become a set of moral cowards, and you are simply destroying yourselves when you say you can't.—*Bishop Sabin.*

The Golden Rule is a rule of the road. It cannot be learned by merely repeating it in solitude. It must be tested in the worst tangles of traffic, and amid the rush of trampling feet. It cannot be practiced by one person, in solitary travel. Its place is in a crisis, and that is where it shows its power best and deepest. Like the Sabbath, it was made for man, and for the rushing highway where man struggles ahead among his fellows. Only thus can man know himself and his own individual best, by considering his fellows, travelers upon the same far-stretching road toward eternity.—*Forward.*

There shall be noble fire  
In each plain task of ours, when we  
    require  
Firmly, and strive to gain  
Full mastery thereof, of heart and  
    brain! —*Aldis Dunbar.*

## IF

If humanity could be made to believe this Science, this great world before us that we see suffering under the beliefs of evil and the beliefs of sickness, and the beliefs of poverty, evil thought, anger, hate, malice, vindictiveness, murders, jealousies, and wickedness of all kinds, so-called, if the world could only come to the realization of this beautiful Truth, that all that is is God and God manifest, that all that is is the sunshine of His beautiful love, that He is in all and through all and controls all, why, the world would be a happy world, sorrow would be banished, sickness would be destroyed, death would be annihilated, and we the perfect children of God, would rejoice in His love and the realization of His perfect good.—*Bishop Sabin.*

On the sacred altar of the temple the fire was always burning, yet the priest was not always there offering either prayer or sacrifice. We cannot be always consciously thinking of our religion, we are not always praying, but if on the altar of the heart the fire of love is always burning, we are ready for the service and the sacrifice when their hour arrives.

One New York physician prints the statistics of alcohol as a cause of insanity and epilepsy on every prescription blank that he uses. He suggests that merchants, department stores, druggists, and so forth, might be willing to have them on their wrapping paper. This is a good temperance hint, for against King Alcohol knowledge is power.

## FOR THE NEW YEAR

These are the gifts I ask  
 Of Thee, Spirit serene:  
 Strength for the daily task,  
 Courage to face the road,  
 Good cheer to help me bear the trav-  
 eler's load,  
 And, for the hours of rest that come  
 between,  
 An inward joy in all things heard  
 and seen.

These are the things I prize  
 And hold of dearest worth:  
 Light of the sapphire skies,  
 Peace of the silent hills,  
 Shelter of woods and comfort of the  
 grass,  
 Music of birds, murmur of little rills,  
 Shadow of clouds that swiftly pass;  
 And after showers the smell of  
 flowers  
 And of the good brown earth,  
 And best of all, along the way,  
 Friendship and mirth.

---

"Take life too seriously, and what  
 is it worth?" asks Goethe. "If the  
 morning wake us to no new joys, if  
 the evening bring us not the hope of  
 new pleasures, is it worth while to  
 dress and undress? Does the sun  
 shine on me today that I may reflect  
 on yesterday?—that I may endeavor  
 to foresee and to control what can  
 neither be foreseen nor controlled—  
 the destiny of tomorrow?"

---

Give me, O Father, to thy throne  
 access,  
 Unshaken seat of endless happiness!  
 Give me, unveil'd, the source of Good  
 to see!  
 Give me Thy light, and fix mine eyes  
 on Thee!  
 —Boethius.

LOWELL'S LESSON FROM THE  
PAST

This lesson I learn from the past:  
 That grace and goodness, the fair,  
 the noble and the true, will never  
 cease out of the world till God from  
 whom they emanate ceases out of it;  
 that the sacred duty and noble office  
 of the poet is to reveal and justify  
 them to men; that as long as the soul  
 endures, endures also the theme of  
 new and unexampled song; that while  
 there is grace in grace, love in love,  
 and beauty in beauty, God will still  
 send poets to find them, and bear wit-  
 ness of them, and to hang their ideal  
 portraitures in the gallery of mem-  
 ory. God with us is forever the mys-  
 tical name of the hour that is pass-  
 ing. The lives of the great poets  
 teach us that they were the men of  
 their generation who felt most deeply  
 the meaning of the present.—*James  
 Russell Lowell.*

## PRAISE FOR MAN'S FRIEND

---

Just to give pleasure is not the  
 only mission the dog has. Flocks on  
 hill and plain have been guarded and  
 herded; the approach of the stealthy  
 thief by night has been made known;  
 property and even lives have been  
 saved by the direct means of a dog.  
 In fact, many of their acts have been  
 heroic, and if performed by men,  
 they would have worn medals voted  
 by Congress.—*Southern Kennel.*

---

It is not what you do, but what you  
 are that marks your place in society.  
 No matter how menial your occupa-  
 tion may be, dignify it, and the  
 world will quickly recognize your  
 true value.—*Virginia R. Humphrey.*

# Wit and Humor

Smart Sayings and Flashes of Fun From Many Sources

## NOT AT ALL ALIKE

A story of the late Sir Lawrence Alma-Tadema concerns the close resemblance between him and George du Maurier. A lady sitting beside du Maurier at dinner one night refused to acknowledge any resemblance.

"You know, Mr. Alma-Tadema," said she, "I think it is absurd to say that you and Mr. du Maurier are so awfully alike. There is really no resemblance at all. Don't you agree with me?"

"Quite," replied the author of "Trilby," but you see I happen to be Mr. du Maurier."

---

## POSITIVE PROOF

One of the wittiest men of a past generation of Englishmen was Bishop Samuel Wilberforce. Toward the end of a meeting at which he spoke the audience began to disperse.

A gentleman whose name was on the program of speakers said to the Bishop, "I need not speak; I hardly think they expect me."

"To be sure they do," said Wilberforce. "Don't you see they are all going."

---

## HE ADMITTED IT

The Oriental capacity for using our mother tongue with strange twists of unconscious humor is well known, but few examples are equal to this delicious sign on a Japanese baker's shop:

"A. Karinura, Biggest Loafer in Tokio."

## GENTLE HINT

Dr. Johnson to the contrary notwithstanding, puns are occasionally excusable. This one, attributed to a boarding-house keeper, is good enough to pass muster:

One of the young men who lived in the boarding-house had the double fault of slowness in paying his bill and fussiness about the table service. One morning he said peevishly to the landlady:

"Mrs. Jones, will you tell me why my napkin is so damp?"

Yes, Mr. Wicks," replied the landlady promptly. "It is because there is so much due on your board!"

---

## EVERY ONE KNEW IT

The newly married pair had escaped from their demonstrative friends and were on the way to the depot, when the carriage stopped. The bridegroom looked out of the window impatiently.

"What's the matter, driver?" he called.

"The horse has thrown a shoe, sir," was the reply.

"Great Scott!" groaned the bridegroom; "even the horse knows we're just married."

---

## SILENCE

"Once a friend of mine and I agreed that it would be helpful for each of us to tell the other of his faults."

"How did it work?"

"We haven't spoken for nine years."



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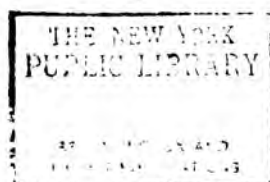
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*Oliver C. Sabier.*



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**Editor**  
**OLIVER C. SABIN, JR.**.....Acting Editor  
**PAULINA B. SABIN**.....Managing Editor  
**OLIVER C. SABIN, JR.**.....Business Manager  
**BETTIE C. SABIN**.....General Secretary

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## THE GREAT FUNDAMENTAL PRINCIPLE

The great fundamental principle in metaphysical healing is that man was created in the Image and Likeness of God; that his life is spiritual and not material. God being Spirit, and man His image and likeness, one can readily understand why man cannot in reality have sin or sickness. The Image and Likeness of God is incapable of sin. The Image and Likeness of God is incapable of being sick, because, as we are told by the apostle, we are hid with Christ in God. Therefore, our lives being spiritual, living in the Father, perfect harmony, perfect purity must exist, because there is no room for evil in Divine Mind. The material man is without life, without intelligence, without God; is as but the grass of the field, which today is and tomorrow is not; but the Real Man, the Image and Likeness of the Father, is the reflection of the Di-

vine Mind, the Life, the Truth, the Great Jehovah, and is immortal.

Truth dispels error. Error in the presence of Truth vanishes into its original nothingness. It is not, it never was. Truth dispels evil as light dispels darkness. All evil is in appearance merely, and belongs only to the claim of materiality. Touch the appearance of evil with the reality of Truth and evil is dispelled and Truth triumphant. The belief of illness originates in the material, but it is error, is falsehood. Touch this error, this falsehood, with the Truth and it vanishes; the Truth destroys it and is the victor.

---

#### HIDE NOT YOUR LIGHT

THE NEWS LETTER will be glad to publish brief communications regarding the principles of Christian Science and Divine Healing, or touching personal experiences along those lines. Every one can help the Good Cause by giving to the world, through these columns, his thoughts upon the Truth that makes Men Free. Letters will be gladly welcomed from those who

feel that they have that to say which will interest and benefit the world by aiding in the spread of the doctrines of New Thought. All such communications should give the names and addresses of the writers and should not contain more than five hundred words.

---

#### HOW TO AID IN THE GOOD WORK

You can aid materially in the propaganda of Evangelical Christian Science by sending to your friends copies of THE NEWS LETTER and the books of Bishop Sabin, a list of which appears upon another page. These books, in plain and simple language, express the principles of the Science and instruct the reader in the acquirement of the power of healing. A special offer is being made for the purpose of bringing about a widespread distribution of this literature. THE NEWS LETTER is being improved continually. It is now one of the foremost New Thought journals, indispensable to those who wish to keep abreast of the times.

*Oliver Sabin Jr.*

# Chain of Golden Thoughts

## March

PAULINA B. SABIN

It is Love that creates all; it is Love that gives us Jesus Christ; it is Love that gives us the Truth; it is the Love thought that makes us great. If you love you are invincible; if you love you can heal. He who takes the doctrine of Love for his guide and works along the lines of Love is a conqueror. If you love you can demonstrate everything, but if you hate you can accomplish nothing.—*Bishop Sabin.*

Death is to be overcome with life; with the consciousness that there is one life in all parts, and this life can never cease in any part more than it can cease in the whole. Thus the part is inseparable from the whole as the ray is from the sun—it never had, never could have any existence of its own. In God it lived and moved and has its being.—*Charles Brodie Patterson.*

All hearts confess the saints elect  
Who, twain in faith, in love agree,  
And melt not in an acid sect  
The Christian pearl of charity.—*Whittier.*

Love to God and to all mankind is the key to the Kingdom of Harmony; hence, to all metaphysical healing.—*William E. Gibson.*

Coarse rice for food, water for drink, the bended arm for a pillow; happiness may be enjoyed even with these; but without virtue both riches and honor seem to me like the passing cloud.—*Confucius.*

"To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."—*Shakespeare.*

"The emotion accompanying every generous impulse adds an atom to the fabric of the ideal man."—*Spencer.*

The point in every man's history, where he becomes a true and earnest man, is when he feels the love of humanity and recognizes the permanence of truth and right.—*Uriel Buchanan.*

To determine resolutely, to bid good-bye to fear and worry, opening all doors and windows to hope and faith and courage, and then coupling right-directed effort with this, will work a complete revolution in any life.—*Ralph Waldo Trine.*

## A Most Valuable Book

A Chapter from the Evangelical Christian Science Instructor, One of Bishop Sabin's Most Effective Works.

**W**E quote below a chapter from a book which has attracted as much attention, perhaps, as any other treatise upon Christian Science, and has been productive of an incalculable amount of good to many thousands of people in all parts of the world—The Evangelical Christian Science Instructor, one of the most noted of the late Bishop Sabin's literary productions. The Instructor, in plain and simple language, leads the student on to a perfect understanding of the principles of Christian Science and teaches those who peruse its pages with the earnest desire to learn and know how to heal themselves and others.

### PRAYER, THE CHRISTIAN'S WORKING TOOL.

Prayer is the mode of communication between God, the Father, and man, the child. The reason that so many failures occur in what we might term the answering of prayer, is that people do not know how to pray, **SIMPLY DO NOT KNOW HOW.**

Prayer, like everything else, must be made in an intelligent way, and persons who desire an answer must make a petition that is intelligible. The most of the prayers that are offered by the Christian ministry and Christian people, and I say this in all kindness, are almost an indictment against the veracity of God's promises. Now, considering what I have told you as to what God is and what man is, and what his rights are, that

he is the image and likeness of God, that he has all power and all dominion and that he is God's heir, and that he is entitled to his possession now, then to ask just as if we did not have a thing, is denying God's gift to us.

I hold in my hand a watch. What kind of a prayer would it be if I was to say, "Father, please give me this watch?" Would it not be equal to asserting the fact that I did not have the watch? That the watch did not belong to me and that I did not have it? It would either signify that, or it would mean that or that I was making a lie of what my prayer should be. What should be the prayer in this instance? "Father, I thank thee that Thou hast given me this watch and that it is mine."

Suppose you are asking for money, for a home, for health or harmony. Who is it that is asking? You are the image and likeness of God, you are God's child, you are perfect, and you do not have to ask for those things, but you have them now, and you thank God Almighty that they are yours, and that you have them. You thank God Almighty for perfect health; you thank Him that your digestive organs are perfect; you thank Him that the circulation of the blood around your body is perfect; you thank Him for the money that He sends you; you thank Him for the comforts of life; you thank Him for a home; for the luxuries of life; you thank Him in the name of Jesus Christ, and because you have it all, and because it all belongs to you.

God, when He made man, gave him all. God, when He created male and female, did not say "Let us make man the worm of the dust, and



woman let us have her wear a sun-bonnet to church and be man's drudge and slave." He did not say anything of that kind. How absurd those things are. Man has made a farce of these God-given rights.

You have to realize, in making a prayer, who you are, and what you are; realize what are your rights; of Whom you ask and for what you ask. Before any prayer can be answered either for you or anybody else you have to be in right condition to ask. "Everybody cannot ask God and get an answer; not at all. Mark you, Jesus Christ has given you a rule for everything, and when you get into the higher science lessons, you will see thoroughly and perfectly how scientific our Savior was in all His teachings. He tells you, when you go to the altar, to do what? If you remember that you have aught against your neighbor, or your neighbor has aught against you rightfully, lay your gift upon the altar and go thy way and be reconciled to your brother. In other words, when you go to the sanctuary of God Almighty and expect to be answered in your prayer you have to go with clean hands and honest hearts; fixed principles and love must be the dominating influences in your mind. If you have malice in your heart, how can you go to God and ask? You cannot do it and get anything; it is impossible. If you ask, your asking has no possible effect, not a particle. You must ask with a heart that is overflowing with love; you must love your brother. Our Savior says, "How can you love God whom you have not seen when you do not love your brother whom you have seen?" In other words, the person who goes to the sanctuary, asking of God, has to go with a heart that is pure and filled with love towards all the world. The creature calling himself man who is walking around—the image and likeness of God—with unrighteousness, hate, malice, vindictiveness in his heart, is a monster, is self-de-

structive and on the high road to perdition.

Prayer must not be offered to God with this way-off feeling. Of all the things in all the world that should make a person happiest, most cheerful, fullest of enjoyment, fullest of fun, fullest of life, is this religion that we have, for we are right with God, all the time. He covers us with His love and protection. He supplies every possible want and fills us with rejoicing from morning till night, and from night until morning. If a shadow of trouble should come across our pathway, throw it upon God, let God carry it. Lean on Him, love Him and ask protection and you will get it. Not a wave of trouble can cross your peaceful breast, not one particle, for God Almighty's beautiful love covers you, you walk in the sunshine of it, it is yours, and you should be happy and you should be cheerful.

What is the result of such conditions? Every person that comes into this Truth perfectly, instead of having the corner of his mouth turn down, with a sour, sorrowful expression of the face, the corners of the mouth turn up, and a heavenly, beautiful expression comes over the countenance. This condition is manifested in all the children of God who know the Truth that makes them free. They respond to this beautiful thought and their bodies become perfect. They enjoy strength and health, and vigor and life, and all good.

These bodies of ours are the spiritual creations of God Almighty, they are a constantly changing panorama. "In the beginning creation" is making a new body for each of us every minute. If you fill your mind with beautiful thoughts, healthful thoughts, loving thoughts, these perfections will come into you, for as you think in your heart so you are.

Now, remember that it is within your power to be perfect, to build yourself up perfect, and it is within

your power to drag yourself down to death, and what is for you after you get on the other side you will have to learn somewhere. You may learn it there right away, and you may not, you will be no further advanced or retarded because of this so-called death than if you had not gone through it; you will be in identically the same position that you are here. The one who dies, or commits suicide, to get out of trouble wakes up on the other side very much to the realization that he is very much alive, and has his lessons to learn there and his battle to fight there as he does here.

Every knee must bow and every tongue must confess and every one must become a believer and disciple of this Truth. Truth, alone, is what makes you free. Whether you learn the lesson here, or whether you learn it in the next thousand years, or in the next million years, the time will come when every one of you will wake up to the Truth, and then you will commence to climb the ladder of knowledge onward and upward, until you arrive at that position where every child of God ever created will go.

There is no such thing as fail in this; there cannot be. Therefore, when you go to God, go with a heart that is free from hatred, malice, vindictiveness, worry, go as a little child goes to its parents, with perfect faith that you are going to receive that for which you ask, and then ask as our Savior commands, asking for that which you have before you ask.

Understand that when you pray, you simply ask for that which you have before you ask. Suppose, for instance, you ask for material aid. You have it now, haven't you? It belongs to you now, doesn't it? You are God's heir, aren't you? You are in possession of it now, and all you have to do is to reach out your hand and grasp. So you do not say, "Father, please give me this," but you thank your Father that He has already given it to you. You realize

that all good and perfect gifts come from Him, and you thank Him and you praise Him for health, and you thank Him and praise Him for harmony, for wealth, for happiness, and so on for whatever you want that is good. You do not want anything that is not good. You have all that is good now, and thank God for what you have. That is the proper prayer. Ask for that which you have before you ask. Thank God for it.

The little child when it goes to its mother and asks for something, that it is entitled to possess, has no doubt that it is going to get what it asks for, and that is the way you must go to God. As our Savior told you, "Whatever you ask for, believing, in My name you shall receive." Is it difficult for you to believe when our Savior has told us and given us a promise that what He said will be fulfilled, or has this "way-off" religion, that you have been taught from childhood, so dimmed your intellectuality that you cannot trust?

The Pharisees asked our Savior about the Kingdom of God, the Kingdom of Heaven, when it should appear. They did not have any idea of it then, and He told them that they did not understand what they were talking about. Said He: "The Kingdom of Heaven is not something that you can see and say, lo, here it is, or there it is, but the Kingdom of Heaven is within you." The Kingdom of Harmony is within you.

The Kingdom of Heaven is here, the Kingdom of Harmony is here, and the Kingdom of Heaven is within you; it is a condition of mind. Now I do not pretend to say that there are not many mansions in the hereafter, which we will enjoy hereafter, by any means. Our Savior said, "In My Father's house are many mansions, if it were not so I would have told you." There are mansions everywhere. This earth is one, and every other world is one, and wherever the universe is, where God is, there is life, and God is life, and life is every-

where, because God is everywhere. There is Life in every world, and we will go as God's thoughts lead us. We will think and we will be there. Distance will be annihilated. There is no distance. Today you can sit down in your room and you can give a thought to a person upon the Island of Ceylon or in Australia, South Africa, or Japan, as we have often done, and the healing is registered instantly in the sick one's body there. Some of the most wonderful cures we have ever had have been instantaneous cures of persons away in the southern part of Africa, in Australia, Japan, or other faraway countries. There is a woman—I have mentioned this case in some of my other writings—who lived in Greytown, Natal, South Africa.

The very moment that you make the thought it is registered where it is sent. Why is the thought registered instantly? Because we are all living in God, we are all in God. God fills all space. We are in God, all here and now. God centers everywhere, circumference nowhere, hence there is no distance. What He is we do not know further than this, that we know that His beautiful personality is the sweetest and truest that we have; we know that He is our Father, and that He leads us and directs us in every thought, every act, and every deed, if we will allow Him to do so; and when we pray to this Father, we realize His Omnipotence here, center here, center everywhere; that there can be no distance, no possibility of any time intervening between the thought and its execution.

You must remember that in all of your praying God does not change to answer your prayer. The thought used to be with me—and I speak perhaps with the same experience as many others—that when I asked God for something God would change to grant my request. Forgiveness of sin used to be the main thought with me—as I was always committing some sin, and then I would always

go to God and ask Him to forgive me; and then I had other prayers, which I always prayed when I went to sleep. Whatever the prayer may be, you must remember God never changes to grant your request. God cannot change. He is fixed, unchangeable.

I used to have the idea that God did change, turn around and forgive me when I asked Him, but in reality it was I who changed. That is the only way we ever can get an answer to prayer, get ourselves into the position where God's forgiving love and power come to us.

There never was such a thing as a miracle, cannot be in the sense that we used to believe in miracles, and as was usually taught. The general idea of a miracle is that it is something beyond and outside of natural laws, as when Joshua, as we are told, made the sun stand still. There never was such a thing as a change of the universal and perfect laws of nature, because the laws are God's laws, and they are unchangeable, they cannot be changed, and there never was a change and never will be.

The works of our Savior may have been called miracles, but He said Himself that the works that He did we should do, and even greater, because He went to the Father. His very last command to His Disciples was "Go into all the world, preach this Gospel that I have been teaching you these three years, preach it everywhere, to all the world, and preach it to every creature, and certain signs will follow **THOSE WHO BELIEVE.**" He did not say that the signs would be confined to the teachers, or preachers, but that they were to be in evidence that you would know who believed.

Remember in all your prayers as well as in your conduct of life that love alone must be the motive which impels you; self must be eliminated. That is, in the sense that you are working for your own profit, gain or advancement, it must be de-

stroyed, and you must do what the Savior commanded you to do in the 6th Chapter of Matthew, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Seek the kingdom of good, the kingdom of right, seek to do good and do right for the sake of the good and the right, not for selfish purposes, and then you have placed yourself in position where your prayers will be answered.

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#### WHEN THE UNSEEN BECOMES REAL

The certain ultimate recognition of spiritual and eternal realities is instanced in the experience of the late Shelby M. Cullom, who recently passed away at the age of 84 years. Mr. Cullom had been in public service for 60 years. The last 30 years he was United States Senator from the State of Illinois. The honesty and integrity of his life are attested by his long service in the one capacity. But, much as he regretted it, his spiritual vision was marred by the materialistic tendency of life. He expressed it thus in his book entitled "Fifty Years of Public Service," issued about a year ago:

"I have no great fear of death, except the natural dread of the physical pain which usually accompanies it. I certainly wish beyond any words I have power to express that I could have greater assurance that there will be a reuniting with those who have loved us, in some future world; but from my reading in the Scriptures, and even admitting that there is a hereafter, I cannot find any satisfactory evidence to warrant such a

belief. Could I believe that I could meet the loved ones who have gone before, I do not know but that I could look forward with pleasure to the 'passing across.' Not having this belief, I am quite content to stay where I am as long as I can, and, finally, when old Charon appears to row me over the river Styx, I shall be ready to go."

During the last few months of his life Mr. Cullom entirely changed his views on this point, as is indicated by the following remark made to his spiritual advisor:

"I believe in God, in Christ, and in immortality. I want to make, at the first opportunity, a statement of my simple creed to be inserted after the last chapter of my recollections, to correct the doubt expressed in a dark day when the light was dim."

The inherent spiritual convictions in man, rooted far down in the depths of his being, are stronger than a lifetime of physical appeal to the natural senses can eradicate. He may see his friends and associates laid under the sod, their physical being changed to sod itself, and their memory gradually fade away as though they were no more; he may see all nature wax old and decay; and the very thought of death as the end of all that is, may thus be implanted in his very being; but the appeal of the spirit rises up at last to bring to naught the things that are. Happy are they who early in life are possessed of that faith which, overriding all material appeals, inspires, stimulates, and leads through a long life of Christian joy to the physical end, where faith is swallowed up in sight.

# The At-one-ment

William E. Gibson

**V**OLUMES have been written upon this one subject, all tending toward the truth, and yet so mystifying and confusing have the writers been that in most cases men have grasped only the shadow and evaded the substance.

The Atonement of the Christ was not in the physical struggle of Jesus of Nazareth.

The lashing of the mob, the crown of thorns, the cruel nails and the Roman spear were not instruments of the Atonement, but only incidents thereto. The blood of the Master was not necessary for the Atonement, but was only the result of the opposing materialistic thought.

His work was to teach them their Oneness with God.

At some unfortunate stage in man's development he had conceived an idea of "Good" and "Evil," and from this conception had established a dual existence. He had created for himself and his posterity a good deity and a bad deity—one to rule over all that man considered good and the other to rule over all that man considered bad. He had set these over, one against the other, and had given himself as the bone of contention between the two. He had made Satan as a lion bold and yet wily, ever bristling up and dragging off the souls of men, and God as ever chasing after and reclaiming the souls of men.

Man's God was a Great and Good *man*, yet passionate—one that could

be angry, hateful and revengeful, and yet could be appeased, moved to pity and forgiveness.

The Devil, or Satan, was as a mean man, necessary to the community for the chastisement of the naughty, yet one ever to be feared, never to be trusted and still ever to be at hand.

From this dual and opposing idea man had created for his own undoing a system of affliction. He had given to certain ideas and thoughts evil powers by giving them evil expression. These had taken form in the thought-world and manifested in the conduct of men.

Now, ideas are conceived thoughts. These conceived thoughts when born into expression become living realities and remain so as long as they are vitalized by human faith and confidence in them.

To give thoughts expression in names is to give them the power of existence and the right to manifest all that the name means to the human mind. You have thousands of practical demonstrations of this fact. Give an organization or a company a name and immediately it takes its place among companies. Give a disease a name and immediately it has power to disease many people.

Let some writer, unfortunately, describe a disease and its effects, and then give it a fancy name, and he soon creates an epidemic of that disease. The time is not far distant when the medical profession will be most careful not to give names and

descriptions to human ills. They are already awakening to this fact.

Pardon this digression. The work of the Christ was to bring man back to this consciousness of his Oneness with God. His work was to pluck up the "tree of the knowledge of good and evil," to tear down this dual existence, to redeem man from the arena of contention and to restore him to a full consciousness of his Oneness with God—to set him free. His great text was "Ye shall know the Truth, and the Truth shall make you free."

Now what is the truth that shall bring freedom? The truth that shall liberate men is a full realization of the Allness of God and Goodness of All. It is the realization of the truth that God is; that He is All-embracing, and that being (as the name implies) Good, He is the All-embracing Good; that He is self-contained, universal and infinite; hence there is no place for his opposite, nor is there condition or time for His opposite, since he is Eternal, All-embracing and Infinite.

Now whence is this opposite idea? It is in the mind of man or the mental creation of man. "But," you say, "the mind of man is a part of the mind of God, hence the idea is in the mind of God." It is true that the mind of man is a part of the mind of God, and that a thought in the mind of man is a thought in the mind of God. It is also true that all in the mind of God is to the mind of God good, and that that which appears "bad" and which man calls "bad" or "evil" is good misused by man's want of knowledge of the truth of his Oneness with God.

When men realize their Oneness with God they lose sight of that Nothing called evil. And when they have lost sight of it and all sense of it, then the chains of slavery are gone. A new Heaven and a new Earth appear.

The part Christian Science and New Thought in general are doing for the world is bringing men nearer and nearer the understanding of this fundamental truth. As men emerge from the shadow of this dual and materialistic condition into the sunshine of their Oneness with God they realize new and hitherto unknown powers. They realize the ability to chase disease out of their minds and bodies, discords from their environment, poverty from their homes. And the degree of the realization of these virtues depends upon the completeness with which they have renounced the Shadow, and have accepted the Shine. Some spend a whole life existence upon the threshold, sometimes manifesting great power, and then again great weakness. But the full light of this Oneness with God must and will sooner or later come to all.

The Christ is now in the world, and the work of conviction is still going forward.

In the degree that men practice "Love and the Square Deal" in their intercourse one with another, in that degree will they grow into the knowledge of their Oneness with God. This knowledge is Truth, and this Truth gives freedom.

Blessed is that nation whose sons see all mankind as brothers working out a common problem; whose daughters see all women as sisters paving a common way.

When Love and the Square Deal prompt all actions, Wisdom will pour out her cornucopia, the earth will respond more abundantly to man's touch, the air will yield him new creations, the waters will yield powers now only faintly dreamed of, the summer's sun-heat will permit itself to be stored up for winter's use.

When selfishness and self-seeking pass from the mind of man his inventive and creative genius will be unlimited, for his consciousness of Oneness with God is Oneness with all power.

This will come to you, brother, as soon as you are willing, and when it comes your Atonement is made, but not till then.

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#### "ETERNAL SPRING IN MY HEART"

The greatest French author of his century, one of the greatest minds of the world's history, Victor Hugo, near the close of his life wrote the following thoughts:

"I feel in myself the future life. I am rising, I know, toward the sky. The sunshine is over my head. Heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart.

"The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds, which invite me. It is marvelous, yet simple. It is a fairy tale, and it is a history. For half a century I have

been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin the next morning. The tomb is not a blind alley! it is a thoroughfare. It closes in the twilight to open with the dawn. I improve every hour because I love this world as my fatherland. My work is only beginning. My work is hardly above its foundation. I would be glad to see it mounting and mounting forever. THE THIRST FOR THE INFINITE PROVES INFINITY."—*East and the West.*

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#### THE CHRISTIAN SCIENCE INSTRUCTOR

Elsewhere in this issue of the News Letter is printed a chapter from the Christian Science Instructor, one of the late Bishop Sabin's most successful and most noted works. Those who are interested in the New Thought, who wish to fully understand its principles and to possess the ability to heal themselves and others and to dwell in the Kingdom of Harmony, of Health and of Happiness, should become the possessors of this simply and clearly written and entertaining book. Copies can be obtained by addressing the News Letter Publishing Company, Lock Box No. 324, Washington, D. C.; price \$1 per copy, three copies \$2.39; by mail prepaid.

## The Realization

—SABIN

What One Must Understand in Order to Succeed as a Healer—God Does No Change—The Harvest of Repentance—Divine Healing and the Churches. Affirm Perfection Always.

**W**HAT is the Realization or Understanding, which is deemed essential to possess, in order that one may be a Healer?

You have to know that God is Spirit and that God is Life; that God is Good; that God is Wisdom and that God is all power. It does not mean that you have to know that God has all those things called attributes of God. That is error. It is an error that I used to fall into myself before I came into the more perfect realization. Let us just look at it, analyze it for a moment. God is Life. Now if we mean that God has Life as you and I, when life would be withdrawn from God, God would be a dead God, would He not, according to our thought? It would mean that God was dependent upon Life, would it not? If He were dependent upon life as we are according to our material thought, Life would be greater than He, wouldn't it? Life would be greater than God. What is Life? If it is something greater than God, what is it? God is All; in Him we live, move and have our being. It is from Him we receive everything. Now what is Life? Why, it is God. Don't you see. God IS the IT. IT is the ultimate. There is nothing beyond IT. Nothing can say to IT "You are dependent upon me." Life is dependent upon nothing. Life is God,

and God is the ultimate. Now that same rule applies to what we term Love. God is the essence, Love. Wherever you see it manifest it is God manifest; and so with Wisdom, and so with Power, so with Goodness, and all these beautiful things that we love so well. They are nothing more nor less than God; and wherever we see them it is God.

Then we can understand that we live, move and have our beings in God. The Bible tells us that. When Paul was at Athens, they had him arrested. They had heard him preaching about some new religion. Those Athenians were great philosophers and they loved nothing so much as hearing and discussing some new thing. They had gods for the storms, the winds, the sun, the stars and everything conceivable, including the passions of hate and love and good, and of everything else. They had altars erected to these gods. They even erected an Altar to the Unknown God. They brought Paul before some kind of a council, after they had heard him preaching some kind of doctrine. Referring to the Altar to the Unknown God, he said, "Whom you ignorantly worship Him declare I unto you," and he went on and talked to them about God, and how they lived, moved and had their being in this universal God.

The thought of the personality of



God is what drags the world down. It is what makes us barbarians, so to speak. It is a great deal better than to have no religion to have God in personal form, better than to have these foolish ideas that belong in all these so-called heathenisms. We are ahead of them, but to understand how to heal the sick, and how to do everything along the lines of this Science you have to understand these things; you have to understand that God, from whom comes all good and perfect gifts, is unchangeable; there is with Him no such thing as change; and to get down on our knees and pray that God will wipe out our sins and make a special exception of us and forgive us for some devilry that we have been doing, is all nonsense.

God does not change. Whenever you repent and quit your evil doing and come back to the Truth and make restitution as far as in your power, and get on the straight line, and then call on God Almighty for forgiveness in the name of Jesus Christ, it is your change; God does not change. You have changed, you have repented, and you are now reaping the harvest of repentance. That is what clears the docket of all the indictments against you. It is when you repent that you become white inside.

Then we go to God understandingly and know that infinite Life, infinite Love and infinite Good control all; know secondly—which is just as important—that man is the spiritual image and likeness of this divine person, of this divine Law, of this divine Love, of this divine Good, of this divine Life. You have life, but it is God that is in you, God manifest. God drives the blood through your

veins; God makes your heart beat. How often in our treatment a person comes smothering with heart disease, and cannot breathe. In such cases hold the thought instantly that the person is the child of God, that God controls that heart and makes it beat, drives the blood through the veins and gives the breath, and that little insect, we may term it, called the heart, amounts to nothing; that God Almighty Omnipotence controls. That heart revives instantaneously; it must revive, because it must respond to universal Truth. It is the understanding that Omnipotence, you, the image and likeness of God, have these God manifestations within you, and the application of these things that makes you perfect. But as long as we take up the dross on the outside, or either side, but let the germ go we get no good. Take the kernel of corn. The life part of the kernel is very small, compared to the full grain. You can take a little knife and cut the grain, the life part, out of the grain, and the grain looks substantially as it did before. You can take the grain without the germ and grind it and make good meal. But there is no life there, the life has been extracted.

That is the way with the religion of today. It is a beautiful edifice, there are fine churches, an educated ministry and handsome people, but the life-giving germ has been extracted; and when you talk to them about God Almighty healing the sick, some of the very best will tell you that they would not believe it if they saw it with their own eyes.

I think there are two churches today that are getting their eyes open,

and they are willing to acknowledge it more or less. The Catholic Church always has to a very great extent held to this God Almighty healing, and they have it in their own way; but the Episcopal Church is coming in a close second, and they are now establishing these God-healing centers in all the important cities in the United States.

We have had many Episcopal ministers among our students or patients.

The work is going on, but it is a strange thing to me why the ministers of the Gospel do not study this Science and get this Truth into their own hearts so that they can heal the sick. It does look singular that a man, educated as a lawyer and as a politician, should have this power of healing the sick given to him through the understanding, when the great body of the consecrated ministry throughout the United States have no more power than unborn babes, and cannot heal the sick because they do not know how. They are so prejudiced and so bound up by their rules that they dare not study, and those who would study, with the exception of those in the Episcopal Church, perhaps, are turned out of the church. They can't stay in the church and acknowledge and practice God healing. Their rules will not have it.

You have to get above prejudice. You have to get where you can look at things in the right light, and not believe anything because you see it in one book or another. Believe nothing except that which is susceptible of self-demonstration, proving itself. A statement offered to you for ac-

ceptance must prove itself before you can believe it.

This Realization or Understanding, as I have told you, results from our knowing what God is and what we are ourselves. We will say you have a patient you are called on to treat. You do not look at that patient and say, "I know you have a fever." If you do acknowledge that your patient has a fever you fasten the fever on your patient the very minute you give him that thought, and you are incapable of helping him. You have no power to help him. But when you see your patient you realize that there is the image and likeness of God, a spiritual being, living in spirit, a perfect being living in perfection, and that no such thing as fever can come to this spiritual being. Go on in that way, do not look at the body or think of it. God Almighty Life animates it; God Almighty Love fills it; God Almighty Power sustains it; God Almighty Wisdom directs the person and nothing but perfection can come near, around nor about him; and the idea of a fever is false, and belongs to what we call carnal mind; is untrue, cannot exist, and does not exist. And the idea of fever, furthermore, is a lie, belongs to the world of lies, and was instituted by the Father of Lies, which is carnal mind.

Go on with that kind of argument, denounce it thoroughly; look up to God, God Almighty Love and say, "I thank Thee, Father, that Thou hast given me the knowledge and understanding that I can see that our brother or sister here is nothing but perfection, has nothing but perfection around or about him;" close along

those lines and praise God Almighty because all that is is good.

I have never known a case of fever that was treated in that way when taken in its incipiency to last more than an hour, and very often such cases last not more than thirty minutes. The fever goes away under the inspiration of this divine Truth.

It is the realization or understanding that all that is is good; that God Almighty is in you; that you live, move and have your being in God Almighty, and nothing can come near you, around you or about you but good that heals. You are in the arms of God and God sustains you; God guides you in all the affairs of life; God prospers you in all your business affairs; God protects you, leads you and directs you in all your so-called affairs; nothing but good is yours and can be yours because you realize and know that God, Almighty God, is all and in all and through all.

Now, does that look difficult to understand? With that understanding you can heal everything that is called error; everything like so-called sickness, poverty, sorrow, inharmony, or whatever else may be.

That is the thought. It is very simple. You ought to have known it all your life, but you did not. But we do know it now and we thank God Almighty that he has opened our eyes. It takes the wrinkles out of your faces, the gray hairs out of your heads, fills your muscles full of strength and vigor; makes you a man from the soles of your feet to the crown of your head; develops your intelligences and makes your lives not only a benediction to yourselves, but to those who associate with you,

whereas, before you knew this Truth you were encumbrances to the earth—many of the so-called human beings we see walking along the street are actually a curse to those with whom they associate; they go forth sowing the seeds from which spring disease and destruction. The seed that we sow is the seed of Love and it comes out more and more and more in the character of the crop harvested, because it fills those who practice it with harmony, health and joy.

This is the all-in-all religion. This is the religion that annihilates old age; annihilates suffering; annihilates poverty; annihilates estrangement to God and brings you into perfect harmony and perfect good and fixes you and sets you upon the pedestal where you belong as the child of God Almighty. Then you no longer reckon yourself among the worms of the dust; but recognize that you are the image and likeness of Almighty God, a prince, an uncrowned king; and all that is is God; all that is is good and is yours.

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Clandestine actions make crooked characters. The vital need of every soul is to live honestly, uprightly, in fulfillment of the fundamental laws of society. Any act which requires to be repeated in secrecy is a crooked act, building crooked character.—*The Nautilus.*

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It is when I am told that God is Love that I commit all judgment to Him gladly. It is when I believe that some one loves me that I am never afraid to be myself.—*G. H. Morrison.*

# Obedience

John W. Eighmy.

**W**HEN a command is given by one having authority, obedience to it by those who should obey is necessary for harmony and success in all the affairs of life. In every phase and condition of life's pilgrimage there is the master and the servant, the governor and the general, the king and his subjects, the ruler and the ruled.

In the civil law adopted by nations, states and municipalities for the enforcement of public and personal rights, as well as for the prevention of all wrongs, to carry out its mandates, courts are created, judges chosen to administer the law, to make and enforce judgments and decrees and give commands, all of which must be obeyed or there can be no well-regulated condition in society, in business or in any department of human affairs.

All men are commanders in some sphere, and at the same time in others must obey. In many things they rule and command with an iron will, and their position is such their commands cannot be ignored without serious results, and at the same time in other matters they are serfs, and under the strictest obligation to obey.

The corporations and trusts are servants, and must obey the law, and in the management of their business and in dealing with the people control, command and often inflict severe burdens. No one is independent, no matter how much authority he possesses to direct and command; each

one has to bow to and obey some higher power while exercising his commands in his immediate sphere. Capital controls and directs labor, and yet the capitalist, with all his wealth and possessions, is a servant to law, labor and financial conditions. The great principle in every phase and condition of life is one of government, command and obedience. Without government in the conduct and management of all worldly affairs, and the right to command and enforce its decrees, and due homage and obedience by the people, we would be in a state of heathenism and chaos. It would be idle and useless to have governmental authority in the nation, state, municipality, in business, in domestic affairs, or in any authority and power to enforce its commands and exact obedience thereto. In the great phenomenal fabric of the world everything moves on the basis of command and obey.

In God's Kingdom the same condition prevails. It is the first and highest edict of Divine law. The Supreme Being created this vast universe, and all that in it is. He created man and commanded him to go forth and perform his mighty work. Man's mission all through life is one of obedience to the decrees of the Master. Man is given freedom to choose the life he will live, and if he rejects and disobeys the higher law, the penalty is misery, sickness, disease and death. Man is vested with a wide discretion; he is given sovereign power over all

material things; he must exercise it in accordance with God's law. The Bible from Genesis to Revelations abounds in commands from God to man. Many of the most essential are found in the Ten Commandments, as recorded in the twentieth chapter of Exodus and the fifth of Deuteronomy. To study these with an honest and sincere desire to learn and know our obligations to the Supreme Power will at first seem to be a task so great as to overwhelm our ability to accomplish it; but with constant study, trust and reliance in God for wisdom and understanding, rapid progress will be made, and soon a knowledge and spiritual perception will come, all fear will pass away, and we will be astonished at seeing and realizing the great good, peace and happiness that will come from an obedience to their mandates.

These commands are plain and far-reaching. God said: Thou shalt have no other gods before me. Thou shalt not make unto thee any given image or any likeness of any thing that is in the heaven above or that is in the earth beneath, or that is in the waters under the earth. Thou shalt not bow down thyself to them nor serve them. Thou shalt not take the name of the Lord thy God in vain. Remember the Sabbath Day to keep it holy; six days shalt thou labor and do all thy work. Thou shalt not do any work on the seventh day. Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness against thy neighbor; thou shalt not covet anything that is thy neighbor's.

The Old Testament is full of decrees from God; but when Jesus

Christ came to show the people the Way, the Truth and the Life a new inspiration dawned. His command throughout His ministry was of one having authority. He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it—thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (St. Matt., 22, 37, and St. Mark, 12: 30, 31.) He was sent by God to instruct and command. He said: "All power is given unto Me in Heaven and in Earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." (St. Matt., 28: 18, 19, 20.) He appointed twelve Disciples and commanded them to go forth to preach (St. Mark, 3), and afterwards he appointed seventy and sent them out to do God's work (St. Luke, 10th Ch.), and he said unto his Disciples: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved, but he that believed not shall be damned. And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." (St. Mark, 16: 15 to 20.)

The Scriptures from beginning to end are full of commands from God to man; they are more prominent

than any other doctrine. Commands and decrees, even from God, unless obeyed, are nonentities, myths, unrealistic and vanish like the dew before the morning sun, leaving man under the ban denominated death. The great problem in life is: Have we obeyed?

Have we rendered due obedience and fulfilled our obligations to that Supreme Power to which all owe allegiance? It is recorded in the Scriptures: "Fear God and keep his commandments, for this is the whole duty of man." (Ecclesiastes, 12-13.) When we strive to know the truth, understand God's commands, and render obedience to them, then we will be living in His Kingdom as perfect beings, free from sin, disease, sickness and death.

We all crave freedom from undesirable and inharmonious conditions. We can have it. Learn God's commands and obey them is the sure panacea. Jesus Christ proclaimed: "And ye shall know the truth, and the truth shall make you free." (St. John, 8:32.)

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### SPIRITUAL POSSESSIONS

"The secret of holding, in death as in life, is in letting go," concludes one who is reviewing the so-called spiritual possessions with a thought of what can be carried on the last journey. Material belongings must, of course, be left behind, but each spirit has its own individual possessions—or what it calls such—that it should seemingly be able to carry with it into the Beyond, yet it will doubtless be found that many such will not endure transfer. There are

beliefs, rigidly held through life, that will be dropped as of no importance when the strange, new outlook really breaks upon the vision. There are forgivings of wrong, secretly counted among our treasures as proving our Christian spirit, which will suddenly grow tattered and worthless as the offense we deemed so grave shrinks into its proper insignificance. There are so-called "charities" that we shall blush to remember we ever named as such.

But the things we have foregone—many a hope and wish put quietly aside for somebody's sake, many a kindness done too simply and sincerely to have even awakened self-satisfaction—many a bit of helpfulness and cheer given by the way and forgotten as soon as done, but more like the Master's own, perhaps, than that which we have called religious work—these things shall go with us. Not so much specific creeds, memories or hoarded deeds shall make up the spirit's wealth, as what it has itself become for the great Love's sake. There, as here, the things it has given up will not be the least of its possessions.

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### WHY WE KNOW WE ARE RIGHT

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

# The Unattained

John F. Daniels

**A**NIMALS, as far as we can see, want only those things that can be attained. Their wants and desires are simple. But man, ever since he has been on the earth, has longed for the unattained and often for the seemingly unattainable. It is part of the great gulf between man and the brute creation, strange yearning for something beyond. Privation cannot drive it out. The poorest human being feels it as much as the richest. Youth begins with it, and age does not forget it. It is the mark of the infinite, set in the finite mind, and forever stirring it up toward larger hopes and aims.

The young man who has not this desire for unattained ideals is a poor specimen of manhood. There are such individuals, but they are not the men who count. Their spirits are dull and narrow. It is the young man who longs for larger growth and wider achievement who forms the hope of the community and the nation. The girl who is full of ideals and enthusiasms is the girl who will make the noble woman, the inspirer of men. The girl without ideals is a danger to the home and to society. The far-off shining mark toward which the feet are set is the factor that life cannot possibly afford to lose. Without it pleasure and riches and material successes are only the ministers to a dull, discontented selfishness, and man is no better than — not as well off, indeed as — the satisfied brute.

But how can longing for unattained good help the soul, if it is really unattainable? When a habit is perfectly fruitless, how can it benefit the race or the individual? These questions, which are entirely fair and reasonable, cut down at once to the underlying difference between the brute creation and man. The animals do not pursue the unattainable. They have only their earthly life to live, and they live it strictly on earthly principles. Man has in him the feeling of a further life, in which all things may be attained, even if they are failed of here on earth. He pursues the unattainable because of his human nature, as distinguished from mere animal life. The habit of the ideal is the premonition and proof of immortality.

A one-time doubter, now convinced, has written thus of the infinite hopes of the soul:

“The whole strength of the case for immortality, as a thing to be desired, lies in the fact that no one in this life attains his ideal. The soul even of the best and most fortunate of us does not achieve the good of which it feels capable, and in which alone it can rest. The potentiality is not fully realized . . . The conception that death ends all . . . destroys, in my judgment, life’s most precious element, that which transfigures all the rest; it obliterates the gleam on the snow, the planet in the east.”

Even when life is most plenteous and happy, it reaches out toward deeper satisfactions hereafter. When

life is denied and starved it longs even more passionately toward the immortal fulfilments. In the most degraded heart this chord of infinite hope still vibrates, and by its aid the whole nature has often been lifted out of degradation into purity and goodness. The thief on the cross, hearing for the first time the words of eternal life, laid hold eagerly upon them and became the companion of Christ in Paradise.

All the great ideals of the race are anchored in immortality. When the thought of a future life is taken out of a man's view of things, everything that is left is fatally cheapened. What can be permanently valuable that belongs to a short period of years? Who would even build a great modern building on land leased only for seventy years? Yet seventy years is over twice the average length of human life, for a generation is supposed to pass away in every thirty-three years. What is worth while that can endure only such a brief space at most? To take the power of an endless life out of human thinking is to take the sky out of the landscape—and every artist knows what that means, and how all hope of masterpieces would perish under this rule.

The long thoughts of youth—the steady look toward a larger horizon—these enlarge and clarify the soul, and lift it to its right place in the universe of God, only a little lower than the angels. Faith rejoices in the promise of immortality: "Beloved, now are we children of God, and it is not yet made manifest what we shall be." What soul does not feel the splendor of those mighty words? Immortality

is the birthright of man. It transfigures life; it steers past the port of death without fear:

"Sail forth—

O my brave soul! O farther, farther sail!

O daring joy, but safe! are they not all the seas of God?

O farther, farther sail!"

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#### THE INFLUENCE OF RETURNING IMMIGRANTS

We often speak of the enlightening influence of this country and its institutions on the immigrants that come to us; we rarely notice the fact that the influence affects their home countries also. In the last three years over three hundred thousand Italians have returned to Naples from the United States. An Italian commission appointed to investigate social and economic conditions in Southern Italy recently reported that these returning emigrants are doing a great deal to bring about important changes in that part of the kingdom. With their savings they are buying small parcels of land from the large landowners, and are making more than a mere living on their farms. The addition to the wealth of Italy by remittances from emigrants that are living elsewhere is about \$70,000,000 a year.—*The Youth's Companion*.

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For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptance.—I Tim. 4:8-9.



# Expressions

William E. Gibson.

God is the Absolute—the All-Embracing.

The Holy Ghost is the All-Embracing.

The Son is the Holy Ghost acting for the uplifting of this world's race.

\*\*\*

We never rise above our best thoughts nor sink beneath our worst. Our individual thoughts are the criterion of our rank in the great world thought.

\*\*\*

A good thought in the mind of man is also in the mind of God. That thought expressed is God speaking, acting, manifesting.

\*\*\*

All expressions of Goodness are manifestations of God. All manifestations of vileness are expressions of goodness misused.

\*\*\*

Men must be good before they can be wise. Wisdom is dangerous in wicked hands.

\*\*\*

That condition is best for a man which best fits him for most perfect self-expression.

\*\*\*

Realize the True God and you realize all that is to be realized.

\*\*\*

Those suffer most who are most selfish, but the magnanimous are cheerful even in the throes of apparent pain.

Man is a medium of expression either of himself selfish, of himself magnanimous or of the very God through him.

\*\*\*

Self-confidence and faith in God are the coming power of man. By this power man will subdue the world.

\*\*\*

The spirit of success is perfect vision. The life of success is perfect confidence. Success is Spirit and Life in harmonious operation.

\*\*\*

There is nothing good or bad that a good man may not with propriety know. For things are good or bad only as thinking makes them so.

\*\*\*

Experience is man's one real teacher, all others are mere make-shifts.

\*\*\*

When you see all men as good, your eyes are good; but when all men seem bad seek treatment for your eyes.

\*\*\*

A man's God is himself at his best a little projected. A nation's God is its best men magnified.

\*\*\*

That peace which the world needs is the peace which every man needs; viz, Consciousness of Oneness with God.

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The Rest that remains for the people of God is that sense of happiness

and strength which comes to one who has lost the desire for Rest.

\* \* \*

That woman is wisest who gives to the world its best men.

\* \* \*

Oneness with God is Oneness with self. Man is most often beside himself.

\* \* \*

If thine eye be single (seeing only good), thy whole being shall be full of light; but if thine eye be evil, thy whole being shall be full of darkness. If thou canst see all things good, thou art good; but if all things appear to thee bad, then thou art bad.

\* \* \*

Be charitable and forgiving even to thyself.

\* \* \*

Let not the heights to which you attain blind you to the depths from which you came.

\* \* \*

God blesses Honest Toil, for it blesses itself. He who does his best helps all the rest by the service he gives, the lesson it teaches and the spirit it reveals.

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#### THE DIVINE PRESENCE

Wherever is the shine of God in man is the divine of God in man. Where God dwells, dwells His divinity with Him. It may be the soul of Moses or the soul of the bramble bush afire with the divine presence. It may be the soul of the Christ, or the soul of the sparrow singing for joy of the Divine Presence, and cannot fall to the ground without the Father. It may be the soul of John on Patmos, or the love

of the rocks held together by the divine indwelling, or the sea tiding faithful to the inbeating of the Divine Heart. It may be my soul or the soul of this tree from which my hand touching it in beseechment gets the thrill of the Divine Spirit for answer. It may be your soul, flooded by the Divine Presence, or the soul of the child, delighting in you, though it does not know the meaning of the great light in your face.—*John M. Scott in Practical Ideals.*

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#### THE CHRIST-MIND THOUGHT IS LIFE

Paul said: "Let the Mind which was in Christ Jesus be also in you." The Mind which was in Christ Jesus was the Divine Mind. This Divine Mind is all-wise, all-knowing, all-faith. The Mind of Christ thinks thoughts and from it words emanate. These thoughts and words are all centered in God and they bring forth fruits of their kind. It seems the predominating thought of the Christ-Mind is Life. It says, I am in you that you may have Life and abundance. Every cell, every nerve, every fibre and every atom of our being is susceptible to the influence of thought-currents generated in the mind, and they are always changing according to the mental impressions made on them.—*H. T. Weigel in Unity.*

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I would not enter on my list of friends,  
Though graced with polished manners and fine sense,  
Yet wanting sensibility, the man  
Who needlessly sets foot upon a worm.—*Cowper.*

# The Gentle Art of Conversing

Hendrik Sterling in Forward

**I**T is not my plea that I have mastered it; far from it. But I do know of some grievous mistakes I have made, though I try daily to correct my errors, and that should entitle me to a hint or two on the subject.

Your experience is probably not altogether unlike mine. The knowledge that conversing forms a part of the social life has occasionally brought its joys; but as frequently it has meant mental and nervous strain. We have feared that we might not play our own part well, and thus leave an unpleasant impression with the one we met. Embarrassing periods of silence and disconcerting breaks were sure to occur, so that, thinking it all over beforehand, we often wished that we might not have to be thrown into the company of those with whom we were not on perfectly familiar terms.

The first lesson it took me very long to learn was that conversing cannot be my concern alone. The idea should have occurred to me much sooner, at least as early as I studied Latin, for then I was duly impressed with the fact that all words beginning with "con" or "com" and its derivatives denote relations. But, like so many things we learn at school that might well be applied to life, it never dawned on me that any such vital use was to be made of my linguistic acquisitions. Those lessons belonged to the schoolroom, and to the schoolroom I confined them as conscientiously as

during previous generations some people confined their religion to the Sabbath.

My neglect of that classic suggestion has cost me untold worry. It was my profound conviction that conversing and one-versing were identical. To allow a single lull appeared to me as little less than a social crime, and the responsibility for a ceaseless flow of words seemed to rest entirely on me. In return for my unwearied efforts, my companion, I have not now the slightest doubt, considered me an unmitigated bore. He had some brilliant ideas which he would have been pleased to convey, but I gave him no chance. Not that I actually succeeded in filling up every moment, but my unceasing chattering served to derange his own ideas. I took upon me to be the leader, a presumption for which I had neither the right nor the qualifications. To master that fact meant many a bump and a jerk from those I had hoped to please; but slowly the lesson became mine.

Another lesson went with it. Conversing and talking are not exactly the same. Talking may hinder conversing, as in the case I have just cited. As soon as the flow of words becomes so constant that no time is left for thought, talking forbids conversing. For conversing, if it means anything, must involve an interchange of ideas. And ideas do not grow on one's lips, but are born in the heart and the mind. It requires time to grow them, if they are worth

expressing. They must grow in the minds of both conversers, else there is no interchange. That valuable fact, too, I did not master in a day. But you readily catch its truth.

There was a third piece of helpful intelligence that finally soaked through my cranium. While I was talking I was not learning anything. Very likely the other person was not learning much either, but here and there he might distinguish something in my words that looked like wheat among all the chaff. A little bit of knowledge might be imparted to him as he listened. But I was gathering nothing new. My old ideas might be deepened and clarified, but their treasury was not augmented. The real meaning of that came to me like a revelation. I cannot recall whether anyone told me so; whether I read it; whether I hit upon it all by myself. But I assure you it is valuable now. The more the other person will deign to say, the better it pleases me. If by an intelligent question here and a little exclamation there I can keep him talking sensibly, I can sit back easily and enjoy him, while sitting at school all the while. To ask intelligent questions on the subject in which your companion is interested and which, therefore, he knows, is a dominant element in the gentle art of conversing.

That seems to have been Jesus' idea of it, especially during his boyhood. One day a peculiar chance came into his life to join a conversation. Its interest was so absorbing that the boy forgot all about father and mother and home. When at last his folks discovered him he was "in the temple, sitting in the midst of the teachers,

both hearing them and asking them questions."

It is true that many things are spoken in our hearing that fail to enrich our lives; but it is equally true that every life has some experiences which we do well to know. Through many lives and in various ways God has made known his thoughts. The vessels that convey his truths may be humble, but that does not diminish the worth of the treasures they hold. The highest art of conversing is to gain and to give, by expressions of words and of deeds, the finest and the noblest that God has given to our hearts and to those with whom we converse. That is the kind of conversation of which our Bible speaks in such comprehensive terms.

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#### BY OURSELVES

By ourselves is evil done,  
By ourselves we pain endure,  
By ourselves we cease from wrong,  
By ourselves become we pure.

No one saves us but ourselves,  
No one can and no one may.  
We ourselves must tread the path;  
Buddha's only shown the way.  
—*Dhammapada.*

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Don't hang a dismal picture on the wall, and do not daub with sables and glooms in your conversation. Don't be a cynic and disconsolate preacher. Don't bewail and bemoan. Omit the negative propositions. Nerve us with incessant affirmations. Don't waste yourself in rejection, nor bark against the bad, but chant the beauty of the GOOD.—*Emerson.*



Rose M. de Vaux-Royer, New York

## TO THE MASTER MIND

[Copyright, 1913.]

Make us to hear Thy call through every plan ;  
In each low note ascending as Thy word  
(Intoning harmonies within, unheard),  
That issues from the striving heart of man.

O let us sound a chord as deep and true  
As rings adown the hymns of morning stars!  
When Earth awakens—breaks her prison bars—  
May bards of songs celestial bear us through.

And let us learn to see in every eye  
Where unshed tears are held, Thy soft command  
To love! in every nation, clime or land,  
That Thy great will may greet each passer-by.

Take us by hand, O Master, that we see  
Thou art our inspiration and our source.  
Each soul we meet along our daily course  
Doth but reflect—in being, breathing—Thee!  
—Rose M. de Vaux-Royer.

(From "Soul Shadows, Songs and Sonnets.")

## “Letting Go”

Mabel C. Porter in the Gospel Trumpet

**I** HAVE just finished reading a sermon by Charles Poole Cleaves, on the “Art of letting go.” Part of it, at least, I feel like passing along. So as I write, I shall also quote.

The preacher spoke of the beauty of the grace of forgetting and of the fine art of letting go, at the right time, of some of the things we grasp, or that fall to our fortune in life. We have, in the cities, the waste-cans, in the offices the waste-baskets, and everywhere there is a dump; but mentally and spiritually how much useless and very harmful matter we shove back on the shelves and handle over and over. “Whatsoever things are true, honest, just, pure, lovely, and of good report—things of virtue and praise—may be stored up for future planting and cultivation, but let us dump the useless waste.”

How many people I know would be so much healthier in spirit if they would make better use of a spiritual waste-basket! It just means to dump the trash that hinders the victory that you should have; it may be a bad habit, a grievance, prejudices, bad company, heavy heart-burdens—anything that discourages, saddens or brings darkness instead of light.

“Clouds shut out sunshine. Fear weakens. Gloom depresses. Anxiety warps the judgment. Let the art of letting go come to our rescue. The speech of the apostle falls upon us: ‘Brethren, I count not myself to have laid hold. But one thing I do; forget-

ting the things that are behind and stretching forward to the things that are before I press on!’ Which shall we let go, the past or the future? the encouragements or the discouragements? We cannot hold both the good and the bad.

“Unnecessary and unpleasant recollections are good things to let go.

“Do you have hours when the only possible thing, apparently, the only right thing to consider, is something that gnaws the heart and frets the mind? Ah, the things that ought not to have been! How many hours we have toiled the past year! What burdens we have borne! What griefs have fallen upon us! What losses we have sustained! Shall we, then, keep open the sepulcher of the old year, weep above it, and ask our friends to keep flowers of sympathy upon it?

“Heart wounds are good things to let go. They are inevitable. . . . If we remember all slights, if we number all wounds, if we stop to think of every tingle of inward pain, we shall be most miserable. . . . For treasuring these in memory we shall be letting go the sweets, the joys, the chances of friendship and service that make life a joy to ourselves and to others.

“Go bury thy sorrow—  
The world hath its share.  
Go bury it deeply,  
Go hide it with care.

“Hearts growing weary  
With heavier woe

Now, droop mid the darkness—  
Go comfort them, go.'

"Let go of prejudices or gossip that blow fogs between us and our neighbors; fogs that conceal the real character and shut out any possible brightening of the soul-life of another. If there is warmth in our souls, it fails to reach them. We are chilled in the damp and irritated by the fog that lies between us and them."

Let us be especially careful by self-purging, fair judgment, mercy, and love to keep the way clear between us and the discouraged souls around us. Those who are on their feet and climbing should let go of all gossip, or hearsay, and reach out a hand to the fallen.

"When over the fair face of friend  
or foe

A shadow of disgrace shall fall; instead

Of words of blame or proof of thus  
or so,

Let something good be said.

"Forget not that no fellow creature  
yet

May fall so low, but LOVE may lift  
its head.

Ever the cheek of shame with tears  
is wet

If something good be said.

"And so I charge you by the thorny  
crown

And by the cross on which the Savior  
bled;

And by your own soul's hope of fair  
renown;

Let something good be said!"

Dear friends, how short is life! Can

we hold on to the grievances? Some people so hug their sorrows that I am sure when the end comes they will be sorry to let them go. The end will come. Now is the time to "let go" of all rubbish and hardness and unpleasantness and sin. Cast it out to where it belongs and in its place make room for beauty, purity, joy, light, truth and life. Which do you choose?

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#### SIMPLE PRAYER: OR, THE LORD'S PRAYER IN PARAPHRASE

My Father, Lord of Heaven and Earth, I praise Thy name, for Thy Kingdom is Come and Thy will is being done in the physical as in the spiritual, for all is Spirit and its manifestation.

Thou dost give me this day my bread in due portion, bread that will keep the physical, develop the mental and unfold the spiritual.

Thou dost forgive my debts and I forgive them too, as well as forgive others who are debtors to me. Thou dost not leave me in temptation, but deliverest me from the evil by the knowledge of the truth that all is good, for Thou art Life, Light and Love, and Thy Kingdom is Power and Dominion, All-embracing, Infinite and Eternal. And Thy Kingdom is in Thy children and theirs in Thee. It is ever so. Amen.—*Wm. E. Gibson in The Voice.*

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In that vision of light I saw the faces of all the little children who had come into the world since the beginning of creation — innumerable jewels, every one representing a hope of God.—*Charles Wagner.*

# Throw Out the Life-Line

William E. Gibson

**I**F you stand on the solid rock, remember that thousands of your fellow-beings are on sinking sands. They may not know what help you can give, nor may you know, and it matters not—just throw them “the life line,” such as you have. A cheerful smile, a friendly hand, a happy word may move the elements and banish clouds.

Remember that that which has done you good may help others—just pass it along. Some times it is a poem, or again a pamphlet or a book, that has brought you great light and help; some fellow-being may need the same just now. Send it to some one and perhaps it will reach the right one.

A plain working man told me not long since of how he was cured of the drink habit and later of the tobacco habit while doing some upholstering for a Christian Scientist of the Eddy school. He was a convert in spirit at least.

A year ago I stopped in a lawyer's office, a friend of mine, and gave him a News Letter. “There is something in Christian Science,” was the remark I heard him make to some men only a few days ago.

I heard this little story by a woman a few days ago. Said she: “I was in Atlantic City a few summers since and in much distress mentally, physically and financially. I was sitting in the lobby of one of the big hotels worrying over my condition. I saw at my feet, ‘Divine Healing,’ a little book by Bishop O. C. Sabin. I read it

and every sentence seemed to bring me more light and life. I immediately put into practice the lessons taught. My health was restored, my outlook brightened and my blues fled. I shall ever rejoice in Colonel Sabin's gift of this book to the world.”

The writer chanced to hear these remarks from persons at the funeral of Bishop Sabin. The following was by the first arrival, an elderly lady who came in quite early: “He saved my life; but for him I would not be here today. In him has passed a man who has simplified a great truth and healed and helped many people.”

The second arrival was a Jewish woman in apparent robust health. Her remarks were: “I came early, for I owe my perfect health to Bishop Sabin. I was a physical and nervous wreck until I came to him.”

The writer frequently meets persons who have been healed or helped out of some discord through by chance seeing some book or paper on Christian Science or some other new thought that contained just the lesson they needed.

He is also reminded that when only a few years ago he himself was in much doubt and darkness on religious questions, and failures along many lines had followed thick and fast, he chanced to get a copy of “Christian Science Instructor,” by Bishop O. C. Sabin. The book was a revelation. It dispelled the clouds and showed me a clear sky. Soon the whole trend of my life plan was changed, for a new



Heaven and a new Earth had appeared.

Now the writer's experience and the experiences here cited have been duplicated a thousandfold. Remember that which has done you good may help another. Pass it along. "Throw out the lifeline."

Whatever school of thought has brought you the light, remember there are others whose needs are similar to yours. "Pass it along." If it be the Evangelical Christian Science Church through which your light has come, you can send from its publications a book or a pamphlet, or a subscription to the News Letter. Even back numbers of good literature are often the message bearers to someone in distress. You never know what good you may do by passing along that which has been good for you.

### ABSOLUTE FREEDOM

Absolute freedom can be realized only on the plane of the spirit, the inmost and highest sphere of human activity and experience in which being is perfect and so above all possibility of perverted motive or activity.

Being one with God, all selfish and isolated interests are forgotten, and the individual interests become merged into and one with the whole, and the universal good the only basis of personal good. In this realm of the Divine, personal considerations and preferences are impossible, because it is the realm of the impersonal and absolute. Those who attain this condition of being become a law unto themselves; since every possible desire of the heart is one with the universal, and so one with the supreme

law of life. Until this condition and plane of life are attained, man needs and will have the discipline of law and penalty; until he rises above all personal considerations in the presence of universal needs, and thus becomes one with the supreme law of universal love and impartial justice. When this condition of being is reached, and man becomes at-one with universal law, his life is one spontaneous expression of goodness and truth, love and wisdom, and carries with it all power of mastery.

—*Esoterus in the Bible Review.*

### THE OLD ROCKING CHAIR

The oaken bucket has a place  
In story and in song,  
And to the wooden cradle, too,  
Some laurel wreaths belong,  
The orchard swing, the ancient clock,  
The old traditions share,  
But dearest to my mind of all  
Was mother's rocking chair.

I nestled in her loving arms  
Toward the close of day,  
And to the pleasant land of dreams  
Was quickly rocked away.  
When pain and illness racked my  
frame  
What ease beyond compare  
I found, with pillows at my back,  
In mother's rocking chair.

No padded seat or cushioned arms  
Or silk or leather warm,  
In all the years since then have held  
Such comfort for my form.  
And often when I feel the weight  
Of grinding toil and care,  
Oh! how I long to rest again  
In mother's rocking chair.

—*Minna Irving in Leslie's.*



## The Three Silver Trouts

**I** WILL tell you a story, Harry. On the other side of yonder hill there runs a large, clear river, and in that river, on a time, there lived three silver trouts, the prettiest little fishes that any one ever saw.

Now there was a good fairy, that had charge of this river, and of all the fishes that were in it, and she took a great liking and love to these pretty silver trouts, and she let them want for nothing that such little fishes could need.

But two of them grew sad and discontented. The one wished for this thing, the other for that, and neither of them could take pleasure in any thing that he had, because he was always longing for something that he had not.

Now, Harry, you must know that all this was very naughty in those two little trouts; for the good fairy had been exceedingly kind to them. She had given them every thing that was fittest for them, and she never grudged them anything that was for their good.

Instead of thanking her for all her

care and kindness, they blamed her in their own minds for refusing them any thing that their silly fancies were set upon. In short, there was no end of their wishing, and longing, and quarrelling in their hearts, for this thing and that thing.

At last, the fairy was so provoked, that she resolved to punish their naughtiness by granting their desires, and to make the folly of those two little stubborn trouts an example of to all the foolish fish for the whole world.

For this purpose, she called out to the three little silver trouts, and told them they should have whatever they wished for.

Now the eldest of these trouts was a very proud little fish, and wanted to be set up above all other little fishes. And so he said to the fairy, "I must be free to tell you that I do not, at all, like the way in which you have placed me.

"Here you have put me into a poor, narrow, and troublesome river, where I am straitened on the right side, and straitened on the left side, and can neither get down into the ground, nor

up into the air, nor do any one thing I have a mind to do.

"There are the little birds in the air, who fly this way and that way, and mount up to the heavens, because they have wings. Give me wings like a bird, so that I also may fly."

No sooner asked than granted. He felt the wings he wished for growing from either side, and, in a minute, he spread them abroad, and rose out of the water. At first he felt a wonderful pleasure in finding himself able to fly. He mounted high into the air, above the very clouds, and looked down with scorn on all the fishes in the world.

He resolved to travel, and to take his diversion far and wide. He flew over rivers and meadows, and woods and mountains, till he grew faint with hunger and thirst, and his wings began to fail him; then he thought it best to come down to get something to eat.

The little simpleton did not consider that he was now in a strange country, and many a mile from the sweet river where he was born and bred, and had received all his nourishment.

When he came down he happened to light among dry sands and rocks, where there was not a bit to eat, nor a drop of water to drink; and so there he lay, faint and tired, and unable to rise, gasping and fluttering, and beating himself against the stones, till at length he died in great pain and misery.

Now the second silver trout was not so ambitious as the first little proud trout; but he was a narrow-hearted and very selfish little trout, and, if he himself was snug and safe,

he did not care what became of all the fishes in the world. So says he to the fairy:

"I don't wish—not I—for wings to fly out of the water, and to ramble into strange places, where I don't know what will become of me.

"I lived contented and happy enough till the other day, when, as I got under a cool bank from the heat of the sun I saw a great rope coming down into the water, and it fastened itself, I don't know how, about the gills of a little fish that was basking beside me, and he was lifted out of the water, struggling and working in great pain, till he was carried, I know not where, quite out of my sight.

"Then I thought in my own mind that this evil, some time or other, might happen to myself; and my heart trembled within me, and I have been very sad and discontented ever since.

"Now, all I desire of you, is, that you will tell me the meaning of this, and of all the other dangers to which you have subjected us poor little mortal fishes; for then I shall have sense enough to take care of my own safety, and I am very well able to provide for my own living, I warrant you."

No sooner said than done. The fairy immediately opened his understanding; and he knew the nature and meaning of snares, nets, hooks and lines, and of all the dangers to which such little trouts could be liable.

At first he greatly rejoiced in this his knowledge; and he said to himself, "Now surely I shall be the happiest of all fishes; for, as I under-

stand and am forewarned of every mischief that can come near me, I'm sure I love myself too well not to keep out of harm's way."

From this time forward he took care not to go into any deep holes, for fear that a pike, or some other huge fish, might be there, who would make nothing of swallowing him up at one gulp. He also kept away from the shallow places, especially in hot weather, lest the sun should dry them up, and not leave him water enough to swim in.

When he saw the shadow of a cloud coming and moving upon the river, "Aha!" said he to himself, "here are the fishermen with their nets; and immediate he got on one side, and skulked under the banks, where he kept trembling in his skin till the cloud was past.

Again, when he saw a fly skimming on the water, or a worm coming down the stream, he did not dare to bite, however hungry he might be. "No, no," said he to them, "my honest friends; I am not such a fool as that comes to. Go your ways, and tempt those who know no better, who are not aware that you may serve as baits to some cruel hook that lies hid to catch those ignorant and silly trouts that are not on their guard."

Thus this over-careful trout kept himself in continual frights and alarms, and could neither eat, nor drink, nor sleep, in peace, for fear that some mischief might be at hand, or that he might be caught napping.

He daily grew poorer and poorer, and sadder and sadder, for he pined away with hunger, and sighed himself to skin and bone, till, wasted almost to nothing with care and fear, he at

last died for fear of dying—the most miserable of all deaths.

Now, when the fairy came to the youngest silver trout, and asked him what he wished for, "Alas," said this darling little trout; "you know that I am but a very foolish and good-for-nothing little fish; and I don't know—not I—what is good for me, or what is bad for me; and I wonder how I came to be worth bringing into the world, or what you could see in me to cause you to take any thought about me.

"But if I must wish for something, it is that you would do with me whatsoever you think best; and that I should be pleased to live or die, even just as you would have me."

Now, as soon as this precious trout made this prayer in his good and humble little heart, the fairy took such a liking to him as she never had taken to any little trout before. And she never ceased to take great care of this sweet little trout, who had trusted himself so wholly to her love and good pleasure.

She put contentment into his mind, and joy into his heart; and so this little trout slept always in peace, and wakened in gladness; and, whether he was full or hungry, or whatever happened to him, he was still pleased and thankful; and he was the happiest of all fishes that ever swam in any water.

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Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams of the house, as the bones to the microcosm of man, so is order to all things.—*Southey*.

## Evergreen Inn

Louise M. Haynes in *Our Dumb Animals*

**Q**UICK! Ned! Get up and look out the window! The snow has drifted in the night so much, it must be ten feet deep out there!" and Henry hopped about excitedly.

Ned leaped out of bed and ran to the window.

"Let's dig a tunnel this morning to the big spruce-tree," he cried. "Hooray!"

Both boys dressed as quickly as possible and were soon through their breakfast and ready to go out in the snow.

"We can start down the path father shoveled and begin to tunnel where the drift is so high," Henry said.

The boys worked fast, as the snow was light, and the tunnel progressed rapidly.

"What would become of us if it caved in?" Ned asked.

"I don't believe we would have a very hard time to dig ourselves to the top, because you see the snow is not heavy," Henry answered.

Suddenly a light came into the tunnel at the end where they were digging, and through the opening they saw the loveliest little evergreen room, formed by the drooping branches of the spruce-tree.

"What a grand playhouse, Henry! We'll have this tunnel for our private entrance, and nobody else can come in. Just look at the birds hidden in the branches from the storm — all kinds."

Both boys peered excitedly through

the opening in the end of the tunnel at the birds.

"I don't see what they can find to eat," said Ned. "Let's go into the house and get them some food; they must be nearly starving by this time."

The children ran to the house and called to their mother, asking if she could give them anything for the cold, hungry birds.

"My teacher says beef suet is fine for them in winter," Henry suggested, "and chickadees like nuts and sunflower seeds."

The boys hurried back through the tunnel with their hands full of food. Clearing away the small amount of snow there was under the evergreen boughs, they scattered the seeds and nut meats on the ground. Then they tied the suet on the branches and crept back into their tunnel, where they could see all that happened. Immediately the ground was covered with chickadees and other seed-eating birds, while woodpeckers, nuthatches and others were feasting on the suet ravenously. There was quite a chirping after they had eaten a few minutes, as though the birds were doing their best to thank the kind little boys for their thoughtfulness.

Ned and Henry kept food under the spruce-tree all winter, and called the snug shelter made by the drooping branches "Evergreen Inn." The birds soon grew so tame that they let the boys come into the little enclosure and would perch on their heads and shoulders in the most friendly manner. Henry, who was a very good whistler,

learned to imitate their notes and they would answer him.

Both boys enjoyed their bird friends and Evergreen Inn so much that they felt very sorry to see the snow melt and to have the birds leave the old spruce-tree for the open woods; but they are looking forward to seeing them return when the snow is deep again.

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#### WHAT THE BIRDS SAY

Do you ask what the birds say? The sparrow, the dove,  
The linnet and thrush say, "I love and I love!"  
In the winter they're silent, the wind is so strong;  
What it says I don't know, but it sings a loud song.

But green leaves, and blossoms, and sunny warm weather,  
And singing and loving, all come back together;  
But the lark is so brimful of gladness and love,  
The green fields below him, the blue sky above,  
That he sings, and he sings; and forever sings he,—  
"I love my Love, and my Love loves me!"

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God hath given us love, faith and a sound mind, and there is nothing we desire which cannot be realized. The power to realize, to change undesirable conditions, to live the Ideal and make it the Real, is within ourselves. We become conscious of it not by conforming to that which is, but by transforming what is to what it ought to be.

#### YOUR PERSONAL APPEARANCE.

"You can make yourself look an inch taller by a neat, well-fitting dress. You can actually make yourself taller by an erect, manly carriage. Slovenliness is contagious. It communicates itself from the dress to the character. The boy who slouches and slumps in figure and gait is dangerously apt to slump morally. The dust and grime on your clothes are liable to get into your brain. The dirt under your finger nails is likely to work into your thoughts. Grease spots down the front of your coat will destroy self-respect almost as quickly as a habit of lying. Tidiness is one of the cheapest luxuries in the world. It is also one of the most comfortable. When you know that you are just right—'perfectly correct'—from hat to shoe tie, the King of England couldn't stare you out of countenance; he couldn't embarrass you, and he wouldn't if he could."

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Dr. Worcester of Emmanuel Church said that six out of every ten who have applied to him for treatment were concerned chiefly about their spiritual condition. The channel of communication with their heavenly Father had become clogged, or they were victims of doubt or melancholy. A theological professor who attended a midweek meeting of Boston Christian Scientists tells us that the emphasis in the many testimonials given was not upon physical recovery, but upon the inward peace and joy which the speakers had found in Christian Science.—*Practical Ideals.*

## MY DAILY CREED

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Little deeds of kindness,  
Little thoughts of love,  
Make the heaven within us  
Like the sky above.

Little acts of giving,  
Little words of cheer,  
Make the sun within us  
Shine throughout the year.

Little gifts of comfort  
For another's need  
Make the whole world brighter,  
Is my daily creed.

A little kindness, love and cheer,  
Moulded in together,  
Make the best rule that I know  
For bright, sunny weather.

—*Matey E. Stephenson.*

## THE POWER OF MIND IN HEALING

I remember once, in Connecticut, America, a woman who had been lying upon a bed of sickness for a long time with an affection of the spine.

An old Quakeress who lived in the same town had no great love for medicine or the present-day system of healing. Visiting this sick lady one day, she said to her, "Friend, hast thou ever read the Scriptures?" The invalid replied that she had. "Hast thou never read how the Great Healer said to those who showed faith, 'Arise and walk?'" asked the visitor. "What is to prevent thee from arising and walking today? Disease is an enemy; perfect health of spirit, soul and body, is what God intends for all His children."

Suddenly the sick lady caught the idea, and said, "That is true." The Quakeress then said, "God has not changed, and that power whereby the Nazarene healed is present today if we will but avail ourselves of it. I say unto thee in the name of Jesus of Nazareth, rise up and walk."

The woman rose and walked, and never returned to her bed again but to rest. The healing power had reached that woman; her mind had been influenced, it had acted on the physical organism and the nervous affection from which she had suffered for some eight years was instantly cast out.

It is in this field that the Christian Scientists are making great headway. Some of you people—I mean the community at large—when you hear of Christian Science healing turn up the corners of the mouth and

smile. You simply smile in ignorance. Christian Science can produce innumerable cases of persons who have been ill for a long time and have been cured through the mind by suggestion.

I do not agree with their teaching carried to the extreme. In spirit life we take the middle path. The universe—all the worlds, planets and constellations—is controlled by universal mind. As there is a drop from this great ocean of mind in every physical organism, you should have greater powers than some of you possess today.

You can get that power by going to the source of all power, by a study of nature and by close adherence to the laws of health and right living. It is folly for anyone who desires to become a teacher of mind cure to attempt to heal others unless that person is himself living rightly. I cannot understand anyone who is a constant drinker of alcohol or smoker of tobacco attempting to set up as a mind healer. I believe that these things defile the human body. I do not say that alcohol in moderation does a great deal of damage, but I do assert that excesses of all kinds defile and injure, and that a man cannot be possessed of this great and glorious healing power unless he lives a pure life.—*From lecture by Dr. Channing.*

Love God fervently by loving all of His children, and all selfishness will vanish. Love is the only cure for selfishness; you cannot think yourself out of it; you must love, work and live out of it.



# Divine Light

Dr. John D. Miles, Washington, D. C.

“**H**OUSE of Jacob, come ye, and let us walk in the light of the Lord.”  
—Isaiah, 2:5.

“And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.”—Isaiah, 10:2.

“Then spake Jesus again unto them saying: “I am the Light of the World; he that followeth Me shall not walk in darkness, but shall have the Light of Life.”—St. John, 8:12.

It is very interesting to observe how different temperaments are controlled or influenced by accident or afflictions.

The Divine statements of the Scriptures reveal to man that God has a fixed and definite purpose, and His wisdom and power can be seen to be in harmony with His great love for His children, whom He has created in His own image and likeness.

The man that looks above and around him and views the immensity of Jehovah's creation, its diversity, harmony and beauty, and then doubts the existence of a Creator is lost to reason.

To abide in Christ is the open door to all Good. He is our Light, Life, Health and Defense, and enables us to live as it were above the law and follow the voice of Truth within us, and thus obey the Law (keep the Commandments) through Love, not fear.

“O House of Jacob, come ye and let us walk in the light of the Lord.” Jesus said to the Scribes and Pharisees: “I am the Light of the World; he that followeth Me shall not walk in darkness, but shall have the light of life.”

The force or motive power to commune with Infinite Wisdom must come from within (God's Kingdom). “Behold the Kingdom of God is within you.”—St. Luke, 17:21.

If we desire health, happiness and prosperity we must desire and seek harmony between mind and body and keep in touch with influences calculated to produce harmony, thus creating a mental condition that makes man receptive to God's Love, which always has been equal to every need of man. If man seeks darkness rather than Light, he is like the builders of walls who use untempered mortar.

The Ten Commandments are a statement of God's laws that gradually unfolds to the student of Truth; therefore to the spiritually-minded seeker of Truth everything is controlled by the law of Harmony. God's laws are eternal and unchangeable. Man through prayer in the name of Jesus Christ becomes susceptible to the Truth brought from darkness to light. It is the Spirit of God moving upon the face of the waters when He said: “Let there be light, and there was light.”

There are certain truths that gov-

ern. Seek the Light and know the Truth.

Christ said: "By the fruit you shall know the tree"—the light. "Wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." "And the fruit of righteousness is sown in peace of them that make peace."

### 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, as not so very important to the larger and fuller life.

It gives a sense of immense satisfaction 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. —*From the Success Magazine.*

### GOD BLESS YOU

I seek in pray'rful words, dear friend,  
My heart's true wish to send you,  
That you may know, that far or near,  
My loving thoughts attend you.

I cannot find a truer word,  
Nor fonder to caress you,  
Nor song, nor poem I have heard,  
Is sweeter than God bless you!

God bless you! So, I've wished you all  
Of brightness life possesses.  
For can there any joy at all  
Be thine, unless God blesses?

God bless you! So I breathe a charm,  
Lest grief's dark night oppress you,  
For how can sorrow bring you harm,  
Since 'tis God's will to bless you?

And so through all thy days,  
May shadows touch thee never.  
But this alone—God bless thee dear—  
Then art thou safe forever.

—*Author Unknown.*

As a religion the New Thought is a revelation in consciousness of the soul of things; it is God's message to man, declaring both God and man to be eternal and divine. — *Alfred Tomson.*

## ACHIEVEMENT

Trust in thine own untried capacity  
 As thou wouldst trust in God him-  
 self. Thy soul  
 Is but an emanation from the  
 whole.  
 Thou dost not dream what forces lie  
 in thee.  
 Vast and unfathomed as the deepest  
 sea,  
 Thy silent mind, o'er diamond  
 caves may roll.  
 Go seek them; and let Pilot Will  
 control  
 Those passions which thy favoring  
 winds may be.

No man shall place a limit on thy  
 strength;  
 Such triumphs as no mortal ever  
 gained  
 May yet be thine if thou wilt but  
 believe  
 In thy Creator and thyself. At length  
 Some feet will tread all heights  
 now unattained.  
 Why not thine own? Press on!  
 Achieve! Achieve!  
 —*Ella Wheeler Wilcox.*

If we do not try to straighten the  
 world to the standard of right, the  
 world will bend us to the standard  
 of wrong. Ice and fire do not dwell  
 together in peace; the one must con-  
 quer the other by its very nature.  
 Right is light, evil is darkness, and  
 whatever the one gains is taken from  
 the kingdom of the other. If we are  
 not helping anyone to grow a little  
 better and stronger, we may well  
 question whether we are not our-  
 selves growing a little colder and  
 more careless.—*Forward.*

## FREEDOM FROM BIAS NECESSARY

We must actually free ourselves  
 from any form of bias if we are to  
 make head. We must be willing to  
 revise our deductions every day, to  
 tear down to the last stone the walls  
 of prejudice and preconceived notions  
 we have built around us, get rid of  
 our shells and face the world naked  
 and unabashed, if necessary, to arrive  
 at the truth.

We dare not crystallize. We must  
 remain fluid, sensitive to the waves of  
 truth from whatever source and in  
 whatever form they may come. We  
 must be like the mercury in the car-  
 penter's level, responsive as the in-  
 strument is tipped this way or that  
 and yet always returning to our own  
 center.—*The Open Road.*

## YOU ARE CAUSE AND EFFECT

You are the effect of a cause. You  
 are yourself that cause.

You are an acme of things accom-  
 plished and an incloser of things to  
 be. What you were yesterday, *plus*  
*your efforts*, is the cause of what you  
 are today. And it depends upon  
 yourself whether you will treat your  
 present self as a mere effect, resting  
 in that consciousness, or as a cause  
 to be worked for and with to the end  
 that your future self be greater and  
 more powerful for good than it is  
 now or has ever been in the past.

It is up to the man, and no amount  
 of sophistry can absolve him from  
 the obligation to *choose* the highest  
 each and every day—choose to do his  
 best under all conditions.—*Elizabeth*  
*Towne.*

## In Tune With the Infinite

Rose M. de Vaux-Royer

**T**HOSE who have gained Understanding should have the ability to impart it; meeting other minds in the vital contact of intelligence. They must seek to show excellence rather than talk about it, giving the thing itself that it may grow into the mind, rather than a eulogy upon the thing; exhibit the spiritual scaffolding, the main ideas of construction around which the rest group as ministering dependencies.

In all the departments of life there is a philosophy and a working basis or practical application of these ideas. The main requisite is to know what life is and man's relatedness thereto—and to get in tune—in tune with the Infinite.

The farther out we go from the great "first cause" into materialism, sensualism and their consequent distractions the more do we multiply our difficulties and obscure the truths of being; the bloom and essence of the rose are beautiful, but the rose must have nature's nourishment to produce them. With canker at the heart or root it deteriorates and finally dies—goes back to Mother Earth. With cultivation this same species of life could produce something more rare and beautiful. And so with man; the training of the higher or latent faculties will bring a new world development—a finer civilization and a rarer social development.

Man does not begin to know of his powers. We pity those who cannot

read; we even sympathize with those who can enjoy but one language, but for those who are blind to the signs of the times we have infinite regret. To understand God we must know goodness, feel goodness, be goodness, and radiate it.

We are the epitome of the Greater Intelligence, and live in a sea of world-love expanding in this consciousness, surrounded by our fellowmen, each moving in his own circle, sensible to attraction or distraction.

Let us learn to sing in our orbit as the stars sing in theirs—i. e., live, move and have our being in harmony. This brings adjustment, poise, and peace follows.

To get "in tune with the Infinite" is not to picture some far-off divine event, but to begin now and here to understand the laws of God and nature. If the breeze blows hard be at home with it—welcome it, do not shrivel up with fear and resistance; all is good, nothing can harm you more than your state of mind; vibrate above the fear thought and grow strong in this superior sense. If there is any one thing that is conquering you, become its mental master. Call to your aid this supreme power that is "in the lily and the rose" and works through all things; feel it surging through you, and this presence just outside the body, in and over and beyond the fleshly self, will come at your command.

Throw off limitations, expand—

come into the larger life and be at one in the consciousness of unity and continuity.

"Heart of my heart, we cannot die!  
 Love triumphant in flower and tree,  
 Every life that laughs at the sky  
 Tells us nothing can cease to be;  
 One, we are one with a song today,  
 One with the clover that scents the wold,  
 One with the Unknown far away,  
 One with the stars when earth grows old."

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#### WHY THEY SUCCEEDED

I have in mind a woman who started a tearoom very much against her inclination. She simply went into it because she needed to bring in money for her support. I said to her: "Have good coffee, rich cream for it, good butter and homemade bread, homemade pie and cake, well-cooked meat, appetizing salads with real mayonnaise dressing, and your place will be a success." Not long after I went to her tearoom for luncheon, and a very inferior luncheon it was. The coffee was poor in quality and my cup was half full of grounds; the cream turned out to be thin milk; the butter was strong; the bread, etc., was from the baker's; the meat was tough and tasteless, and no salad at all. I could see at once that the place would not prove a success, and it did not.

At about the same time two sisters started another tearoom, called the Teacup Inn, and it was a great success. The bread, etc., was homemade and delicious. The coffee was

excellent. Everything was of the very best quality and well prepared. The proprietors spared no expense in providing superior food, and instead of losing by it they gained, for their patronage increased until they had to enlarge their quarters, and at last accounts they had opened several branches in different parts of the city. Their eyes were on their work instead of on the dollars, but the dollars poured in; whereas in the first instance the woman had her eyes on the dollars, scrimped her patrons, lost them in consequence and made a dismal failure. Her location was excellent for drawing custom, but no sooner was it drawn than it was repelled by poor service and parsimony.

These are but two instances in point, but they serve to show you what I mean when I say: Put your best into what you undertake, and the best will come to you.—*Boehme*.

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#### ONLY ONE MIND

There is only one mind. There is but one good, and all of God's children are manifestations of that good. The universal mind that occupies all space is the all embracing goodness. We have been latent in the eternal mind forever. We have become individualized expressions of this mind, drawn to coherence through the law of attraction. Our intelligence has gradually grown to its present state of individualization, where it begins to recognize its true being in God, and at times it has indistinct visions of a future condition of mastery, which it will gain through soul unfoldment.—*Walter de Voe*.

## How to Stay Young

Charles Edgar Prather in "Power"

**T**HOUGHT DOES NOT CREATE nor change anything. True thought reveals and stimulates clearness of spiritual vision, wherein one knows the Truth—consequently sees and expresses Wholeness, Harmony and Goodness. False thinking, error thought, does not produce sickness, discord, old age, etc., but it does befog one's vision so that he does not perceive Health, Happiness and Youth. As you think—mentally see or image (you think only in pictures), so you seem, feel and appear. Notwithstanding, your being—your whole being, spirit, soul and body—is and always has been the same—Perfect, for it is the expression of an Infinite Perfect Source—God. The purpose of Right Thought is to see this Truth. As a consequence of your thought you act; and your actions are the interpretation of your thoughts. Orison Swett Marden in his book, "The Miracle of Right Thought," writes definitely on the effect of one's thought out-pictured in either youthfulness or old age, according to the mental image one holds concerning himself.

Every one dreads to see the marks of old age, which are symptoms of decrepitude.

One of the greatest delusions is that man begins to decline, mentally and physically, when he has lived forty to fifty years. It is not true of either the animal or vegetable kingdom.

There is no analogy anywhere in

Nature that shows that anything declines more rapidly than it matures. In fact, animals live usually from four to six times the length of their maturing period.

Man alone begins to decline in only twice the years he requires in reaching maturity.

What is the reason for this?

The only answer known to science is that it is because of man's false thought concerning himself.

We literally think ourselves into old age. The world has so long held this limitation over man that by a conviction of race thought we are involuntarily forced into old age. And we will continue to grow old until we learn to change our thought.

So deeply have the wrong lessons concerning life been implanted in us that, resist it as we will, the marks and ravages of old age show upon us. These signs are evidences of our convictions.

Bodily conditions follow one's faith and attitude. No physician or practitioner can save the man who is settled in the conviction that he is going to die.

Just as surely as you watch for the signs of old age, you show your belief in it. While protesting that you believe in the eternal youthfulness of life, you watch for and bemoan the appearance of gray hair, or the scarcity of it; the increasing depth and length of the lines in your face; the stiffening of your joints and muscles.

You doubly impress upon yourself

these beliefs in age by declaring that you are not as young as you once were, and cannot now do the things you did then; and by affecting the kind and style of dress denoting age.

This is the old heathen thought of the Chinaman, who never permits his beard to grow until he has reached the age of fifty; and a distinguishing dress denoting class as well as age.

Few of our women today are brave enough to break the custom of wearing only somber black and a dinky little hat or bonnet after she reaches the age of fifty, and she submits to the disintegrating thought influences of age with the rest.

Such thoughts are that we cannot stand as much as we used to stand; that we tire more readily; that there is a meridian of life which has been reached, and we are now on the downward side of life; that the games and good times of life are passed, since they are for the young, thus putting ourselves outside the boundary of youth.

These are some of the plain, everyday reasons why we grow old.

#### HOW TO KEEP YOUNG.

Since by an attitude of thought this seeming has taken possession of us, it is as legitimate and reasonable that by reversing the process we can renew our youth. Then by the exercise of right thought we can retain and enjoy our youth.

Remember, youth is the buoyancy of spirit. We all see that age has no place in God, who is the "same yesterday, today and forever." It is a vision of the Promised Land from afar. We fail in its attainment because we are like the Israelites—we

fear to go in and possess it; we fear to claim that which is rightfully ours. We give too much time in thinking of the years we have lived, to the neglect of the present.

Buoyancy of spirit—youth—can be attained here and now by every one, regardless of the number of years he has lived, by a proper course of mental discipline.

1. Faith in the fundamental principle that God is perfect, Life, Substance, Intelligence, Love, and Harmony—eternal and changeless.

What God is cannot age, and time can have no effect upon it.

2. A high ideal. Whatever tends to make man look up—a high aim, a noble purpose—is a spiritual tonic that stimulates life in him. Hence, thoughts of truth, justice, goodness, beauty, are rejuvenating, for they are broadening, and better the one who practices them. Only when such progress or unfoldment stops, does one begin to age, for it is an evidence that we have stopped reaching up, that our ideals have become dim and our aspiration withered.

3. Be awake. The man who takes interest in things, who keeps abreast of the times, who is filled with hope and earnestness, is continuing to grow—not age; and such a man feels the tingle of youth in his veins, the spirit of youth surging through him.

4. Be optimistic. Only he who sees the end, who is ever looking into the grave of despair, old age, failure and death, sours upon life. Nothing will so quickly age a person as this malignant form of thought. Therefore, to keep youthful look on the bright side of everything; refuse to see any other side of it. Be enthusi-

astic, whole-souled, sweet-tempered, if you wish to keep young.

Optimism is a care-killer, a worry-destroyer, and a healthy aid to digestion. It promotes sociability, kindly feelings, good will.

Only pessimists, over-serious, selfish people have dried-up skins, hard and repellent features, and wrinkles. Perfect health and buoyancy of spirit are an impossibility to them.

5. Associate with the young. Their bright mentalities, exuberant spirits, quick wits, vivacious manners, are infectious. Be one with them in their sports and amusements. The word "dignity" is only a bugaboo. Only when you insist upon forcing ossified thoughts and actions upon them will the young not desire your associations. Ossified bodies are the effect of ossified thinking. The hardening tissues, the shriveling-up process, the wrinkles, all are in thought before shown in the body.

Variety is characteristic of youth. Don't get in a rut. Take an active interest in the things which interest children. Lots of play will erase those lines of care, and will even restore the color of your hair. Make the most of life and get the most out of it if you can; don't take it so seriously as to cramp and impede your activities and enjoyments.

6. Keep busy. No one ever died of over-work, but most people die from over-worry. To grow, to keep young, you must keep active, you must achieve in some form or other. If you are not doing anything you are already dead. A man is old, no matter how few years he has lived, when he is out of tune with the universe, out of touch with youth, and has lost

interest in life, when he has ceased to be progressive.

7. Think youth. Why should a man begin to decline just when he has learned how to live? Keeping young in thought shows youthfulness in body, but old age, with all its effects and defects, is pictured forth by the one who believes he is on the decline.

By living mentally in youth, picturing constant self-renewal going on in every cell of the body by the "power that worketh in us," the mental image of old age and decrepitude cannot be reproduced, for there is no place for them.

Dwell in thought upon the eternal youthfulness of God expressed as you, holding to the divinity of yourself which cannot grow old, and you will be rejuvenated in appearance. And this is not so hard to do, after all, but it requires holding the right thought resolutely, vigorously, constantly.

Old age is unnatural and unnecessary, caused largely by old age thoughts, habits and convictions. To keep your youth, think youth; talk youth; live youth. Say: "I am the expression of the ever-renewing life of God, which constantly rejuvenates every cell of my body."

8. Subconscious training. Night worrying is exhausting, nerve-racking and aging. Troubles are always exaggerated and appear more vivid in the night than in the day. As one drops to sleep, finally, it is with those impressions which keep up their active reproduction, while the brain and body sleep, wearing out the physical organism.

Before falling to sleep one should fill the mentality with bright, cheerful, encouraging and inspiring



thoughts. These then have control in the subconsciousness, and will continue their renewing and rejuvenating influences.

9. A joyous religion. A religion that is dominated by the inspiration of life, joy and goodness, displaces those disintegrating forces of false sense thought of fear, vengeance, sin and death, which rapidly age all those who indulge in them. Piety and joy should be synonymous.

10. The simple life. Live naturally; obey the laws of nature, of health; keep clean. Abused nerves and mental faculties must pay the penalty. If neglected or abused, the body gets out of order and wears out; but perfectly adjusted, like a watch, it should run smoothly and accurately for a century or more.

As any expression should be full and complete to at least four times the maturing period, and as man does not fully mature until he is about thirty, his natural period of usefulness should be up to the age of 120; and certainly he should be in the prime of his power and vigor at seventy-five.

Remember, you grow old by thinking old-age thoughts. You can regain and retain youthfulness by the simple process of steadfastly thinking and living youth; and you can do it in no other way.

Self-distrust is the cause of most of our failures. In the assurance of strength there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers.

## THE CHRISTIAN SCIENCE INSTRUCTOR

Bishop Sabin, in his introduction to the Christian Science Instructor, said: "The author has endeavored to give a comprehensive system of teaching how to heal the sick, destroy poverty and overcome the inharmonies of life through Divine Metaphysics. In this volume will be found rules, formulas and full instructions how to obtain the objects sought, together with instructions how to obtain the Spiritual Realization." A chapter from the Instructor is reproduced in this issue of the News Letter. The Instructor should be in the study library of every one who is interested in Christian Science.

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### THE CALL

All wantonly in hours of joy,  
I made a song of pain.  
Soon Grief drew near, and paused to  
hear,  
And sang the sad refrain,  
Again and yet again.

Then recklessly in my despair,  
I sang of hope one day.  
And Joy turned back upon life's  
track,  
And smiled, and came my way,  
And sat her down to stay.  
—*Ella Wheeler Wilcox in The Nautilus.*

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Joy is the only thing in the world more inevitable, more universal, than sorrow. Our capacity for happiness still outranks our capacity for grief.  
—*Bliss Carman.*

## THE PEOPLE VS. THE CALF

One day, through the primeval wood,  
A calf walked home, as good calves  
should;

But made a trail all bent askew,  
A crooked trail as all calves do.

Since then two hundred years have  
fled,

And, I infer, the calf is dead,  
And from that day o'er hill and glade  
Through those old woods a path was  
made;

And many men wound in and out,  
And dodged, and turned, and bent  
about

And uttered words of righteous  
wrath

Because 'twas such a crooked path.

This forest path became a lane,  
That bent, and turned, and turned  
again;

This crooked lane became a road,  
Where many a poor horse with his  
load

Toiled on beneath the burning sun,  
And traveled some three miles in one.  
And thus, a century and a half  
They trod in the footsteps of that  
calf.

The years passed on in swiftness  
fleet,

The road became a village street;  
And this, before men were aware,  
A city's crowded thoroughfare.  
And soon the central street was this  
Of a renowned metropolis.

And men two centuries and a half  
Trod in the footsteps of that calf.

Each day a hundred thousand rout  
Followed the zigzag calf about;

And o'er this crooked journey went  
The traffic of a continent.  
A hundred thousand men were led  
By one calf near three centuries dead.  
They followed still his crooked way,  
And lost one hundred years a day;  
For such reverence is lent  
To well established precedent.

Men are prone to go it blind  
Along the calf paths of the mind,  
And work away from sun to sun  
To do what other men have done.  
They follow in the beaten track,  
And out, and in, and forth, and back,  
And still their devious course pursue,  
To keep the path that others do.  
But how the wise old wood gods  
laugh

Who saw the first primeval calf;  
Ah! many things this tale might  
teach,  
But I am not ordained to preach.

## TURN THE PAGE AND SMILE

Build upon resolve — not upon re-  
gret—

The structure of thy future. Do  
not grope

Among the shadows of old sins, but  
let

Thy soul's own light shine upon the  
path of hope

And dissipate the darkness. Waste  
no tears

Upon the blotted record of past  
years,

But turn the page, and smile—oh,  
smile to see

The fair white pages that remain  
to thee!

—Ella Wheeler Wilcox.

## WORSHIP

Earth! thou hast not any wind that  
blows  
Which is not music.  
Every weed of thine  
Pressed rightly flows in aromatic  
wine,  
And every humble hedgerow flower  
that grows,  
And every little brown bird that doth  
sing,  
Hath something greater than itself,  
and bears  
A living word to every living thing,  
Albeit it holds the message un-  
awares.  
All shapes and sounds have some-  
thing which is not  
Of them; a Spirit broods amid the  
grass;  
Vague outlines of the Everlasting  
Thought  
Lie in the melting shadows as they  
pass;  
The touch of an Eternal Presence  
thrills  
The fringes of the sunsets and the  
hills.

## YOU CAN NEVER TELL

You can never tell when you do an  
act  
Just what the result will be;  
But with every deed you are sowing  
a seed  
Tho' its harvest you may not see.  
Each kindly act is an acorn dropped  
In God's productive soil;  
Tho' you may not know, yet the tree  
will grow  
And shelter the brows that toil.

—*Ella Wheeler Wilcox.*

## WHERE GOD IS

Go not, my soul, in search of Him;  
Thou wilt not find Him there—  
Or in the depths of shadow dim,  
Or heights of upper air.  
For not in far-off realms of space  
The Spirit hath its throne;  
In every heart it findeth place  
And waiteth to be known.

Thought answereth alone to thought,  
And soul with soul hath kin;  
The outward God he findeth not  
Who finds not God within.  
And if the vision come to thee,  
Revealed by inward sign,  
Earth will be full of Deity  
And with His glory shine!

O gift of gifts, O grace of grace,  
That God should condescend  
To make thy heart His dwelling-  
place  
And be thy daily Friend!  
Then go not thou in search of Him,  
But to thyself repair;  
Wait thou within the silence dim  
And thou shalt find Him there!

—*Rev. F. L. Hosmer.*

## PURITY

One thing I asked of God—  
That I might be  
A little higher than the earth-bound  
clod  
From gross desires free.

This came to me from God—  
"In everything that is, am I.  
Thou art of Me; I am in thee;  
And I am purity."

—*Elizabeth W. F. Jackson.*

### DWELL IN GOD'S PRESENCE

"Acquaint now thyself with Him and be at peace; thereby good shall come unto thee."

To become acquainted with God it is absolutely necessary that we become still, perfectly still. When I had practiced this getting still till I had become able to silence all mortal thought and shut out all noise, I discovered this wonderful Presence, and it was a great revelation to me. Then I began to declare: "I am filled with Infinite Life." I had been carrying it on for a long time, and one day I became conscious that I had taken up a new habit—the habit of taking in the Infinite Life. It is right here and I am aware of it, and I could not help reveling in it and rejoicing in it.

Take everything of every description in your life, every question, and spread it out before the Lord in the silence. Then listen to hear what He has to say to you, not to anybody else.

Jesus said: "Except ye become as a little child ye cannot enter in." Are you willing to become as a little child and listen to what God has to tell you? Would you know God? Then go within yourself and there seek diligently, for "he that seeketh findeth, and to him that knocketh it shall be opened." Ask the Spirit of Truth to guide you. It says: "Acknowledge me in all thy ways and I will direct thy paths."

Spend some time alone in the silence every day. Learn to separate yourself from those around you, and soon you will be as much alone with God in the crowd or on the street as if you were all by yourself. Con-

tinually practice the presence of God. This is the way of soul growth, to see nothing but the Divine Presence everywhere. To walk with the Divine Presence is light; to turn aside is darkness. As Drummond expresses it: "You are to so cultivate the soul that all its powers will open out to God, and, beholding God, be drawn away from sin." Each soul has its own work to do, working out its own salvation by dealing directly with the Father. No one can do this for you. It is your own work. You thus become self-centered.

Dwell in this Presence. It is all intelligence, all power and all presence. It is abundance. There is plenty for every one. Do you need health? It is abundant health. Do you need knowledge? It is all knowledge. The Infinite abundance is here *now*—abundant life and health. "By thy life the whole universe leaps with joy and gladness. There is no place that is not filled with the health of Thy countenance."

Dwell in the Divine Presence and fill yourself with omnipresent health and strength. Breathe the Infinite Breath every day, meditating upon the omnipotent, omnipresent power. Continue, continue; I would emphasize *continue*; and you will *know*, not believe, that there is an all-powerful Presence. "Wait upon the Lord and He will give thee the desires of thy heart."—*Unity*.

Never attempt to bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now and all they expect to have.—*E. E. Hale*.

### WHY NOT LIVE FOREVER?

Men used to look about in deserts and wildernesses for the fountain of youth. Latterly they are more sensible and look each man inside of himself. From teaching how to be young at sixty they went on to teach how to be young though a monogenarian, and then how to retain youth's vigor for a hundred years. And now a man has written a book—and a mighty plausible book it is—on "The Possibility of Not Dying."

Why not live forever? the advanced school is saying. Is not the body renewed throughout every few years? Is it not merely a machine? Cannot proper care and intelligence always replace wornout parts with new and as good as the originals, or even better in many cases? Why not abandon the whole superstition about the necessity of dying?

There was an account in the newspapers of a youth of upward of eighty who was making century runs in Pennsylvania. A wagon ran over him and broke several of his bones. He was in the hospital a few weeks and then resumed his century runs, feeling, as Teddy Roosevelt would say, "like a bull moose." And *Physical Culture* gives an account of a New Rochelle woman of ninety-three who is a great dancer, as frisky and limber as a girl at her first ball, and who is also a daring horsewoman, and is only kept from jumping the rope and rolling the hoop by the entreaties of her great-grandchildren, who do not think it is dignified.

To resolve to live forever is a laudable ambition. It is a good idea to hitch your achievement wagon to a

star. If you don't attain the measure of your ideal, at least you will save yourself from being a whining, shriveled, unsightly wreck of a human being at seventy.—*New York World*.

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### THE LARGEST SUN-DIAL

There is no need for clocks on the Aegean Sea any day when the sun is shining. There Nature has arranged her only timepiece, one that does not vary, though the centuries pass. This natural time-marker is the largest sun dial in the world. Projecting into the blue water of the sea is a large promontory, which lifts its head 3,000 feet above the waves. As the sun swings around, the pointed shadow of the mountain just touches one after the other a number of small islands, which are at exact distances apart and act as hourmarks on the great dial.—*London Globe*.

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As plants need sunshine, so children need love in which to grow. When children fall under sickness or accident, it is wise to pay attention, first, to harmonizing the situation, by holding a strong thought of peace over the parents or guardians. This will often prove sufficient for instantaneous demonstration. Children are as easily treated as taught, because of their openness to the good; and they are never too young to be taught in simple ways the power of Divine Mind. Let them grow up relying upon it for the problems of school life, at play and at work, and years of unhappiness may be saved them.

### PUT YOUR BEST INTO YOUR WORK

It is human nature to want to do anything but what you are doing; to want to be in some environment other than your own. But the first step toward success is to accept your present work and your present environment, for the time being, as your own; make the greatest possible success of your work by putting your best good will, purpose, energy and constructiveness into it. In this way you will be obeying the law of all success. You will arouse the creative, constructive power within yourself. You will develop ability and self-confidence. You will thus make of your present work a stepping-stone to something better and more desirable.

We cannot escape our lessons by running away from them. We cannot build success by shirking responsibility. The one who is always looking for opportunity and loafing in the meantime will never find it. The attitude of mind that attracts success just as truly as the magnet attracts steel is gained by making every act a successful act; by doing NOW the work that lies nearest your hand in the most perfect and successful manner possible; by backing every bit of your work with praise, purpose, good will, constructiveness and the desire to grow in successful work.

See yourself as doing a necessary part of the work of the world and not as an isolated worker, unconnected with the rest of mankind. Get the larger outlook; do your work well; keep the right mental attitude to-

ward your work, and you will go forward toward greater success.—*Wm. E. Towne in The Nautilus for March.*

### DO NOT STAND IN YOUR OWN WAY

All the good things for which you pray sooner or later to attain may be yours at once, if only you will not stand in your own way; if only leaving the past alone and committing the future to the hand of Providence, you will direct the present, and that only in the way of Holiness (Love) and Justice.—*Marcus Aurelius.*

What is it that fills you with anxious care and thoughts, that weighs heavily upon body, mind and soul? Is it sorrow, is it sickness, is it financial difficulty?

No matter what it is, there is one cure for it all: "Casting all your anxieties upon Him, because He careth for you." (I Peter v:7, R. V.) "In nothing be anxious; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." (Phil. iv: 6, R. V.)

### THE ERROR

I sought for God afar, afar!  
 I cast my gaze on high!  
 I reached my Soul to some vague  
 star,  
 Nor knew that He was nigh!  
 I strove to learn where heaven might  
 be;  
 To many a sage I spake!  
 I puzzled sore, nor knew that I  
 Myself my heaven must make.  
 —*Susie M. Best in Bible Review.*

## HEALING

"If it be God's will, I shall be healed!"

Nay, blaspheme not, frail child of earth,

Bound fast in graveclothes of thine own fell

Weaving—as if it ever could be His will

That thou shouldst suffer, shouldst ever be

In any other state than well and strong and

Happy—aye, and beautiful, for are thou not

His well-beloved child?

If such is not thy case, then mayest thou know

Beyond a shadow of a doubt, it is from seeking

Of thine own unbridled will; from use of God's

Great gift of power to carry out thy low and

Selfish aims. Quick! Turn thine eyes away

From beholding evil, which neither form nor

Substance hath save what thou givest it by thy

Belief, and let them rest upon the beauty of

His face, shining upon thee with such wondrous,

Loving smile, waiting with such gentle patience

Till thou canst comprehend thy oneness with Him;

Heed well the Master's words of life: "Repent, for the kingdom of heaven is at hand."

Why waitest thou to enter into possession

Of thy fair state, thine by virtue of heavenborn

Right as child of God, to which the Master is

Himself the way, and came to earth that we might

Learn to walk therein? Oh, blind and foolish ones,

Drop the baubles clutched so closely, forget the

Ones thou fain wouldst grasp at peril of thine own,

Thy brother's peace; open thy hands and stretch

Them out to Him, the gracious Christ who knows

What things ye need for spirit, soul and body, too;

Ask, for the best is in His power to give; He will

Fill thine hands with such treasure as thou hast

Not dreamed of; all thine so long as thou shalt

Share them with thy brothers. Then freely ask,

Give thanks and freely give—so shalt thou find

Thou hast the magic key with which thou mayst unlock

Heaven's treasury and all its wonders know.

—*Mary W. Fry in Unity.*

The true proficiency of the soul consists not so much in deep thinking or eloquent speaking or beautiful writing as in much and warm loving. Those who truly love God love all good, wherever they find it. They have no quarrels; they bear no envy. O Lord, give me more and more of this blessed love.—*St. Teresa.*

## ETERNAL LIFE

The Bible teaches that death is the great sin that came upon man, and that Jesus Christ came to save him from this transgression of the law. His message was that man should not perish, but have everlasting life. When he dies he perishes in a degree, and if that dying thought is allowed to prevail, it must finally disintegrate the soul entirely. We do not hold that a single bodily death destroys anyone's soul, but that a period must come in his experience when his appreciation of Omnipresent Life shall wholly overcome this tendency to let go of the body.

This, of course, means eternal life in the Omnipresent. Jesus Christ was willing to live here always, and why shouldn't we be? He said, "Lo, I am with you always." When the body is raised to its spiritual Idea, and within and without are one, life will be a great joy everywhere.

Looking back to the past is not especially helpful. What we are striving to know is, not ourselves as personalities, but as the Son of God—the one, changeless, eternal Son. When Jesus said to his disciples, "Whom do men say that I am," they replied, "Some say that Thou art John the Baptist; some Elias, and others Jeremias or one of the prophets."

"He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God, and Jesus answered and said unto him, Blessed art thou."

We are blessed, indeed, when we

discern the Christ within—when we know ourselves, not as any personality of the past, but as the Christ, the Son of God. In him we can say, "Before Abraham was I am." We must let go of not only the present personality, but of all personalities, and not identify ourselves with any of them, but with the Christ of God. In Him we know all things, for he is eternal. With Him there is no past nor future, but only the Eternal Now.—*Unity*.

## OUR THOUGHTS

I can't afford to harm myself  
By thinking ill of you—  
For I am sure to injure health  
By thinking thoughts untrue.  
And if with malice my heart is filled,  
Or hate or thoughts unkind,  
I'm sure to feel the ill effects  
In body, soul and mind.  
And all my prayers will be unheard  
When not in line with Him,  
Who wants us all "to live in love"  
And cast off every sin.  
Then we can ask and know He hears  
With nothing to prevent;  
There'll be no sorrow, pain or tears,  
But true life, in Him content.

—*Della J. Breese*.

## THE DAY OF REST

A new law in New York provides for one day of rest every week for many classes of workers whose toil has heretofore been unremitting. Drug clerks, cigar store employees, barbers, waiters, and others, benefit by the new statute. Janitors, superintendents, foremen and watchmen still have the "privilege" of laboring seven days a week.—*The Outlook*.



## The Mysteries of a Pack of Cards

**A** PRIVATE soldier by the name of Richard Lee was taken before a magistrate for playing cards during Divine service. It appears that a sergeant commanded the soldiers at the church, and when the minister read the prayers he took his text. Those who had a Bible took it out, but this soldier had neither Bible nor prayer-book, but, pulling out a pack of cards, he spread them before him. He just looked at one card and then at another. The sergeant saw him, and said, "Richard, put up those cards; this is no place for them."

"Never mind that," said Richard.

When the service was over the constable took Richard before the mayor.

"Well," said the mayor, "what have you brought the soldier here for?"

"For playing cards in church."

"Well, soldier, what have you to say for yourself?"

"Much, sir, I hope," replied Richard.

"Very good; if not, I will punish you most severely."

"I have been," said the soldier, "about six weeks on the march. I have neither Bible nor common prayer-book. I have nothing but a pack of cards, and I'll satisfy your honor of the purity of my intentions."

And, spreading the cards before the mayor, he began with the ace.

"When I see the ace, it reminds me that there is but one God. When I see the deuce it reminds me of the Father and the Son. When I see the tray it reminds me of the Father,

Son and the Holy Ghost. When I see the four-spot it reminds me of the four Evangelists that preached, Matthew, Mark, Luke and John. When I meet the five, it reminds me of the five virgins that trimmed their lamps—there were ten, but five were wise and five were foolish, and were shut out. When I see the six, it reminds me that in six days the Lord made heaven and earth. When I see the seven, it reminds me that on the seventh day He rested from the great work He had created, and hallowed it. When I see the eight, it reminds me of the eight righteous persons that were saved when God destroyed the world, viz, Noah and his wife, with three sons and their wives. When I see the nine, it reminds me of the nine lepers that were cleansed by our Savior—there were nine out of the ten who never returned thanks. When I see the ten, it reminds me of the ten commandments which God handed down to Moses on tablets of stone. When I see the King, it reminds me of the King of Heaven, which is God Almighty. When I see the Queen, it reminds me of the Queen of Sheba who visited Solomon, for she was as wise a woman as he was a man. She brought with her fifty boys and fifty girls, all dressed in boys' apparel, for King Solomon to tell which were boys and which were girls. King Solomon sent for water for them to wash; the girls washed up to the elbows, and the boys washed to the wrists. Solomon told by that."

"Well," said the mayor, "you have given a good description of all the cards but one."

"What is that?"

"The Knave," said the mayor.

"I will give your honor a description of that, too, if you will not be angry?"

"I will not," said the mayor, "if you do not term me to be the knave."

"Well," said the soldier, "the greatest knave that I know of is the constable that brought me here."

"I do not know," said the mayor, "if he is the greatest knave, but I know he is the greatest fool."

Richard continued: "When I count how many spots in a pack of cards, I find 365, as many days as there are in a year. When I count the number of cards in a pack, I find there are 52, the number of weeks in a year; and I find four suits, the number of weeks in a month. I find there are 12 picture cards in a pack, representing the number of months in a year; and on counting the tricks I find 13, the number of weeks in a quarter. So you see, sir, a pack of cards serves for a Bible, almanac and common prayerbook."

"You are discharged," replied the mayor.

---

### THE CURE FOR WORRY

The cure of the worry that kills is prevention. Refuse to worry. Do your best, and, having done this, decline as positively to fret about the results as you would decline to drink a draught of poison. Worry comes as an occasional visitant to everyone, but as we shut our doors to unwelcome visitors, so we close the portals

against the entrance of worry. Admitted, it ceases to become a visitor. It is a habit, and a habit that destroys. The action of worry upon the brain cells is most like the constant dripping of water upon a stone. At first it makes not the slightest impression upon the stone, but in time it wears it away. The cells of the brain are of more delicate tissue, and the steady wear and tear of the extra blood supply in time wears them out. —*Hearst's Boston American.*

---

### THE SICKNESS THOUGHT

The thought of sickness has formed in human consciousness a thought atmosphere that holds people in sickness and makes them slaves to a multitude of healing remedies. Looking to these external aids, men lose sight of the power of the Spirit within them to rise up and overcome negative states of mind. The thought of sickness becomes a mental disease—a sort of mild insanity. Physicians recognize certain patients as having the "hospital habit." They make it a practice to go to the hospital for a certain period every year, whether they are ill or not.

---

God has not changed His character, and is just as willing to heal and bless those who obey His Law and trust Him as He was in the days when He brought the Israelites out of the land of Egypt. Jesus taught and proved God's healing power, and men and women everywhere are demonstrating as never before that God is the health of His people.

## SPREADING THE FEAR OF TUBERCULOSIS

Public health officials and officers of various associations and leagues for the prevention and suppression of the Great White Plague, in rhetorical language with growing figures, artistic gruesome pictures, pamphlets, addresses, elaborate and conspicuous painted signs, moving pictures, traveling health exhibits, contribution boxes and other avenues of education would indict about one half the population of the world of actual phthisis and inflict upon the other half a fear of the disease.

They tell us graphically of the ravages of the disease among our dearest friends and neighbors, nearly all children, all milk-giving cows, beef and other cattle, the family horse, the household dog, the fireside cat, affectionate kitten and other pets; that tubercle bacilli, hungry and vicious, lurk in every crevice, on every curtain, carpet, bed, book, the court Bible, eating and drinking utensils, baby's toys, men's whiskers, women's hair and in the air of rooms, railroad coaches, public halls, streets, highways and everywhere save only the unenclosed roofs and open tents in the Blue Ridge Mountains' neath the trail of the pine.

These figures are from statisticians. They proceed far in advance of the disease. They serve many useful purposes, to be sure, among which may be mentioned the creation of the fresh-air habit, the abolition of the public drinking cup and the provision of a satisfactory reason for discontinuance of the pernicious habit of universal kissing. With this, however,

there has undoubtedly followed a well-defined disease in the minds of susceptible neurotics, phthisisphobia (fear of tuberculosis).

When the health boards succeed in making the people afraid of each other, afraid of everything any one else has touched and finally afraid of themselves, then we will all have tuberculosis. Away with your medical scares.—*G. Paul La Roque, M. D., Richmond, Va.*

## WHAT SPURGEON SAYS

Be ready. Your business is to be ready. Have your tools well sharpened, and know how to handle them. The place will come to you, the best place for you, if you are not so much looking after that which meets your taste, as after that which proves you to be a vessel fit for the Master's use.

Surprising things can happen to anyone who, when a disagreeable or discouraging thought comes into his mind, just has the sense to remember in time and push it out by putting in an agreeable, determinedly courageous one. Two things cannot be in one place.

"Where you tend a rose, my lad,  
A thistle cannot grow."

—*Francis Hodgson Burnett.*

Truth waits on duty. If we do not live up to what we already know, of what use to give us more truth? "Every duty we omit," says Ruskin, "obscures some truth we might have known." This is just, and we cannot resent it. To do the duty that lies next us is the only way to take a step toward larger vision.

### MENTAL TREATMENT ENDORSED BY EXPERTS

The value of mental treatment has been demonstrated by physicians of worldwide reputation: Dr. Lloyd-Tuckey and Dr. Milne Bramwell, of London; Dr. Berillon and others in Paris, who have a school of psychology where public treatment is daily given; Dr. Grossman, of Berlin, who some time ago attended the Czarina of Russia, giving her psychic treatment; Prof. Forel in Zuerich and Prof. Paul Dubois at Berne, Switzerland; Dr. von Velsen at Brussels, Dr. von Schrenck-Notzing at Munich and Dr. von Renterghem and Dr. Van Eeden at Amsterdam, all employing mental suggestion in one form or another. In the United States the use of such treatment is constantly increasing among regular practitioners. The College of Physicians and Surgeons of New York has established a department of psychotherapy under Dr. Habermann, while prominent men in the profession, like Dr. George W. Jacoby, Dr. Henry S. Munro, of Omaha, and Dr. James J. Walsh, of New York, have recently published works on suggestion.

When I began writing in favor of the different schools of mental healing I was denounced by the very men who are now writing in favor of it. I am glad that mental treatment of disease is coming to be properly recognized. "Better late than never." The greatest trouble the erstwhile opponent of mental healing will confront in adopting this kind of healing is his own mental attitude. He cannot practice on others if he does not thorough-

ly believe. No pretense will work.—  
*From Columbus Medical Journal,*  
*February, 1914.*

### WE MUST LIVE IN THE NOW

But we must remember that we are living in the Now. If you look to the future you are robbing the present of its glorious possibilities, and if you live in the past you are depriving today of its own glory, its own rights. We must live, move and have our being in the Now. Looking to the past or future is like the Orientals grinding out their corn with the old ox. They didn't want to touch him or bother him, so they took a wisp of hay and fastened it to a pole just ahead of him and out of his reach, and as he went 'round and 'round, grinding away, that wisp of hay was just beyond his reach, ever beyond his reach, but in his eagerness to get something to eat he ever pressed forward in the hope of reaching it. But it was like tomorrow—always one step in advance of his present reach.

We gain power out of every duty done. We miss power by every duty left undone. The faithful soul, by doing one duty after another, thus comes at length to have reserves of power that are simply inexplicable to the shirker, who has steadily lost power with every duty shirked.

God's power enables us to destroy all sorrow, all mental troubles, all heartaches, all inharmonious surroundings and environments, and to be master of them all.

## WHO IS WHO?

In the beginning was God, and there  
 was none else  
 In this great wide universe,  
 And God was mind and light and love,  
 That all attracting force.  
 And God was the universal good  
 From whence each center springs,  
 The Mother, the unfolder,  
 The Creator of all things.

Yes, God was a great big ovum,  
 An egg of untold size,  
 A seed of the universal,  
 Set swinging in the skies.  
 A germ, indeed, most colossal  
 Existing all alone,  
 Light, heat, love, incubation,  
 Suckling, and rearing its own.

"In the beginning was the Word, and  
 the Word was God."  
 "I" am the Spoken Word.  
 Desire cried out from this living cell,  
 "I" ever listening heard.  
 I am the word, cried the living cell,  
 I answer to my own,  
 I desire, I grow, I reproduce,  
 For I am All in one.

"In the beginning was the Word, and  
 the Word was God."  
 "I" am the Spoken Word.  
 "I" am all there is, the universe,  
 The light, the love, the force.  
 And who are who? Well, let me  
 see,—  
 If I am all there is,  
 Then I must be you, and you must be  
 me  
 In this great grand universe.

Then let us all be at-one with man-  
 kind,  
 For "I am" is all there is,

The desire, the light, the truth, the  
 love,  
 Seas, oceans, moon and stars.  
 "I" open up the way to fame,  
 "I" bring to mankind health,  
 "I" am the road to happiness,  
 From "I" springs only wealth.  
 Undivided I can move  
 The Mountains, Earth, and Sun.  
 Then who is who, and who is who?  
 Why, the "I am" is all in one.

—H. M. Ross-Ryan, D. O., in *True  
 Word.*

Turn your sight inward toward  
 your mind, and again inward and  
 backward to the Spirit from whence  
 proceeds your mind, and you will  
 know what I mean. You may not  
 know at the first trial, but if you con-  
 tinue the exercise of in-looking or in-  
 trospection you will realize that Spirit  
 is within you, and flows outward in  
 and through you into externals.—  
*The Radiant Center.*

The diamond is one kind of carbon  
 and coal is another. But, on the  
 whole, though the diamond is beauti-  
 ful, the world would rather give up  
 its diamonds than its coal. More de-  
 pends upon the coal—far more.  
 Genius is as shining as the diamond;  
 faithfulness to duty is often as dull  
 as the coal to the eye. But it is the  
 latter, after all, that helps the world  
 most.

Health is the natural state of man.  
 Do not allow any thought opposed to  
 this place in your mind. Say with  
 positive assurance: "The peace and  
 harmony of Divine Mind makes me  
 perpetually healthy."

## PEACE

The desire of every human heart is Peace, and it is this that man feels will open up to him the riches of the True Kingdom. The Kingdom of Heaven is Love, Peace and Joy, and this kingdom is within man.

The Christ consciousness of peace is that Peace which Passeth Understanding. This peace must first be realized in the heart. Then and only then can man know ease of mind and body, and true poise of soul and spirit. And when this peace is attained all things contrary to the Christ mind fall away from man as the leaves from a tree when the autumn comes. The mind stayed on Christ is kept in Perfect Peace. It is both material and spiritual to be at peace. All my paths are pleasantness and all my ways are peace. The way of life is the way of Peace and pleasantness, in which there is no pain, no poverty, no fear. Believe in the way of life that brings perfect health and harmony, which gives Perfect Peace in all things.

Christ said: "Peace I leave with you; my peace I give unto you, not as the world giveth, give I unto you." Therefore, when we live in the consciousness of the Christ Peace, we can say, with Christ: "Let not your heart be troubled, neither let it be afraid." Awake, thou that sleepest, and Christ will give thee peace!—*Bessie L. Davis.*

---

Touch but the skirt of God when thou dost pray,  
And He shall hold thy hand through all the day. —*Longbridge.*

## GOD'S COMMON THINGS

The sunshine and the gentle rain,  
The meadow land with flower stain.  
The clear bird song that hails the morn,

The swaying banner of the corn,  
The grass that whispers to the breeze—

What common, common things are these!

The broad, blue mirror of the lake  
That smiles back at the sleeping sky;

The billows, too, that leap and break  
And fling their foamy jewels high:  
The silver clouds that one by one  
Toss back the lances of the sun.

All these are common—brook and bird,

And rose of red, and meadow green;

So common that they seem unheard,  
So common that they seem unseen.  
And yet there is no day or night  
But borrows all of their delight.

No common thing is held apart  
From us, or pent with lock and key,  
But in the goodness of His heart  
They all are made for you and me.  
It always seems God loves the best  
The things He makes the commonest.

—*Anonymous.*

---

A brain cannot worry and do good work at the same time. So long as ruin is only a possibility there is always a chance to fight against it. Despair never yet helped anything or anybody, and there is no truer word anywhere than that the victory that overcomes the world is our faith.

## LOVE ATTRACTS LOVE

I sat in a beautiful garden with a party of friends, when one exclaimed: "Do look at the butterfly on your hand." Sure enough, there it was, with its solemn, beady eyes seeming to look right at me, as much as to say: "I wouldn't be here, only I know I am welcome." I talked to it and stroked it with my finger, and there it stayed for fully five minutes, as though it were listening to what I had to say. After a while it flew away, only to return and to bring its mate, which also lit on me. The entire afternoon I had this uninvited but welcome company, either on hand or bosom or hat, greatly to the amusement and wonder of those assembled, who knew such was not the habit of the butterfly. I was the only visitor honored, though they did occasionally visit the little daughter of the house, who told me she loved them. This, I said to myself, is the reason: Love, that which binds the greater creation to the lesser, is the one great binding Universal Love, and like attracted like, and love drew love.—*Henrietta L. R. Jouet.*

## A FEW HINTS ON SPEECH

So many uncomplimentary things have been said regarding "talk" that a prudent person is disposed to be taciturn rather than to lay himself liable to being thought garrulous. Says the old German proverb: "Speech is silver, silence is golden; speech is human, silence is divine." As Carlyle puts it: "Silence is deep as eternity; speech is shallow as time." And Shakespeare tells us of

"a gentleman that loves to hear himself talk and will speak more in a minute than he will stand to in a month."

Dryden refers disparagingly to those "who think too little and who talk too much," while Prior affirms that

"They never taste who always drink;  
They always talk who never think."

Did ever a child get through his or her school years without having added to the store of "memory gems" this little preachment:

"A man of words and not of deeds  
Is like a garden full of weeds."

—*Christian Science Monitor.*

If you seek God for His sake alone, then shall you find Him, and the whole world besides. God is ever active in the now of eternity. His activity is the bringing forth of His Son. Him He bringeth forth always; yea, I will say more—He brings forth me as His Son; yea, He brings forth me in His Being and Essence. Then I flow forth in the Holy Spirit. Then there is one Life, one Being and one Work.—*Meister Eckart.*

Religion has changed its tenets since the days of Jonathan Edwards, and it is changing still, let me tell you, until some day we shall find it in unison with New Thought. Advanced churches are everywhere teaching now the immanence or indwelling of God's Spirit in Man, and that must also mean the indwelling of God, for can we separate God's Spirit from God? Are not God and the Spirit one?

## BITS OF FUN

Hetty Green says the secret of health is in eating onions. Blest if we see how it can be kept secret.—*New York American.*

\* \* \*

A man who had never seen duck-hunting shot at a duck in the air. The duck fell dead to the ground.

"Well, you got him!" exclaimed the amateur's friend.

"Yes," replied the amateur; "but I might as well have saved my ammunition—the fall would have killed him."

\* \* \*

Little Louis was a solemn-eyed, spiritual-looking child. One morning he came to his aunt, who was visiting the family, and asked:

"Auntie, is this God's day?"

"No, dearie," replied the aunt; "this is not Sunday. It is Wednesday."

"I'm so sorry," said the boy, sadly, as he went back to his play,

Each succeeding day he asked the same question of the aunt in his serious manner, and she said to his mother:

"Really, I don't think that child will live long. He's too good for this world."

When Sunday morning came the question was repeated, and the aunt replied:

"Yes, my darling; this is God's day."

"Oh, goodie!" cried the boy. "Then where is the funny paper?"—*New York Times.*

## TRUE PHILOSOPHY

A lady was standing on her back porch one bright spring morning. She did not appear happy or contented, and she confided her restlessness to her negro housekeeper.

"Oh, I wish I could go away! I do so need a change!"

"Now, chile," said the old negro, "wot you want git 'way fum? Dis yere beau-ful house? Now wat you want git 'way fum? Dese yere lubly chilluns? Now wat you want git 'way fum? You gotta lug yo'self 'long whereber you go!"

## THE SIZE OF THE BREAD

Complaining Customer—"I've been getting very small loaves of bread from you lately, Mr. Baker."

Irate Dealer—"I'd have you know, Mrs. Buyer, that one of our loaves is just as large as another—and a little larger."

## SOMEWHAT ABSENT-MINDED

An absent-minded lawyer, returning to his office and seeing the sign on his door, "Back in an hour," went in and sat down to wait for himself.

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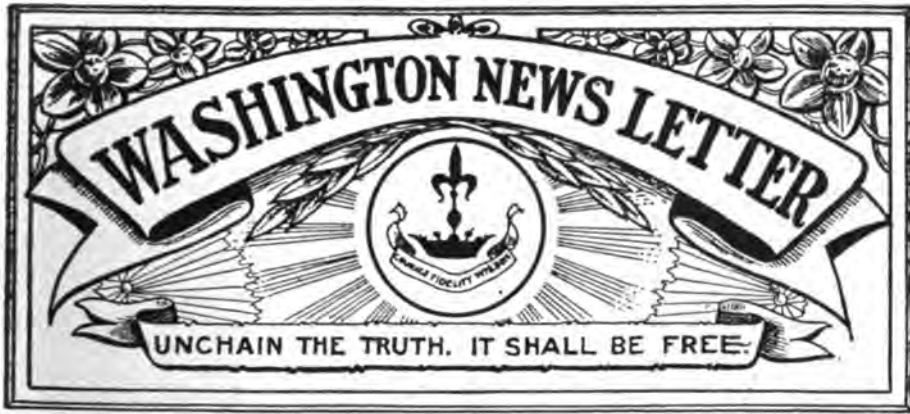
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*Oliver C. Sablin.*



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**Editor**  
 OLIVER C. SABIN, JR. . . . . *Acting Editor*  
 PAULINA B. SABIN . . . . . *Managing Editor*  
 OLIVER C. SABIN, JR. . . . . *Business Manager*  
 BETTIE C. SABIN . . . . . *General Secretary*

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## CHRISTOLOGY; SCIENCE OF HEALTH AND HAPPINESS

On other pages of this issue of THE NEWS LETTER will be found a chapter from Bishop Sabin's first work upon the New Thought, entitled "Christology; the Science of Health and Happiness." This celebrated book, which by many is considered the masterpiece of the noted writer, lecturer and healer, has had remarkable sale in all parts of the English-speaking world, and has run through many editions in the language in which it was written. It has also been published in the German and French languages, and has had equally wide circulation among those who speak those tongues. Students of Christian Science, and especially those who desire to perfect themselves in the work of Divine Healing, can find no better guide and teacher than "Christology." This book, supplemented by "The Christian Science Instructor," a chapter



*Oliver Sabier Jr.*

from which was published in the March edition of THE NEWS LETTER, furnishes a perfect compendium of information upon the lines of healing through Divine power. A complete price list of Bishop Sabin's books will be found in this magazine.

---

#### PERSONAL NOTE TO NEWS LETTER READERS

I wish to thank our good readers for the many letters of sympathy and good wishes that I have received from them since the passing of my father, Bishop Sabin, now in his Heavenly Home and his true spiritual being. I feel that he upholds and directs me in the continuance of this work, upon the inception and establishment of which he spent so much time and labor. May I prove worthy of his trust in the continuance of the spreading of Truth, and the ability be mine to accomplish as much good as he did! This will ever be my earnest prayer.

We bless you, kind readers, one and all, and may you derive the full benefit, both spiritual and material, that we are endeavoring to give you through our teachings.

#### ABSENT AND PRESENT TREATMENT

The time has passed when it was popular to deride and jeer at "absent treatment." The world in general came to the realization that there can be no "absence" in God Almighty love—that one is in God's presence everywhere; that every person in all the world is in God's company, all together in one vast concourse; that all treatment is "present;" that there is no separation save in the thought of material mind. The efficacy of so-called "absent treatment" is demonstrated by thousands daily, and testified to by myriads who have been healed through it.

---

For some months during the disability of Bishop Sabin the News Letter was of necessity delayed in its publication. Hereafter the magazine will be issued on time—approximately the 25th of each month. Inquiries received relative to tardy publication have indicated the deep interest felt in the magazine by its readers in all parts of the world, and were in that view gratifying to the editor, who, however, offers this apology for the tardy appearance of the News Letter.

*Oliver Sabin Jr.*

# Chain of Golden Thoughts

## April

PAULINA B. SABIN

Regulate the mind and the body will spontaneously go right.  
—*Buddha.*

Your rank as a living creature is determined by the height and breadth of your love.—*Ruskin.*

Alas for him who never sees  
The stars shine through his cypress trees!  
Who, hopeless, lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play!  
Who hath not learned, in hours of faith,  
The truth to flesh and sense unknown,  
That Life is ever Lord of Death,  
And Love can never lose its own!

—*Whittier in Snow-Bound.*

Only the happiest children can make the happiest and most useful citizens.—*Marden.*

Let mercy speed the hour when swords shall cease,  
And men cry back to God "There shall be peace!"  
—*Edwin Markham.*

At night my gladness is my prayer,  
I drop my daily load,  
And every thought is pillowed there  
Upon the thoughts of God.—*Anon.*

We are as one who has just begun the ascent of a ladder the end of which is concealed from our view in the skies, and yet we know it is there. Rung upon rung, step by step, we scale this mysterious ladder of life; the steps are actions.—*Rose M. de Vaux-Royer.*

Religion to be perfect must be what Christ said it should be. You must love God with all your heart and love your brother as yourself. It matters not what your church may be, what your associations may be, if your heart is filled with these loves, know then you are on the right track. If we all had these loves we would be free from fear, free from disease, free from everything that has a tendency to drag us down. What a blessed thing it would be if the world had less ignorance, less superstition and less prejudice and less isms, and more love for God Almighty and more manifestation of it to our brothers and our sisters!—*Bishop Sabin.*



# The Christian Science Prayer

—SABIN

There Must Be Some Sacrifice—You Must Love All the World—Realize that  
All that Is Is Yours—Seek Ye the Kingdom of God.

**T**HE world is filled with prayers—prayers of every conceivable kind—and has been so filled as long as we have any history of mankind. There is something inherent in the being called man that requires an object of worship. That belongs to all the nationalities; whether it be the ignorant savages of the jungles of Africa, the aborigines of Australia or the wild men of our own forests, we find the principle in them in some form or other.

There are certain fundamental principles which must be understood in order that prayers may be answered. I am of the opinion that a prayer without some kind of sacrifice amounts to no more than sounding brass or tinkling cymbal.

We have to make a sacrifice, somewhere, in some way, in order to offer a commendable, acceptable prayer. We have to go further than that. We have to go to God Almighty with an absolutely pure heart, a heart that is filled with love.

We have to love God and we have to understand what God is. We have to love Him, and unless we do love Him without being forced to love Him our love does not amount to anything. We have the baptism of the Holy Spirit, the new birth, the realization

and understanding, and when we have these we love God as naturally as water seeks its level.

We have to go further than that, and that follows in the train as sure as two and two make four. We have to love our brother and our sister. In other words, all prayers that are sent up to God by persons who have hatred in their heart for this one or that such one cannot be heard. All such prayers die before they are uttered. You not only have to love your friends, but you

have to love your enemies. You have to do good unto them that despitefully use you. You have to throw out the vibrations of love to them, however wicked they may be.

Look at the picture of our Savior

You must remember that everything that has ever been done has been done in accordance with universal, unchangeable law. If the time ever existed that the manna came from heaven and fed the children of Israel in the desert; if the time ever existed that the prophet and the widow and child lived three years upon a small measure of meal and the cruse of oil; if the time ever was that Jesus Christ could feed the multitudes with a few loaves and fishes, and take up more of the fragments than they had originally; if the time ever was when God Almighty's supply came to man, it came by virtue of natural law, and that law exists today. It is for you and it is for all. All we have to do is to have faith and we will be perfect. Therefore, when you ask God for anything, know that you have it and thank Him and realize whence it comes, and do not worry about results. It seems to me (how often have I thought it!) that the sweetest thing a person could do would be to simply trust God for every thought and every breath and every crumb and every drink of water, to know and realize that it all comes from The One Great Source.

on the cross. Think how He was nailed to that cruel tree through His hands and feet, suffering the tortures of the most cruel death known. There is nothing worse than crucifixion. In all the days or the time when monsters reigned and concocted schemes to destroy fellow mankind there was nothing worse than that. Here was the mob around Him jeering Him, "You saved others, now save yourself;" spitting at Him; running a spear into His side and torturing Him in every conceivable way; yet Divine Love looked down on that monstrous crowd and said, "Father, forgive them, for they know not what they do." They had no idea of the unspeakable thing they were doing. Divine Love went out under those excruciating circumstances to those wicked people. That is the love that we have to have.

You cannot love just this one, and say that that other one is so mean that you cannot love him without destroying yourself. How often people come to me and say, "Oh, I cannot love this one or that one. They have robbed me of my property, or tried to do this or tried to do that; I cannot love them. There is no need to talk about it; I cannot love them." Well, now, if you cannot love them you cannot pray to God Almighty and be heard. Our Savior says we do not deserve any credit especially for loving our friends. Everybody does that. But you must love your enemies; do good unto them that persecute you and let this Divine thought go out and cover all the world.

Remember this: If you are going to be a science healer and give prayers to heal the sick, you have first to

prepare yourself with perfect love; your love must cover the whole of mankind. "Oh," you say, "can I love a man that steals a horse?" Yes, You do not have to love the stealing of the horse. That is error; that, of course, we do not love; but you love the child of God that dwells within all human beings, and you throw into the vibrations that thought, and by and by you redeem him from his wickedness and bring him back to the faith of God Almighty. You redeem yourself by throwing out the vibrations of love, and as you do this you become strong, you become vigorous, and when you ask God Almighty for anything you know you are going to get your answer.

The next thought is, you realize the allness and perfection of God; you not only have it in your mouth, but you have it in your heart. You know He dwells in you and you in Him, and you know He fills all space everywhere in the entire universe. You know that He is Love, Good, and you know He is perfect, and then when this perfect realization comes down into your consciousness you know further that He is your Father and that you are His child and that you are His heir; that you are the heir of God Almighty, and that what He has is yours.

Now, mark you, what He has is yours. He has given it to you; it belongs to you. It is not for you to enjoy after you are dead. Death is a man-created institution; it is error; it is carnal mind, the same as sickness and all kinds of inharmony. God is eternal life, and you are the image and likeness of God. You have life and life eternal, and all that He has be-

longs to you forever. You do not have to wait until after you are dead before you receive this blessing. That is an absurd thought. You have it now; all you have to do is to realize—reach out your hand and grasp the Truth. You realize that, and when you come to prayer you ask God for something you have now. I will illustrate it in this way: I hold in my hand a watch. If I were going to ask anybody to give me this watch I would not ask, "Please give me that watch," would I? No. Why? Because I have it in my hand; I already have it. Then when I have the watch I say, "I am thankful for this watch; I appreciate your kindness in giving me this beautiful watch." Well, now, suppose we apply that thought. Suppose I want health, or I want happiness or prosperity. What do I do? I realize what I have and who I am, and I realize that I am God's child and I have what He has; what He has belongs to me, and He has everything; therefore I have everything that I can use. Now do I ask God for it? Why, of course not; I already have it. Haven't I got the watch? Do I have to ask for the watch? Certainly not, because I have it.

Suppose I want money. Do I have to ask God to give me money? No. Why? Because it belongs to me, and I have it, and I thank God He does give me this money; I thank God for that. Everything comes from Him; everything that is His belongs to me, and I thank Him in the name of Jesus Christ for it, and I realize that to be true. Then I do not go to peeping through the cracks in a door and watching Him to see whether God is going to do what He has agreed to

do. I do not ask for anything in that way, but I thank God for it. Do I thank God that I have it and then say that I haven't it? If I did that I would kill my prayer. The Apostle James says, "He who doubts and wavers has no effect or power." If we go to God asking in doubt we know that we are not going to have an answer. We know it is impossible, because we do not believe. We have to have faith; we have to have understanding. I know that I am God Almighty's child, and that I am His heir, and therefore I have everything when I ask Him. Do I have to wait until it is planked down before my very eyes? Such faith as that is simply condemnation. You have to commit your ways unto the Lord and trust, and He will bring it to pass.

That is the command. The command does not say to commit your ways unto the Lord and trust, and then watch Him like a hawk and see whether He is going to do what He agreed to do. Don't you see the absurdity of such things? Commit your ways unto the Lord and trust. That is all you have to do. God will take care of the rest of it. Go on and rejoice and be happy.

Look at George Mueller, of Bristol, England, who built four or five large orphan asylums, and carried on a number of schools, and sent out broadcast Bibles and periodicals by the million throughout world, never asking anybody for a cent but God Almighty, and the money came. One time, when four or five hundred orphans came to the breakfast tables, there was not a mouthful of food; there was nothing for those children to eat; but he thanked God Almighty for the food

that was coming, and before his prayer was closed here came great wagons to the doors with food. It is the same thought, the same principle, that was carried out by Jesus Christ when He fed the multitudes with the fishes and loaves of bread. Could you or I take the few fishes and the loaves of bread and feed the thousands as He did? He says that the works He did we can do, and all we have to do is to have understanding and faith perfect, and you will do what He did, it makes no difference what it was, and even greater works.

You must remember that everything that has ever been done has been done in accordance with universal unchangeable law. If the time ever existed that the manna came from heaven and fed the children of Israel in the desert; if the time ever existed that the prophet and the widow and the child lived three years upon a small measure of meal and the cruse of oil; if the time ever was that Jesus Christ could feed the multitudes with a few loaves and fishes, and take up more of the fragments than they had originally; if the time ever was when God Almighty's supply came to man, it came by virtue of natural law, and that law exists today. It is for you and it is for all. All we have to do is to have faith and we will be perfect. Therefore, when you ask God for anything know that you have it, and thank Him and realize whence it comes, and do not worry about results. It seems to me (how often have I thought it) that the sweetest thing a person could do would be to simply trust God for every thought, and every breath, and every crumb, and every drink of water; to know

and to realize that it all comes from The One Great Source.

Seek ye the kingdom of Good and its rightness; do good and do right, and all will be added unto you. Jesus gives the full answer when He says, "Seek ye the kingdom of God and His righteousness, and all shall be added unto you." That is all you have to do; that is all we have to do—seek God Almighty's Truth; seek to do right and do good, not for any reward, not for any hope of something coming, but because we love to do it. When our hearts get in that condition we are in condition to pray; in condition to receive answers to our prayers.

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You can do no better thing for the propagation of the Truth that Makes Men Free than to subscribe for a year for the News Letter and have it sent to a friend. You can send to a friend no more valuable or appropriate gift than a copy of "Christology," or the "Evangelical Christian Science Instructor," or some other of Bishop Sabin's great books, a list of which will be found on another page.

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Intelligence does not occupy space; neither does spirit. "Going to Heaven" is a fiction; growing to Heaven is a reality. There is one true religion and that is spiritual growth and unfoldment—self-improvement—striving to make purer the thoughts, feelings and actions, from day to day. It is the only way to "worship God" in Spirit and in Truth. All forms and ceremonies that do not lead to this are but various phases of idolatry.—*Mystic Magazine.*

## "Christology" a Model of Brevity

Some of Bishop Sabin's Marked Characteristics as a Writer.

**B**REVITY is, perhaps, the one word that expresses most inclusively the attitude of the Western mind or the thought activities of the Occidental.

Do great things, but do them quickly. Reach destination by the shortest possible route. Give us a good menu, but let us have it quickly. Give us a good sermon, but let it be brief; a good lecture, but make it short. This is the growing tendency of the Western mind, and is becoming contagious in the East as well.

This is due, in great measure, to the speed with which our mechanical helpmates, or physico-mechanical creations, operate. Our great transportation facilities move with ever-increasing rapidity. Our modes of correspondence and social communication are swift in procedure. As a result, men all along the line must quicken pace; must respond to the call—meet the needs.

The most generally read books are those of men and women who get most directly at the gist of things. It is the kernels, and not the hulls, that interest people.

Many of the most advanced thinkers, as well as the expert cullers of thought, have long since caught the idea. This has been especially true in the treatment of secular current topics. But religious and philanthropical writers have not so readily fallen in line. Yet some have, with marked aptitude, kept abreast of the tide.

Many of the so-called New Thought writers have displayed much foresight and tact along this line.

Among these the late Bishop Oliver C. Sabin was most unique. His books, with the exception of "Christology," are mostly sets of brief lectures, teaching in their general trend the inclusive philosophy of Real Life, or, more correctly, Eternal Life; but in particular they deal with questions of Health and Happiness; of how to live in Contentment, Peace and Prosperity.

They are to some extent the studied product of the teacher, but to a very large extent the spontaneous outpour of a soul attuned to the grand music of human evolution, and especially as that music goes to smooth out and harmonize the conditions of everyday life.

Bishop Sabin saw religion as a very practical, everyday thing—easily within the reach of every soul, and fully sufficient for the needs of all.

He saw, as others saw, that true religion was true science; that it was subject to the same laws and the same tests as all other true science.

His illustrations, like those of the Galilean Master, were from the plain, everyday walks of life—commonplace experiences such as many overlook or ignore. And, like the Galilean (when John sent to know, "Art thou he that should come, or do we look for another?"), Bishop Sabin invariably pointed the critical and curious to the

actual demonstrations, "signs following."

The book "Christology" is not, as are the others, a set of drawn-out lectures, but rather a set of gist lectures, or, if you please, a number of spontaneous outpourings—brief, concise, to the point, and with a minimum of embellishment. Its 58 chapters are contained in about 318 pages, and must, therefore, of necessity be brief.

"Christology" was the Bishop's prize book, and naturally it should be, for the reason it was the product of his most subject self, or the spontaneous outpour through the channel of his willing soul and mind.

The aim of the book, as of the others and all his lectures, is to teach the fundamental philosophy underlying religion, but also to lay stress upon the phase of the philosophy which most directly affected for weal or woe the Happiness, Harmony and Health of mankind.

It brings before man's vision, first, the true God; then the true man; and then it bridges that awful theological chasm between God and man and establishes the divine family, the co-partnership of God the Father-Spirit and man the child-spirit in one universal spiritual relationship.

The writer here has no desire to eulogize Bishop Sabin in these remarks, nor to hint that he was the first or only one of his age who was working efficiently along this line. Nay, far from it; such a thought would be unjust both to the spirit of the Bishop and to his contemporaries.

Many others of various schools of thought were doing the same thing in their own way. But I do hold that his long business career, very practi-

cal in nature and varied in contact with men, fitted him pre-eminently for the work that he answered the call to do, and enabled him to condense great ideas into small space and to crystallize thoughts in such manner as to make them understandable to even the unschooled and unlettered. He did not mean to map out a chain of philosophical arguments to satisfy the demands of the subtle, critical thinkers, for they are few in comparison with the great mass of mankind whose mental stomachs are capable of digesting only simple ideas. Nor was it necessary to advance arguments for the more profound spiritual thinkers, for such thinkers could cull the great truths from the most commonplace.

The book "Christology" is a demonstration of brevity in the subject treatments; also in the grasp of the thoughts advanced, as well as in its conformity to the direct, commonplace methods of the Christ as manifested in Jesus of Nazareth.—*The Voice of the Soul.*

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Every organ in our body has been given us for a purpose. In my flesh I see God. That is, this idea of a "flesh and blood" body is to be raised in consciousness till mortality shall take on immortality, and until in every cell and atom we realize our bodies are spiritual and not material.

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Stars, like Christians, utter their silent voice through all lands of their speechless words to the ends of the world. Christians are called to be like stars—steadfast, luminous, majestic, and attractive. — *Christina Rossetti.*

## Seek the Lord

Dr. John D. Miles, Washington, D. C.

**I** SOUGHT the Lord, and He heard me, and delivered me from all my fears.—Psalm 34:4.

The Psalmist tells us that the "Lord loveth righteousness and judgment; and that the earth is full of the goodness and love of the Lord."

In seeking the Lord we are seeking eternal life, seeking the Truth to know which Christ said would "make us free," emancipate us from evil, lift us up to a higher plane where we would be free from material limitation.

In seeking the Lord we must look for Spirituality, and learn that matter is not real substance and has no place in Divine manifestation. Spirit must control.

The greatest command of all is "Thou shalt love the Lord thy God with all thy mind."—Prov. 3:6. "When the mind that dwells in the consciousness of God sends forth its word denying any place or power to disease," then we see the Spiritual manifestation of health and harmony, which is the Truth.

It matters not how encompassed one is in false beliefs and "opinions," Life (Spirit) is there, and if we exercise our Power and Dominion, call forth the I Am from within by repeating "I am Life, I am Truth, I am Perfect," we will rise up out of the slough of despondency and realize the Truth as Christ did when speaking to the Pharisees. "I am the Light of the world: he that followeth me shall

not walk in darkness, but shall have the light of life."—St. John, 8:12.

In seeking the Lord we must be able to exclaim as did David, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the House of the Lord all the days of my life."

In seeking the Lord you must proclaim the Law for yourself by saying "I am under the Law of Good, which makes me desire only what is beautiful, strong, delicate and right. I like what is good." I do not covet my neighbor's good," and God the Father "Works through me to will and to do whatever I have to do." In seeking the Lord we must ever remember that we are the child of Spirit, and that God is Spirit, Life, Truth and Health. "The Spirit itself beareth witness with our spirit that we are the children of God."—Romans, 8:16.

"For as many as are led by the spirit of God they are the sons of God."—Romans, 8:14.

In seeking the Lord why should we fear or doubt? If Jesus could fill the nets of discouraged fishermen He can bring health and prosperity to the poor and afflicted. "Is He who so richly clothed the lilies and feeds the sparrows less mindful of the needs of his children?" Then we should not hesitate to seek Him in perfect confidence that He knows and cares for our smallest as well as our greatest needs. "We get out of life just what our faith puts into it." In seeking the Lord we must rest on God's promises,

never doubting. Our faith must be unwavering, and we must believe as Christ did, "that we have what we ask for before we see it in manifestation."

I was asked by a doubting student, "How about our financial troubles; does He come to our need?" I told him to read St. Matt. 17:27; Isaiah 55:2. "Notwithstanding, lest we should offend them go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money; that take and give unto them for me and thee."

The promise of God to the seeker of Truth is eternal life, free from want and fear. This blessing was given to Adam, provided he did not disobey the law and eat the forbidden fruit. "In the day that thou eatest thereof, dying, thou shalt die."—Gen. 2:17. "For if by one man's offense death reigned by one: much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

"Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one of the free gift came upon all men unto justification of life."

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

"Moreover the law entered, that the offense might abound, but where sin abounded, grace did much more abound."

"That as sin hath reigned unto death, even so might grace reign

through righteousness unto eternal life by Jesus Christ our Lord."—Romans, 5:17, 18, 19, 20, 21.

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## OUR WORLD

S. F. Meacham, M. D.

The words surroundings and environment are frequently used today, but generally and as though they were synonyms. It is the failure to see that there is a vast difference between them that obscures the true law of conduct.

An object may be close to me in space and constitute absolutely no part of my world. Another object, or person, may be half way round the globe and be a dominant element in my life.

Surroundings are persons, things or occurrences close to me in space; while environment is made up of persons, things, or occurrences close to me in character. Read this over carefully and you will see that character is what determines what my environment shall be.

Of course, it is true that something close to me stands a better chance of becoming a part of my world, if it is similar to me in character, but on the other hand if dissimilar, it must remain out of my world, unless my character shall change and approximate it.

But character changes slowly, by growth, so that today I am evidently surrounded by millions of things that constitute no part of my world.—*Practical Ideals.*

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To live is to change, and to be perfect is to have changed often.—*John Henry Newman.*



## A Chapter from Christology

### Supremacy of Spirit—Wherein it Overshadows All Errors of Materialist Philosophies.

[“Christology” is the first written of the many works of the late Bishop Sabin, which discuss the principles of Evangelical Christian Science, and has, through many editions, been sent out to all parts of the world, and has been read by hundreds of thousands of people. It is undoubtedly as well known as any other book in existence dealing with the New Thought. Christology not only discusses and sets forth simply, plainly and distinctly the basic principles of the Science, but teaches their practical application in Healing.]

**T**HE great cardinal principle or underlying thought of all metaphysical healing is in the fact of the allness of spirit and in the realization of the nothingness of matter. The Bible tells us that God created all that was created, and that all He created was good; that man was created in His image and likeness; that God is Spirit; therefore, if man is the image and likeness of God, God being Spirit, man’s life must be a spiritual life. God being all, there is no room for anything else.

Everything in the world goes by its opposite. To material thought we have good and evil, light and darkness, water and fire, spirit and matter. Now, if we take up good and evil, the evil is nothing, because good is all. God created all; therefore, all is good, for God is good. Take up light and darkness; we find darkness is simply the absence of light. When light comes in, the darkness is dispelled. You destroy fire by putting on the water. Spirit

being all, and matter being its opposite, matter is nothing. Hence, all of the opposites become one integer in this great fact of spiritual wholeness, for God is Spirit, is all, and all is good. Therefore, matter is simply the absence of something; it is nothing. Then we bring this thought to the practical test in the healing of disease.

Man, the image and likeness of God, must be a perfect being, because he could not be the image and likeness of God if he were imperfect, and this image and likeness of God is always perfection, is always health, as God is health; in other words, it is impossible for anything that is not in perfect harmony with God’s eternal laws of perfect health and perfect good to exist, for God covers all, is all in all; therefore, all things not created by God—sickness, sin and death—are false; they had no creator; they are but the vaporings of material thought, or material mind, and are false, as all other statements of materiality are. They do not, and cannot, exist.

The novice in healing must make this practical realization—that God being all, matter is nothing; because God is Spirit, its opposite, matter, is simply the absence of something. If this realization is made, with the realization of the perfectness of the person whom you are

treating, as the spiritual image and likeness of God, and the impossibility of that person being sick, when you make this realization in your mind, this so-called material body responds to this thought, and harmony of material mind becomes visible.

The statement is made that there is no life, truth, substance or intelligence in matter. Suppose we take for illustration the human body; after the breath of life is gone, the life, the soul has departed. There is the body, a perfectly inert mass, without feeling, without intelligence, without life, without truth and without substance. It is nothing; it is no more than the dust upon the summer's threshing floor, which the wind picks up and blows away, and it is gone. Therefore that body cannot be the present life of man; but the man, that part of us which is the real Ego, is that part which came from God when He breathed into our nostrils the breath of life and we became living souls. It has life, it has intelligence, it has substance, it has Truth. All came from God, and all is God. Our life is engulfed, surrounded by Truth, absolutely, by this Divine Father, for in Him we live, move and have our being.

The reader must make this realization and then treat the patient along the lines of this argument. If the realization is made perfectly, the healing is perfect—the physical responds to the spiritual law, and physical health, as well as material senses, become perfect.

It has been suggested to my mind that in giving these formulæ of treatment for patients I should give a

treatment also for a person who wishes to heal himself. So far as the particular disease is concerned, for the purposes of the treatment it may be called fever, and if suffering with more than one belief of material ailment, include in the denial all manifestations which present themselves to material thought. Here is a short treatment for the benefit of my readers who wish to heal themselves, as follows:

"I, being the perfect image and likeness of God, am perfect, and the environments of materiality have no force or power or effect upon me, for I know that matter is without life, truth, intelligence or substance, without God in creation. All is infinite Mind and its infinite manifestation; God is all and in all. God, being Spirit, is immortal Truth, and matter and all of its surrounding environments are false, unreal, untrue and are really nothing. The fact that I live in God, move and have my being in God, shows to me the absolute certainty of my perfect health; that nothing can come near, around or about me except that which is in accord with God's eternal laws of perfect harmony; and the belief that manifests itself upon my body as fever is false belief; it is but the statement to me of material mind, material thought; it is false, unreal, untrue and does not exist, because the image and likeness of God cannot have fever. The spiritual life has nothing for fever to live on; it is a false belief, untrue, unreal. Being a child of God, I at creation was given dominion over all the world and everything that in the world is.

Therefore I have dominion, I have power, I have wisdom, understanding, righteousness and holiness. I have prosperity, affluence and health. I have love for my fellow-man, love for God supreme and love for all. There is no room in my consciousness for hate; but I love all mankind. I cannot hate. All malice, maliciousness and kindred evils are not in my consciousness, cannot be; they are false, unreal, untrue and do not exist. Those who would injure me by the practice of malicious mental malpractice can have no power or effect over the child of God. It matters not who they are, what their business may be or the system through which they attempt the practice—all such things, being evil, are nothing, for God is all and God is good.

“So with malicious animal magnetism in all of its forms. It has no power over me and can have none, for God is with me and protects me, and evil in no form can affect me, because evil is nothing, for God is all. I have joy, I have happiness, I have contentment, I have peace, and my life is surrounded with perfect happiness from God the Father, from whom comes every good and perfect gift.

“I thank thee and I praise thee, my Father, for all Thy Goodness, for my perfect health, for the realization of my heirship and sonship. I thank thee for the intelligence that Thou gavest me, for righteousness, for holiness. I thank thee for all Thy blessings, and I praise thee for my perfect love and perfect happiness.

This I ask all in the name of Jesus Christ, my Savior.”

This treatment should be supplemented in every instance by the repetition of the Lord's prayer, except in cases of emergency, where we have not time; and an excellent plan is to further supplement this treatment by the repetition of the 23d or the 91st Psalm, and often both, remembering that Truth is what destroys error; that sickness is error; that all evil is error; that all manifestations of human illness, human ailments and human cares and human wants are all errors.

Remember the only way to destroy error is to confront it with the Truth. Then it vanishes, as the darkness before the light, is not and never was.

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#### THEY WHO TRULY LOVE GOD

We repeat that our hope for the time to come, for the Kingdom of God upon earth, rests in our hope of bringing together a body of people, great or small, who truly love God, for they truly love each other and their kingdom will be a kingdom of love, and God in all his majesty, power and glory will be in each, and though there may be but two or three, the Kingdom of God will be established in them and with them wherever they are.

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For the Word of God is living and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow.—*Hebrews IV, 12, Revised Edition.*

## Everything is Good

Mrs. Susan Q. Morris, Washington, D. C.

**G**OD made everything, and all that He made He pronounced good.

Years ago, when I was in the old belief, I used to think that God must be partial, that He must love some more than others, but now my my eyes have been opened. I can see the impartiality of our Heavenly Father. He has no favorites. He has the same paternal love for all of His children.

God has everything. He is all, and we have everything, because we have Him. He is nearer to us than our own breath, and we belong to Him. God in us and we in Him. I think this is a most beautiful and wonderful thought. It is so simple and so inclusive that a child may understand it.

All things were made by Him, and without Him was not anything made that was made. He saw everything that He had made, and, behold, it was very good. If God is all-present, then He fills all space, and there is nothing outside of God: He is infinitely expansive and infinitely inclusive. Then we must conclude that from our Divine Parent we can inherit only Health and Goodness and Love. We are not the children of the flesh. "They which are the children of the flesh are not the children of God." (Romans 7th and 8th).

"The flesh profiteth nothing. Call no man your father upon earth, for One is your Father which is in Heaven."

Christ taught that God is Love, Spirit, Truth, and should be worshiped as such; should be placed before other gods. He summarized God's commandments in two: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Christ sought not His own glory. He taught, toiled, endured and suffered to the sole end that man might turn to God, might learn that spirit was and is and ever shall be supreme. He knew God. He knew mankind. He was the Mediator, the Intercessor between God and mortals. He knew that sickness and sin as works of evil must be destroyed. How? Through God and God alone. Man must turn to God for help before help will be given. "Thou shalt have no other gods before me." Jesus knew this to be the Father's imperative command. How could men be made to understand this? They must recognize it to be unlike and superior to any other power they had hitherto known. They must believe what Jesus said, because He had shown them what God could do. They then for themselves might seek God, might heed and practice what Jesus taught.

Persistence in seeking God meant finding. Finding meant salvation from every human ill.

Christianity without Healing the

Sick is not the Christianity that Jesus taught, practiced and with most tender, most loving benediction left to mankind. In His preaching to the multitudes were signs and wonders, mostly in healing the sick. Before the Sermon on the Mount He Healed. By His Healing He attracted His auditors. Then with them He descended from the mountain and Healed the sick who came to Him, thus demonstrating that His sermons were founded on practical though spiritual truth.

God Heals the Sick in answer to prayer when we have the Realization of abiding presence of the spirit within us, a Realization which leads us to become more and more spiritual until we know that there is no separation between us and the spirit, until we know that we are one. How shall we know this? To be at-one with God is to know the Truth. God is the one Creator, the Source of All true Being, and man, his child, is made in his image and after his likeness. Therefore we are Spirit since God is spirit, and our Father is God, our Divine parent, who is Perfect, Life and Health, pure, loving and all-wise.

Jesus did not maintain that He alone could demonstrate God's power and presence, nor did He or His disciples so teach. When He sent forth the Twelve, this was His command: "As ye go, preach; saying, 'The Kingdom of Heaven is at hand. Heal the Sick and cleanse the leper; raise the dead, cast out evil.' Then He sent out the Seventy. After other instructions He gave them this: "And heal the sick that is therein, and say unto them: 'The Kingdom of God is come

nigh unto you.' " And at another time, when addressing His disciples, He said: "Verily, verily, I say unto you, He that believeth in me, the work that I do shall he do also."

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#### THE MENTAL FACTOR IN HEALTH

The power of the mental factor in the building and rebuilding of the body is most subtle and profound. "Make yourselves nests of pleasant thoughts," says Ruskin; "none of us yet know, for none of us have yet been taught in early youth, what fairy palaces we may build of beautiful thoughts, proof against all adversity." The time has come when the true physician must pay more attention to the healing of the mind, not instead of, but in addition to, healing the body, knowing full well that the mind will do its share in healing the body.

"Recognizing, therefore," he adds, "the stupendous power for good or evil which the mind exerts over the body, we must not be surprised that an effort has been made to enroll in it the systematic resources of medical skill. \* \* \* It is being used daily in an unconscious manner by the successful physician everywhere."—*Dr. Alexander Bryce.*

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What is really wanted is to light up the spirit that is within the boy. In some sense and in some effectual degree there is in every boy the material of good work in the world; in every boy, not only in those who are brilliant, not only in those who are quick, but in those who are stolid, and even in those who are dull.—*William E. Gladstone.*

# Freedom

William E. Gibson

“If ye keep my words \* \* ye shall know the truth and the truth shall make you free.”

These words of the Master have a deeper and more practical meaning than men are wont to think. In fact, here is the very focus of His mission to the world. Slavery was the mighty cord that bound men and held them, so to speak, in the dungeon of error.

The Master and His word were one and the same. See John's Gospel, 1st chapter. Then to keep His word was to keep Him—to live His life in kind and character, to manifest His spirit in thought and conduct—to realize, as He did, the oneness of all, which was but the taking and eating of the Tree of Eternal Life.

Man had partaken of the tree of knowledge before he had learned the lesson of love; and lacking in the lesson which love brings, he had bound himself in fetters of his own making; lacking also in that light which love sheds, he could not break the bonds, and in his ignorance and darkness he had created a dual and opposing existence—a sort of Scylla and Charybdis—and between these had directed the frail craft of his earthly career.

The work of the Master was and is to break the spell of this dual idea; to bring men up from the “valley and shadow of death” onto the heights of Love, and into the light of the knowl-

edge of the One Eternal and All-embracing Father.

The web of slavery was so complete that it affected every phase of life. Physical slavery, moral slavery, mental slavery, nay, in a sense, spiritual slavery, reigned everywhere and in every station in life.

The web, the weaving of which had become so complete, and man so thoroughly entangled in it, required the work of the Master Mind to begin the task of unraveling.

Slowly but surely the work has been going on, and now after the lapse of nearly two thousand years the light is dawning; man's horizon is taking on a new and more beautiful tint. It is shading slowly but perceptibly, to even the more material things into a hue of spiritual harmony.

The spirit of truth working through man for man's betterment has within the last hundred years yoked together two opposing elements of nature—fire and water—and made them obedient servants for man's uses. With the birth and growth of the application of steam came the death and gradual annihilation of human, physical slavery.

Lightning, the once dreaded monster of the clouds, has been brought down and made a most docile and useful helper in man's evolutionary work.

The noxious fumes of the coal furnace, once a deadly enemy, are now a most congenial friend.

Thus, with the practical application

of electricity and gas, human physical servitude is being totally annihilated. Animal drudgery is falling to the same fate.

The motorcycle has taken the place of the saddle-horse; the automobile has superseded the driving horse; the motor-truck is fast relegating the draft horse.

It requires no prophetic foresight to predict the total redemption of Flesh and Blood from physical slavery, the very thought of which would seem sufficient to invoke from the Ethereal Choir the redemption anthem, "Peace on Earth, Good Will to Men."

But lo! another kind of slavery—mental slavery—more effective and more subtle than the physical, is still the powerful brake upon the wheels of human progress.

Its brain is avarice and deception, operating through priestcraft and statecraft; its muscle is commercialism, bigoted and yet subtle; its heart and circulatory action are the unregenerated public press; its stomach is the public weal. It "reaps where it has not sown, and gathers where it has not strewn." But, like a snake with a broken back, while showing all the semblance of vitality and longevity, it is doomed to certain death.

So long as men let others do their thinking they remain the slaves of the thinkers, and so long as the thinkers are selfish they are cruel masters of their slaves.

All hail the dawning day when all classes of men are daring to think. Blessed, nay, more blessed, is the rising sun of righteousness, dawning as it does over the thoughts and activities of men, turning them from

selfishness to brotherly kindness, from vice to virtue.

Evidence of a brighter day—of loftier ideals, purer motives and more worthy ends sought are to be noted in every station of life.

The millions of the great financiers are becoming burdens to both body and mind. Wealth magnates are bringing themselves to account.

Is it to the common weal or the common woe that the channels of the common supply are turned into my coffers? Are men made better or worse by my conduct? Is society more restive or more harmonious? or is the National life enhanced or retarded by my activities? These are the questions with which they are confronting themselves. These are the questions that give pause and prompt a thought. To advance or retreat is fraught with equal danger.

Between these dangers—going ahead in that which is working evil, and in giving up the struggle altogether, which must also work badly—is the puzzle. But it is amidst such conditions that men of wealth must fight the great battle, and in the quiet that follows the struggle they discover themselves to be stewards, and not sole owners of that over which they preside. A most important discovery, for when the full understanding of such a discovery is grasped men see their less fortunate fellows not as aliens and surfs, but as brothers of the same household—only of less experience and knowledge.

When men thus come to themselves their activities in the enterprises that turn the dormant of the public resource into the active is in no sense abated, but is rather enlarged. The

results accruing therefrom are studiously directed to the public welfare. Thus educational institutions and public libraries are set up; many charities are dispensed.

Evidences, I repeat, are not wanting that men in all stations of life are being touched and awakened by the rising Sun of Righteousness.

Men are daring—yes, fearlessly and happily—to speak and act from soul-conviction rather than from public sentiment. Statesmen and lawmakers are throwing aside time-worn customs and precedents, and are acting for the public good rather than for and to the interests of their monetary constituencies.

Society is laying aside the "holier than thou" garb of the ages, and is thinking and acting and living so that its less fortunate fellows may also live. Better housing conditions, better educational advantages, and more elevating moral environments are the results.

The professions are falling in line with the onward march of Truth. Physicians are rapidly becoming metaphysicians. The pedagogue, once a vender of letters, is now a demonstrator of real life. The priests and prelates, chained, as it were, to a dead past by much dogma and many theological ties, are becoming restless, even breaking the bonds and declaring for freedom.

The most promising feature of all is that woman is head and shoulders with her brother man striving for the redemption of the race from error. Woman, lovely woman, unhampered by ties of political intrigue, free from much of the poison engendered in the

great mentality of her brother in the past; full of intuitional and soul-power, a natural storage of love—woman has felt the touch of the rising Sun of Righteousness—right thinking and acting, nay, of right living. Woman has caught the meaning of the Allness of the One and the Oneness of the All, and is beginning to think it, to act it—yes, to live it. Mankind everywhere and in all stations of life is demonstrating the spirit of Love and the Square Deal. Men are learning to follow lines of least resistance; are taking on the Master's yoke and are finding the "yoke easy and the burden light."

The wiser nations are avoiding war. Society is seeking more freedom and less friction. Men—all men—are seeking those activities most congenial and less discordant. The old doctrine of swimming against the stream is dead.

Men are learning that the trends and tides are natural law; that it is better to float with the tide harmoniously than to struggle against its flow.

Now, you ask, What is it that is leading on and ushering in this great and glorious change? It is none other than the subtle power of *love*.

Love transfigures the ideal and reveals the real; Love enables you to see beyond the exterior the real man, the real woman—a brother, a sister, a loving and lovable soul—a soul as all souls whose father is the Infinite Good, whose mother is the lovely Earth, whose state is evolution and whose destiny is the eternities.

The Allness of the One Good and the Oneness of the All Good is the



knowledge of the truth that shall make men free.

The key to that knowledge is Love to the All Good and the Square Deal to your fellow man.

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### ONLY ONE GUIDE

There is only one guide for you in this way of life, and that is the light of truth within you. It is that "still small voice," which directs, instructs, illumines. Listen to it; then implicitly obey it, regardless of what others may say or do. "Each one must give an account of himself unto God." Let the voice of this Divine intuition lead you, and the more you give it heed the plainer will it become to you.

You do not need give attention to the teachings of others; they may assist you to see and know more definitely the truth within you, but it is unsafe for you to cast aside your own higher vision for their doctrines. You can readily tell whether you are right, for not only does "the Spirit bear witness with your spirit," but your "fruits" will prove it unto you. Jesus said, "Every good tree bringeth forth good fruit; a good tree cannot bring forth evil fruit."

That which is not in accord with the Good must eventually be "hewn down," for it has no substance upon which to live. Thus sin soon consumes itself. A lie may run very fast at first, but eventually dissipates itself and dies.

The mark of true discipleship is not in saying you are good, but in doing good. This is the evidence. Faith without works is not faith at all—it is only pretense or belief. It is good to claim your divinity, but if you stop

there you are the man who builds upon the sand, and when the winds and floods of experience come your house will fall. Not only recognize and claim your unity with God, but think and act divinely, doing the word of God as revealed in your own heart, and you will build upon the solid rock of Truth which no experience can shake.

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### CHRISTOLOGY

Of all books published upon the subject of the New Thought, Christian Science, none has attracted more widespread or been given more favorable comment than "Christology; Science of Health and Happiness," the first book upon this great theme to come from the pen of the late Bishop Sabin. It is known and widely read and studied in every land, and has been given out in many editions, not only in the English, but in the German and French languages. From a chapter from "Christology," reproduced in this edition of THE NEWS LETTER, some idea of the character and beauty of the book may be gained. The work, together with "The Christian Science Instructor," referred to in the March NEWS LETTER, should be in every student's and healer's library.

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When we look at our neighbors' faults we employ the strongest kind of a magnifying glass, but when we look at our own we use the strongest kind of a concave glass, and then minify the almost imperceptible image. Faith means without fear—fearless.—*World's Advance Thought.*

# Mind Expansion

Rose M. de Vaux-Royer, of New York

"The law of nature is, Do the thing and you shall have the power; but they who do not the thing have not the power."—Emerson.

**W**E USE words of magnifying power and of significant extension, but do we co-ordinate these with the idea in mind—or hold the picture created—long enough to get the force of the vibrations generated by thoughts of great things?

We take long and tedious journeys to visit the wonders of Nature and stand in awe before a majestic cascade at Niagara, the Yosemite, across the Jura or the bloomless Alps, *en Suisse*; but those who cannot travel continuously may bring the absent scene to mind by recollection or induction, by the power of mental imagery, and enjoy a former pleasure repeatedly.

In a similar manner the imaging faculty may be used to replace disturbed mental conditions with harmonious thought currents to reproduce health and happiness—for the body is a reflection of the state of mind and repeats its action. There is a right application of the mental forces for the alleviation of disturbed physical conditions.

To become master of the cause is to realize the desired effect. When this conscious law becomes general in its application for beneficent purposes there will be a world revolution. "Every thought creates; every thought and spoken word find form.

We are all using this law, consciously or unconsciously. Ignorance of the law does not nullify its effect."

Wrong conditions are the result of ignorance. Man is a wonderful masterpiece. Many souls are traveling along, longing for recognition, for understanding, for the "open door" to the Light and Life and Liberty of Spirit. Consolation comes through a realization of the relatedness of man—the brotherhood. To be filled with the Spirit is to know Universal Love. The real man is a spiritual being. This portable body that he takes on and puts off is a medium for his expression, subject to change according to its controlling powers.

In scientific circles in Paris the induction of the emotions is practiced for therapeutic values and otherwise. A knowledge of these laws is a protective treasure. They are applied there in the clinics for psycho-therapy, often with marvelous results. I have watched the effect of suggestion on the patients at the Salpetriere, Paris. This work all evolves from a scientific basis, though called by different names or recognized cults. The name does not magnify or diminish the *modus operandi* or the results of a natural law set into operation. Some dwell extensively upon destroying the mental picture or image in the mind to end its action upon the body. All recognize the proper activity of mind—conscious or subconscious—as a factor in the

relief or cure of the condition in question.

To return to the topic at the opening of this article, let us suggest mind expansion by the consideration of great and sublime thoughts. In this connection poetry has its office. Let us train our minds to vibrate to beauty in symbol and sign—in the works of Nature, the firmament, man's masterpieces in architecture and art—and let us move understandingly and reverently through His manifold manifestations toward the Supreme Power in whom we live, move and have our being.

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#### THE GOD OF LIFE IN ALL

Whatever distracts the attention of men from respect and kindness to any form of life; whatever causes them to ignorantly maltreat and despise any form of life; whatever causes them to praise and glorify a God of Mystery while ignoring the actual, living, breathing God of Life in all and through all that is and lives, is a detriment to the progress and unfoldment of humanity in the realization of Infinite Intelligence, Infinite Love, Infinite Wisdom and Infinite Harmony.

The Old Disorder has been the worship and exaltation of Death and the Dead, at the expense of Life and the living. The diet of humanity has been derived to a great extent from cruelty, brutality and death; so has its amusements and thoughts; and a large share of its actions is to the end that the dead may be galvanized into a species of life; dead customs, precedents, dogmas, errors and death-dealers have been given the respect

and consideration that should only be reserved for the living and life-giving.

All the things that make "life not worth the living" are not due to "more abundant life," but to daily and hourly worship of Death—for Death is corruption, whether held in the mind or the body.

Conscious life should be the fragrance of Love and the beauty of Wisdom. Life thus realized begems the pathway of man with the never-dying blossoms of Peace, Happiness, Health, Joy and Prosperity.

Were humanity to resolve to bury Death and its fearful worship in diet, thought, feeling and action, away from sight beneath the ground where its corruption belongs, and exalt in holy thought and action the Living Deity in ceaseless and endless manifestation, the life of humanity would be a continual exaltation and progression.—*World's Advance Thought.*

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#### NOTHING WITHOUT EFFORT

Without effort we accomplish nothing in any sphere of life. Without effort we die. Effort, where the mind is the controlling agent or cause, is spiritual and godlike, whether it be to build a wall, write a poem, steer a ship or to bring the world into harmony with the mind and will and purpose of God. The nearer we approach the mind and central purpose of the living word of the Creator, the more potent our efforts become, for that great Spirit, who loves to serve us, begins to fill us with greater and greater power as we expand our desires on behalf of all the children of men.—*Bible Review.*

## Christian Science is Demonstrable

(Written for the News Letter.)

**A** DISCUSSION of the demonstrableness of Christian Science is in these days scarcely worth while, for from every quarter of the earth come testators to actual demonstration. Many such testimonies come from without the fold of any Christian Science organization. These testimonies are not of healings of physical ailments alone, but of the restoration of mental harmony, of quieting family discords, of permanent breaking up of old and confirmed pernicious habits, such as the liquor habit, the tobacco habit, the drug habit, the carousal.

The Christian Science congregations of today are made up almost wholly of people who have been healed of some ailment or were in some way helped and made more happy.

This being true, the rapid and widespread growth of Christian Science congregations is proof positive that the science is demonstrable.

But for the sake of those who like to apply their power of reason and are not yet able to rise above that, I add a few statements:

Christian Science, like every so-called science, is subject to universal law and must conform thereto; in fact, conformation to universal law is Christian Science, or the Science of the Christ Life.

That health may be demonstrated

where disease is reigning, there must be a proper demonstrator, a proper subject and proper conditions.

Now a proper demonstrator is one who knows the law of healing and is in harmony therewith. A proper subject is one who is not opposed to help from any source. A proper condition is an attitude of negativity to the undesirable condition and of receptivity of the good and resignation to results.

In other words, the healer must realize that the apparent adverse condition of the patient is not real, but only a mental creation; that the real individual is a spiritual being, with power and control over mind and body. When the patient grasps this in his subconscious mind he throws off this mental creation and demonstrates his real life—a spiritual being, at one with God. This is the victory over the Apparent and the enthronement of the Real.

The patient is often dishonest and unfair, both to healer and self. One clinging to old prejudices of any kind is a subject hard to heal. Old jealousies, envyings, malices and hatreds are errors that must be overcome by the patient, either alone or by acquiescent co-operation with the healer.

That mental healings are sometimes effected when the patient is most adverse to proper law is apparent. In such cases the healer or healers overshadow the patient's sub-

conscious mind for the time being and create a realization there which manifests health of body.

Now in such case, if the patient is moved to reformation in thought and action by the results obtained, complying with the words of the Master, "Go in peace and sin no more," he is a perfectly and permanently healed man; but if he goes on with his old mode of thought and conduct, the ills will return and the last state may be worse than the first.

All true healing is a change of affection, of mind, of conduct.

True healing of disease of every kind and character is a radical change—a restoration of the soul-consciousness to oneness with God; a "renewal of the mind," or renewed mastery over the thought-activities, and thereby a restoration of physical health—regeneration.—*Voice of the Soul.*

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#### COMPANIONSHIP OF THE ANIMALS

We today, in regard to the animals, talk of education or domestication simply in the sense of enslavement, but primitive man was thinking of a fraternal association. He saw in these living beings companions, and not servants; and indeed in many cases, as of common calamity (especially in times of storm or flood), the beasts—dogs, birds, serpents—came and took refuge with him.

The Quichuan shepherd, crossing the plateau of the Andes by the side of the llama and his burden, has never attempted to gain the assistance of the loved animal otherwise than by

caresses and encouragement; a single act of violence, and the llama, his personal dignity offended, would lie down in wrath and refuse to rise. He walks at his own pace, never allows his burden to be too great, stands still a long time at sunrise to contemplate the ascending orb, and desires the children and women, on his arrival at the huts, to flatter and caress him.

Does not the horse of the Bedouin—another primitive man—come into the tent? and do not the weanling children sleep between his legs? The natural sympathy existing between all these creatures harmonized them in a broad atmosphere of peace and love. The bird would come and perch on the hand of man, as he does even today on the horns of the bull, and the squirrel would frolic within arm's reach of the field-worker or the shepherd.

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There is in each a consciousness of the Divine, the unity with God that makes life possible. When this consciousness is dormant the mind accepts the race estimate of things, and suffering in one or another form comes. If the activities are directed in the right way, the Divine consciousness is aroused, and the spiritual forces are loosed that they may cast out the intruders and install the true ideas of life. This process is healing. The aim of the spiritual physician is to establish the spiritual activities, to reveal the truth that life is in God, co-ordinate and co-existent with God. This sets the patient on a rational basis of understanding and shows him his responsibility in bringing about the desired change.—*Unity.*

## THE FOUNTAIN PEN

Surely it is not beyond human ingenuity to devise a form of fountain pen that will write what you want, the whole of what you want and nothing but what you want.

It is claimed for many kinds of pens that they are thus perfect, but I have been unlucky in possessing specimens in whose barrels original sin still lurked. There is, I know, the pen that will contain itself in any position, but there is also the pen which will contain itself in no position. There may be somewhere a pen from which the ink flows evenly, as it is required, but there is in my hand at this moment a pen subject to alternate periods of drouth and flood, which writes invisible words, followed by blots. There is the pen that weeps ink and there is the pen that sweats ink. There is the pen to which the letter "e" is an irresistible temptation; it makes the "e" blind and the rest of the word a lake of ink. There is the pen which fills itself in a flash, and there is its terrible counterpart, the pen which empties itself in a flash.

I do not ask for a pen that will write—merely for a pen that will allow me to write, without first making my blotting pad look like a fox-terrier's back. These humble paragraphs are written with a fountain pen, and they would be better written if I could give more attention to the subject and a little less to the pen.—*Filson Young in the Pall Mall Gazette.*

## THE PROBLEMS OF LIFE

The fully spiritualized man (an holy adept) has no problems of life to solve; the problems of life naturally solve themselves. In truth, most of these problems work themselves out—quickly and naturally—if they are severely let alone, and if undue prominence or recognition is not given them. Fight and resist "evil" if you would give it real and lasting power; wholly ignore it and it will quickly pass away. The Master not only taught non-resistance, but lived it. All great souls who really help the Whole are too good and wise to give any power to what men call "evil" or the "devil" by even mere recognition of them. There is a mighty and lasting power for good in non-recognition and non-resistance—that the thoughtless and superficial often term the negative state. Certainly the Master was not negative. We are only positive and divinely powerful as we can bring universal love into our being, and are modest, kind and gentle to all and can see the good and not the bad in all beings and all things and all events.—*The Mystic Magazine.*

Death is the wages of sin. Why should you expect and desire to reap sin's wages? Claim your Christ righteousness and life. Center your faith in Jesus Christ as your way here and now to higher, fuller realization of life, instead of giving that credit to death. You will be disappointed so long as you think anything but Christ, the Life, is your way to life.—*Unity.*

# A Divine Law

Libra-Sagittarius.

**I**N my course of study of college physics, and particularly that branch of physics commonly called mechanics, there was one law above all others which made a deep impression on my soul. That law is known as Newton's "Third Law of Motion." Briefly stated it is this: "Action and re-action are opposite and equal;" i. e., opposite in direction and equal in force.

This law is continually used by scientists and engineers in structural engineering, bridge-building, etc. To most people it seems to be useful in the material world only; but it is universal, working with divine exactness and precision in the moral, mental and spiritual spheres of life whether or not we are able to comprehend it.

No man can commit either a loving or a vicious act without having that act come back to him with the same force and same tendencies with which he sent it forth. If he does a loving and constructive act it returns to strengthen and uplift him; but if he does a bad and destructive act it returns to send him lower and to be destructive to him to its fullest extent.

There is an abundance of Scripture to support this law, but to quote only a small part will serve as an illustration: "Judge not that ye be not judged. For what with judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." (Matt. vii. 1, 2). And so God does not have to

bother with judging us after we are dead, but thru his law causes us automatically to be judged according to the justice and mercy of our own judgments, and to reap our own harvest according to our own planting—"for whatsoever a man soweth that shall he also reap." (Gal. vi. 1). Hence we must be merciful in order to obtain mercy, and loving in order to receive love. Hate, envy, jealousy, combativeness and undue criticism and fault-finding, will drive away these noble qualities and prevent our realizing and knowing true spiritual love that rises above and consumes all sensuous thoughts and animal passions.

Often people are plunged into sorrow, perplexity, discouragement or despair by the reaction from thoughts and deeds that they have created for the injury of others; and they do not realize that it is their own combativeness and vengeance that has returned home. "Vengeance is mine; I will repay, saith the Lord."

But oh! the sweet and blessed reaction from a kind and loving deed! Oh! how good our Father is to give us so simple yet great and wonderful law. And if we obey it by truly loving our brothers and sisters (our neighbors) as ourselves, that love returns to us a hundredfold, giving us a joyous, happy sensation that causes us to desire to continue it.

But when we turn that love to God in a pure, unselfish spirit, doing our utmost to love our Father with our

heart, soul and mind, we receive from the Fountains of Life a love that thrills every fiber, cleanses and purifies every atom of our being. It causes us to feel such inspiration from that omnipotent, omniscient and omnipresent Spirit that all battles seem easy, that we could be victorious in every struggle, and that the world itself could be conquered through love. And well it can—for God is love and in his name the world shall be conquered.

In our conquest we must not cast our pearls before swine, nor give that which is holy unto the dogs, but we must be wise as serpents and harmless as doves, applying the law with a strength of mind and will that shall bring forth fruit unto the Lord; and, at the same time, lift ourselves high into that powerful realm of Christlike, spiritual love. "And now abideth faith, hope, love, these three: but the greatest of these is love."—*Bible Review*.

## I, THY GOD, AM A JEALOUS GOD

God has given us free will to choose between idols and himself. We prefer idols.

Idolatry is the greatest curse and hindrance to the human race. It is present in countless forms; we worship culture, birth, position, intellect, money, each other.

The whole race is tied to itself.

We are slaves to our passions, moods and desires.

Human nature is only a phase of universal life. It must be outgrown.

The ways and forces of God—perfect, limitless—lie around us await-

ing, clamoring for investigation, with a consequent exhaustless benefit to us.

The race has already spent too much time upon itself.

God is a jealous God. "The world is to be believed in," skeptics say.

Most emphatically true, but it was made to be conquered, not to conquer us.

Sexuality more than any other passion separates man from God.

Critics have found fault with the Creator for endowing humanity with passion-filled organs, and punishing his creatures who allow these same organs to have full sway.

Are, then, these critics wiser than God?

They evidently do not grasp the beautiful truth of God's superiority to his manifestations.

No human passion can exist for a single moment if God's supremacy be only recognized.

"For I, thy God, am a jealous God."  
—*C. Coxon in Bible Review*.

God and man are one. God and man are a unit. All Life is a unit. To rest in the consciousness of the Omnipresence, Omniscience and Omnipotence of God is to know Life as a Whole, to live as its action and Perfection forever, in the manifest as well as in the unmanifest life. Then will man realize the truth of the form, and of the formless Life, and rest in the freedom and peace that "passeth understanding."

He who does not ask much of himself will never attain much. He who bears within him no dream of an ennobled manhood will never climb toward it.



# Gleams of Thought

(Written for the News Letter.)

My son, thy true God is thy true self.

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Commit all your cares to the One Spirit, and He will make even a babe to pilot your lifeboat.

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Consider yourself a conqueror only when you have conquered self.

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Be slow to criticize. Those faults in others were once yours, or will be.

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These three things are good, but often become bad: Money, rum and women. Beware!

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So long as you are good you need fear no evil, but beware when your senses become double.

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Beware of rushing into things for the sake of experimenting, but be grateful for each experience that comes.

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Blessed is the nation whose God smiles on all.

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War is the dark angel of commercialism.

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Peace curbs commercialism and equalizes the natural heritage of man.

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Woe is that people or nation who hold their gold too close to their eyes. They neither see the perfect gold nor the good of its use.

That people is most godly which is most blind to error and most just in conduct.

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Money is a devoted servant when thou art the master, but a cruel master when thou art the slave.

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That nation is farthest from God which is farthest from the highest good of all its subjects.

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Woe is that nation whose God is the sword; but blessed is that sword which reveals to a nation its true God.

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Coarse conduct is the fruit of coarse mental food. The mental self, like the physical self, "grows by what it feeds upon."

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Fear invites combat and predicts defeat, but confidence lends strength to both body and mind.

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He alone can have confidence who can see himself in the right.

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It is the small things in life that count—little thoughts well formed, little words well spoken, little deeds well done are the notes upon the scale of the music of life.

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Life is a ladder and each rung higher reveals a broader horizon, a larger landscape and a more perfect realization. He climbs best who never looks down. — *Voice of the Soul.*



## A Leap for Life

**ONE** calm day, while we were in the harbor of Mahon, one of the most heart-thrilling scenes occurred on board the Commodore's vessel that my eyes ever witnessed.

There was a large and mischievous monkey on board named Jocko, kept for the amusement of the sailors. I was on deck musing on the beautiful appearance of the fleet, when a loud and merry laugh burst upon my ear.

On turning round, I saw the Commodore's son, whom the crew had nicknamed "Little Bobstay," standing on the deck clapping his hands and looking aloft at some object that inspired him with a great deal of glee. He was about twelve years old, and a midshipman on the ship.

A single glance explained the cause of the merriment. As Bob was coming up from the cabin Jocko had watched his chance, snatched off the boy's cap and ran away with it up the mainmast, where he sat down and began to pick the tassel of his prize to pieces, grinning and chattering with pleasure at the success of his mischief.

Bob was a spirited, active lad, and did not like to lose his cap without an effort to regain it. Perhaps he was more strongly incited to make chase after Jocko from seeing a general smile on the faces of the crew.

In a moment he was half way up the rigging. But Jocko kept going higher and higher as Bob approached, until the latter was within a few feet of the very top of the mast. The mischievous monkey then sprang out upon the rigging, and hung the cap at the end of one of the yards, where Bob could not have followed him unless he had had wings.

The crew supposed that Bob would now descend to the deck, and they ceased to watch his movements. I also had turned away, and had been engaged some minutes when I heard a cry from one of the men, and looking up I saw Bob standing upon the main-truck, which is a small, circular piece of wood on the very top of the mast!

A cold shudder ran through my veins. There was nothing above him or around him but the empty air, and beneath him there was only a small,

unstable piece of wood, which seemed from the deck no bigger than a button. If he should attempt to stoop he could take hold of nothing to steady his descent. His feet quite covered up the small platform that he stood upon, and beneath that there was only a long, smooth, naked spar, which seemed to bend with his weight.

An attempt to get down would be almost certain death; he would fall headlong and strike the deck, a crushed and helpless mass.

To hail him and inform him of his danger would be to hasten his ruin. Indeed, I fancied the rash boy already saw his peril, and that his limbs began to quiver and his cheek to turn deadly pale.

I could hardly bear to look at him, and yet could not withdraw my gaze. I felt a faintness coming over me. The air seemed to grow thick, the mast appeared to totter, and the ship to pass from under my feet. I felt as if I myself was about to fall from a great height.

By a strong effort I recovered myself and looked around me. The deck was already crowded with men. The news of poor Bob's rashness had spread through the ship like wildfire.

Every one as he looked up turned pale; yet no one spoke. Every soul in the ship was now on the deck, and every eye was turned to the main-truck.

At this moment there was a stir among the crew about the gangway, and directly after, the Commodore, Bob's father, appeared. He had come alongside in a shore boat, without having been noticed by a single eye.

He was a dark-faced, stern man,

and some thought he had but little affection for his son, but others affirmed that he loved his boy too well to spoil him.

By no outward sign did he show what was passing within. On reaching the deck he had ordered a marine to hand him a musket. One having been handed him, he stepped upon the lookout-block, raised the gun to his shoulder and took aim at his son, at the same time hailing him in his voice of thunder. "Bob," cried he, "jump!—jump overboard, or I'll fire at you!"

The boy seemed to hesitate. It was plain that he was tottering, for his arms were thrown out like those of one scarcely able to retain his balance.

The Commodore raised his voice again, and in a quick, stern tone cried, "Jump! 'tis your only chance for life!"

The words were scarcely out of his mouth before the body was seen to leave the truck and spring out into the air. With a rush like a cannon-ball the body descended to the water, and before the waves had closed over it twenty stout fellows had dived from the deck.

Soon it rose—he was alive! his arms were seen to move! he struck out toward the ship.

Till this moment the old Commodore had stood unmoved. Those that were looking at him saw that his face now turned ashy pale. He seemed to gasp for breath, and put up his hand as if to tear open his vest. He staggered forward, and would have fallen on the deck had he not been caught by one of the sailors.

He was borne into his cabin and the

surgeon attended him. As soon as he recovered from the dreadful shock he sent for Bob. What he said to him was never known; but it was noticed when the little fellow left the cabin that he was in tears.

### THE DROP OF WATER

As a little brook was running merrily along on its way to the sea, one of its water-drops suddenly stood still and stopped behind, being caught by the root of a forget-me-not which grew by the side of the brook. A little boy, who saw this water-drop stop, was curious to know all about it. So he went down to the spot where it lay and asked it whence it came.

"A long while ago," said the water-drop, "I lived with my countless sisters in the great sea. We had all sorts of pastimes. Sometimes we mounted up high into the air and peeped at the stars; and then we sunk plump down deep below, and saw how the great whales sported about, and the little fishes chased one another.

"But I wished to get higher; and so one day, when the sun rose out of the sea, I clung fast to one of his hot beams, and thought that now I had reached the stars and become one of them. But I had not got up very far when the sunbeam shook me off and let me fall into a black cloud.

"Then I sailed about in the cloud—now high up in the sky, and now low down near the earth—till the cloud came near the top of a mountain, when a flash of fire suddenly darted through it, and a loud and frightful sound rung all around. I thought I

must surely die. But the cloud laid itself down softly on the top of the mountain, and I escaped by trickling into a little hole in the ground.

"I now wished to rest a while; but the little hole into which I fell was much deeper than I thought; so I slipped down and down, till I reached a place which was pitch dark, and where I could neither see nor hear anything. Then I began to fear that I was to be a prisoner for life.

"Happily, my fears were groundless; for, after a long and tiresome journey in the dark, and over all sorts of soils and rocks, I was at length permitted to come up once more into the free, cheerful air. And now I will run back to my sisters, and there wait patiently till I am called to something better."

All this the water-drop told the little boy. But hardly had she ceased speaking when the root of the forget-me-not caught her by the hair and drew her in, that she might become a floweret, and twinkle brightly as a blue star on the green firmament of earth.

### ANIMALS THAT WORK

Some of the wasps are paper-makers; the spiders are spinners and the worms are weavers.

The ants are indefatigable workers and have a well organized system of labor.

Certain species of East Indian ants are horticulturists; they raise mushroom, upon which they feed their young.

The bees are expert builders; their cells are so constructed as, with the

least quantity of material, to have the largest-sized rooms and the least possible loss of wall spaces.

So also are the ant-lions, whose funnel-shaped traps are exactly correct in conformation, as if they had been made by the most skilled architects of our species with the aid of the best instruments.

The beaver is an architect, engineer and wood-cutter; he builds houses and dams along water courses with the ingenuity and dispatch that would do credit to human hands and brains. We all know what it means to "work like a beaver."

The spiders are skillful spinners. Their webs of great variety and intricate pattern are in reality marvels of construction. Each is made to serve the combined purpose of a trap and a castle.

#### THAT CAT OF MINE

She comes and rubs against my legs  
When I am in the house,  
Or sits upon my lap and purrs  
As quiet as a mouse;  
While with her paw, quite lovingly,  
She feels in careful way,  
The hand she finds caressing her,  
With kind intent to play.

And then she yawns and stretches out  
And looks up in my face,  
And rubs her head against my vest  
With most enticing grace;  
I never had another friend  
Who knew so well the part,  
Or who could act it half so well  
To reach the human heart.

And she is jealous—oh, my soul!  
Her back will form an arch,

And with her hair all standing  
straight,

Around me she will march,  
With tail as bushy as a fox,  
And looking round and fat,  
If I but have a word to say  
To any other cat.

She always sees me to the door  
Whenever I go out,  
And, too, when I come home again  
She always is about;  
I never had so true a friend  
To fall in love with me;  
But still, it may be nothing strange—  
I love the cat, you see.

—*Jake H. Harrison in Our Dumb  
Animals.*

#### "I MUST"

"I must," said Lord Nelson at Trafalgar; "I must," said Washington at Valley Forge; "I must," said Mark Twain, with bankruptcy clutching at his heart; "I must," says every great man and woman, sensing duty, opportunity, crisis and the larger success.

"I must" is God's vest-pocket formula to you who breathe His free air and work in His workshops.

Daily every one of us faces tasks that we didn't expect and that we had rather not do. It is the order of circumstances. But just the minute that "I must" comes along, our program clears up and our work proceeds plainly and according to plan. That man is most satisfied with life who is most satisfied with doing what he feels is his best.

"I must!" All right; proceed.—  
*Toledo Times.*

### HOW TO ENJOY THE BLISSFULNESS OF REST

The wise life comes to the appreciation and enjoyment of rest. It belongs to the instructed mind to be without haste or weariness, and to have power in the appearance of repose. Consider the lily, how it grows quietly in its own sweet way. It has the propulsive vitality to lift up its head to the light, and to win all beauty and purity from the elements, taking of its own from soil and air and sun until it is the lovely flower of praise. Beautiful spirits express themselves in this gentle, loyal way to the truth of life, and make no fuss about it. They simply show what they are in the natural movement of their outreach for good. They give you the sense of rest as you look on their lives, as you are with them through the days.

There is poetry in this attitude towards the world; it is like the golden light of a star in the midst of the darkness. How restful it is to see them in their places, and to think that for the thousands of ages they have been in their spheres without perturbation. They are as silent as the sleepers who, for a moment, may have looked on them ere they sought repose, but they are faithful and undisturbed with the changes of the sky through which they keep watch over us.

Rest is the control of the spirit over all the kingdom given into its charge. It is not the lagging of the energies from weariness; by no means. It is the mastery of self, so that it shall have harmony in its thoughts and the movement of music in its ways.

It is the strength of the bird which rises into the upper depths of blue, and there with outstretched wings lies at rest, looking down on the happy world, while the sunshine is its canopy of glory. The true life is strong like this, to ascend to its own place and to hold it without disturbance being able to come nigh its dwelling. This is the proud prerogative of man to enjoy while all the days are going by.—*Expression*.

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### CONCENTRATION

The faculty of concentration and its resultant, which we call "continuity," or constancy, is a very important one in the makeup of the positive character. Many characters, which are otherwise strong and positive, have their efficiency neutralized by a lack of continuity, constancy, and "stick-to-it-iveness"—in short, from a non-development of the power of focusing. For, mind you this, the spirit of the focus consists not alone in the drawing to a center—of centering—but also in the knack of *holding the focus steadily*. The sunglass, if held by a wavering, shaking hand which changes its position constantly, will never manifest heat. The sharp-edged tool will accomplish nothing in spite of its keenness unless it is held firmly to the task. The will must be used not only in drawing one's energy to a focus, but equally firmly in the work of holding the focused energy steadily upon the task before it.

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The angel is in you when by efforts of your spirit, mind and body you have angelified your surroundings.—*World's Advance Thought*.

## Unlimited Scope of New Thought

Dr. A. J. McIvor-Tyndell in "New Thought."

**T**HE term "New Thought" seems to be one of those inexplicable things that spring from nowhere in particular and instantly become popular. It is an outgrowth of a popular demand for something less abstruse, less complicated and deep than metaphysical science, and yet something that shall express in a few words the almost universal tendency toward a brighter, happier and more optimistic scheme of "salvation."

Therefore, it is impossible for one to formulate a definition for New Thought that shall satisfy everyone's idea of what the term stands for. To the average person "New Thought" signifies a kind of "get-rich-quick" formula, as far as it relates to the acquisition of magical and immediate success. To another it may mean release from the consequences of past deeds that have hitherto been regarded as "sins." To another it may represent an excuse for extravagance in dress and other expenditures, on the principle that New Thought teaches mastery over material things and that therefore "New Thought says I should have everything I want."

Like the Bible, "New Thought" is "all things to all men," according to their understanding, and therein, perhaps, lies the proof of its verity. Truth is many-sided, and looks different according to the angle from which one regards it. One of the fundamentals of the New Thought movement, upon which all its various

"schools" and phases are agreed, is the value of Optimism. The realization that we need not beg and cringe and whine at the feet of an all-wise and all-loving Power—by whatever name we elect to call this Power—is a perception that is almost universally recognized. And it is one of the messages which the New Thought movement particularly emphasizes.

Another of the fundamentals of New Thought to which all thinking people will cheerfully subscribe is the fact that honesty, sincerity, and truthfulness in practical, everyday life, as well as in ethics, is a "paying proposition" in actual returns of actual, practical, material dollars and cents.

Emerson long ago said: "Men suffer all their life long under the foolish superstition that they can be cheated." And so, too, men suffer under the foolish superstition that they can cheat anyone but themselves. "Honesty is the best policy," because it is the best paying policy, and not because some autocratic ruler of creation has told us to be honest. These, then, are some of the fundamental principles of New Thought upon which all representatives of the movement agree. And these are not, strictly speaking, "new." They are concepts that have been voiced in all ages of the world by those whose minds have been sufficiently illuminated to perceive the Truth.

The "newness" of the thought lies in its application. Hitherto the valuation of honesty has been entirely on

the spiritual side. The practicability of the principle as an everyday working formula is just beginning to be perceived. In that respect it is "new" thought.

Another phase of the New Thought movement is the recognition of the possibilities of the new movement. Many a career has been wrecked and many a life made miserable in the past by the pessimistic doctrine of "lost opportunities." In sheer self-defense poor, discouraged, disheartened humanity has been compelled to seek for some redress from the old doctrine of despair. And lo, the seeking has resulted in finding; the right kind of a knock has resulted in opening the door to a brighter, newer time—a time fraught with a present happiness, a present reward, a present satisfaction. This is the newness of the new philosophy, whether we call it New Thought or not.

But if the superficial New Thought advocate never gets anything more out of the philosophy than this one thing—the newness of life, and the realization that there are no "lost" days, no "lost" opportunities, no past sins to weep and wail and bend the knee over—he yet has gained even in this superficial realization of New Thought an ever-present help in the daily tasks and pleasures of his existence.

Many are prone to emphasize the fact that "New Thought" isn't "new," but old, and in so doing they lose sight of this one important point—the "plussing" of the past knowledge and the past happiness with the *now*. There are those who belong to the New Thought movement in its various branches who believe in the im-

mortality of the individual consciousness; and there are others who do not profess any knowledge of this part of the question, and frankly admit that they feel the need of a present happiness and a present good, and in so feeling and doing they affirm the conviction that the future life—whatever it may be—will take care of itself. Knowing that human nature has fed over-long upon the husks of the "to be," they are content to dwell in the *now*, confident in the realization that Life is All-Good, and that no dreadful hell, or damnation, or destruction awaits any of God's creatures. This is good philosophy. It is great and high and wise Thought. But there are others who include in their definition and understanding of New Thought a realization that *all life is one*—that there is no wide division between the visible and the invisible. That those whom we call "dead" are as vital as we are, and that we are not separated from them in consciousness save by our failure to realize the unity between all phases of manifestation and failure to know the experience of Death merely as a change in Life.

It was reported to me that a New Thought teacher and editor disclaims any belief in the intercommunication between the visible and the invisible, or that those who have passed through the change of death can see or know anything of us here in this physical body. This attitude is quite consistent with New Thought, because there are, as we have said, many, many phases and degrees of understanding of New Thought. And one must have several degrees before one may enter into the consciousness of the occult.



Such an attitude would be impossible to one who knows anything of occultism, because he could not travel very far in his studies and researches without having found this truth for himself.

And here again we come to a point in the philosophy of New Thought by which we may see the "rightness" of the other fellow. We could not be consistent advocates of the New Thought truths if we expected everyone to think as we do. The very essence of the whole metaphysical movement lies in the acknowledgment of the fact that each person is right from his viewpoint, and that we cannot limit or define the creed.

Coercion is death. We have had too much of it already.

It doesn't matter to you what someone else believes, and no matter how wise or great or good that other may appear to you, you are not to think as he does. You are to think as you think.

One of the important messages of the present awakening is the message of Individuality—to let each one about you live his own life—think his own thoughts, express without fear or hindrance his own opinions.

We need the message of the importance of the tiniest atom in every manifested form of life. The world has been prone to hold up for our copy one or two superior persons—specially favored personalities. The scramble to get to the position thus held as a model has occasioned toil, strife, struggle, dissension, competition—unhappiness. Now we are topping long enough to think a New Thought, and this new thought we are thinking tells us that the place—

if we could reach it—would not be worth the struggle. We are learning that there are no "exalted" positions in the external world. A king is no more important than a beggar; fame is a bubble that breaks in our hands when we grasp it. The only thing worth while may be had without strife or struggle or competition. That is to know oneself. In that knowing we may know all there is to be known, because within each one is all there is—the consciousness of Being.

All this the New Thought stands for—and as much more as we individually comprehend.

If one labels oneself some specific thing, one presumably keeps within the prescribed tenets of that one thing. One is limited to the creed or the sect or society one stands for. But with the individual there is no limitation, and what we know today is, we hope, but a forecast of what we may know tomorrow.

Jesus himself said, "And greater things shall follow after me." And why not?

Is the world to stand still? It certainly doesn't, in point of fact. Why should we not expect to "plus" the past? What have we learned from the past? What has been the object, if we may not add to its lesson?

Don't think that you cannot do what has been done or what may be done. There is no past to opportunity. There is only past to mistakes. The future holds untold possibilities, and they are all for *you*. Not only for the rich and the talented and the favored—they are for *you*, because you are the most important thing in this universe.

## IT IS UP TO YOU

How much better it would be if every preacher and teacher on earth today would right about face and tell the people the way to go to reach the Beautiful City of Delight and Happiness, or tell them they didn't know, and let some one else do it who did know. It doesn't concern you about the road and the place you don't want to travel and reach. You don't care to know what it is that would make you miserable; you don't care anything about that. That is the negative side of the question. You want the positive side. You want to know what to do in order to get what you want instead of what not to do to keep from getting what you don't want. Now isn't that right?

Now, regarding eternity, you are living in eternity right now, and you are spending it here, and heaven and hell are all around you and within you. You can take your choice. It is up to you and no one else. For my part, I prefer the calm attitude of mind. I prefer to be at peace, and if I had the power I would put it into the hearts of every preacher and Sunday school teacher to preach heaven day in and day out. I would put it into the hearts of all teachers to teach the beauties of life and the way of attainment, and I would put it into the heart of every healer, drug or drugless, to study health and the ways of its attainment rather than to study disease and the way of its escape.

Now the two sides of life are before you, and they are both real. Some teachers may tell you that hell is not real; it is only a mental atti-

tude; but I want to say that it is just as real as heaven. They are both mental attitudes and conditions of mind; but while the condition of hell is an experience that we may pass through and learn our lesson and then take the heaven condition, which will be eternal, it is just as real as the other, and they are both here now. The way is plain, and you can understand. You can live in heaven by obeying the little voice or conscience within, or you can live in hell by disobeying it, and the judgment day is now. Take your choice; it is up to you.—*New Thought Companion.*

## HOW TO REST

There are many people who are absolutely ignorant of the proper way to rest, and this is most regrettable, as to understand how to rest is, in our opinion, of as much importance as to know how to work. The latter can easily be learned; the former takes years to learn, and some people never succeed in learning the art of resting. It is simply a change of scenes and activities. Loafing may not be resting. Sleeping is not always restful. Sitting down for days with nothing to do is not restful. A change is needed to bring into play a different set of faculties and to turn the mind into a new channel. The man who works hard finds his best rest in playing hard. The man burdened with care finds relief in something that is active, yet free from responsibility.—*New York Weekly.*

The people who look for slights always find them.—*World's Advance Thought.*

## The Invisible Power

Walter DeVoe in "The Mystic Magazine."

**Y**OU have probably handled a horseshoe magnet and watched it pick up pins and bits of steel. Did you ever stop to think that the influence which the magnet exerted was invisible? You could not see it, yet you knew there was a magnetic power, which attracted the pieces of steel to it, not only in the magnet, but all around it to a certain distance. You have heard, no doubt, that spiritual and mental forces are more powerful than physical elements, but you have thought, "How can there be anything which I cannot see or feel, and how can such things have any power?" Now this silent and invisible power around the magnet illustrates the truth that the mental and spiritual part of existence is the most powerful. It also illustrates that there is a positive and negative side to everything. The form of the magnet is the negative part, while the force that acts through it is the positive aspect of the magnet. You only see and sense the negative side of existing things; the positive side, which is the cause, is invisible. But you can reason that it exists, from the effect which is holding them in organized form and causing them to grow. It will help you to understand this to think of the positive part as the mind of things. Existence becomes more interesting when you think of everything having a mind of its own. The mind of the tree or of the grass is

not so highly developed as the mind of the animal, and the animal mind is not so conscious as the mind of man, yet everything is subject to the great law of mental growth and progression. How wonderfully the mind of the acorn appropriates the warmth of the sun and the moisture of the earth, unfolding its dormant powers, sending roots downward for strength and sustenance and then sprouting upward into the light and air until it stands a majestic oak, that produces acorns, each one of which contains the power to create an image and likeness of the parent. Yet the mind of the animal is more wonderful than that of the acorn, because it has a conscious instinct which the tree do not possess. But far superior to all is man, the lord of creation, with the God-like power of thinking and reasoning.

I wish you to realize that mind is the most actual thing in existence, although intangible to the senses; that in and around each form there is a sphere of positive force, which is the life and organizing power of the form. In and around you is the sphere of your mind, which is holding your flesh in form, pumping the blood through your heart day and night, forcing you to breathe and carrying on all the involuntary operations of your physical organism. This is the positive pole of you, your mind-body, or what the Scriptures refer to as the spiritual body.

"There is a natural body and there is a spiritual body."—1 Cor. 1:44.

## OPTIMISTIC PHILOSOPHY

True optimism never closes its eyes to the formidable enemies of hope and happiness, but goes out armed and armored to meet them.

To hate a man for being something he cannot help, as in color, race, creed or mental deformity, is to confess ignorance and prejudice the ruling elements of your nature.

Keep sweet—sourness is a sign of disintegration and decay.

Some men hold a dollar so close to their eyes that they shut out the sunshine, and at the same time the sufferings and tribulations of those around them.

Either pity or fear those who cannot smile.

Optimism is the process of distilling the best and sweetest out of life and sharing it with our fellows.

The man who borrows trouble will never lend smiles.

Optimism is a compound of enthusiasm and hope with an intellectual application to the situation.

The true optimist achieves his greatest victories at the gates of defeat.

The true optimist sees sermons in stones, music in books and good in everything.

Envy harbored in the heart is the acknowledgment of personal failure.

A kind word to a tired wife is like a drop of dew to a wilting flower.

What's the use of kicking against things you can't help? Meet life with cheerfulness and fortitude, and smile. Optimist Club of America.—*Emmanuelist Herald*.

## MENTAL SCIENCE BASED ON UNITY

Mental science is based first of all upon UNITY. "There is One Mind!" No matter what the phenomenon, it is an effect of the One Mind-Cause.

This universe is an organism; is not a machine.

The universe is alive; and all living beings are organisms.

We are to consider the Universe as a whole, and as at all times acting as a whole.

There is not, and never can be, any individual Being. These phenomena we call individual beings, like amoeba, plants, animals and men, are each an expression of the One Being. These each are an individual expression, but not an individual being. The One Being individualizes itself in each phenomena. But it is the One that is expressing. Not only is this Being open, through an inlet, to each individual man, but it is also open, through an inlet, to each individual expression of Being.

And not only this, but there is but One Law, and each individual expression of the One Being is an expression of the One Law. And each expression is also in line with the One Purpose—"The One Divine Event"—which is the end of the Law. That purpose is that the One Being may know itself.—*Now*.

Love, more love, is what the world needs; not more plans and schemes of "salvation." Universal Love will solve all problems and all differences and bring peace, harmony and melody into the world.

## The Power of Stillness

**I**T WAS "a still, small voice," or "the sound of a gentle stillness." Is there any note of music in all the chorus as mighty as the emphatic pause? Is there any word in all the Psalter more eloquent than that one word *selah* (pause)? Is there anything more thrilling and awful than the hush that comes before the bursting of the tempest, and the strange quiet that seems to fall upon all nature before some preternatural phenomenon or convulsion? Is there anything that can so touch our hearts as the *power of stillness*?

The sweetest blessing that Christ brings us is the Sabbath rest of the soul, of which the Sabbath of creation was the type and the Land of Promise God's great object lesson. There is for the heart that will cease from itself "the peace of God that passeth all understanding"—a quietness and confidence which is the source of all strength, a sweet peace which nothing can offend, a deep rest which the world can neither give nor take away. There is in the deepest center of the soul a chamber of peace where God dwells, and where, if we will only enter in and hush every other sound, we can hear His still, small voice.

There is in the swiftest wheel that revolves upon its axis a place in the very center where there is no movement at all; and so in the busiest life there may be a place where we dwell alone with God in eternal stillness.

This is the only way to know God: "Be *still* and know that I am God." "God is in His Holy Temple; let all the earth keep silence before Him."

A score of years ago a friend placed in my hand a little book, which became one of the turning points of my life. It was called "True Peace." It was an old mediæval message, and it had but one thought, and it was this—that God was waiting in the depths of my being to talk to me if I would only get still enough to hear His voice.

I thought this would be a very easy matter, and so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamoring notes from without and from within, until I could hear nothing but their noise and din. Some of them were my own voice, some of them were my own questions, some of them were my own cares, some of them were my very prayers. Others were the suggestions of the tempter and the voices from the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pushed and pulled and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them and to answer some of them, but God said: "Be Still and know that I am God." Then came the conflict of thoughts for the morrow and its duties and cares, but God said: "Be Still." And

as I listened and slowly learned to obey, and shut my ears to every sound, I found after a while that when the other voices ceased, or I ceased to hear them, there was a still, small voice in the depths of my being that began to speak with an inexpressible tenderness, power and comfort. As I listened it became to me the voice of prayer, and the voice of wisdom, and the voice of duty, and I did not need to think so hard, or pray so hard, or trust so hard, but that "still, small voice" of the Holy Spirit in my heart was God's prayer in my secret soul, was God's answer to all my questions, was God's life and strength for soul and body, and became the substance of all knowledge, and all prayer, and all blessing; for it was the living God Himself as my life and my all.

Beloved, this is our spirit's deepest need. It is thus that we learn to know God; it is thus that we receive spiritual refreshment and nutriment; it is thus that our heart is nourished and fed; it is thus that we receive the Living Bread; it is thus that our very bodies are healed, and our spirit drinks in the life of our risen Lord, and we go forth to life's conflicts and duties like the flower that has drunk in, through the shades of night, the cool and crystal drops of dew. But as the dew never falls on a stormy night, so the dews of His grace never come to the restless soul.

We cannot go through life strong and fresh on constant express trains, with ten minutes for lunch; but we must have quiet hours, secret places of the Most High, times of waiting

upon the Lord, when we renew our strength and learn to mount up on the wings as eagles, and then come back to run and not be weary, and to walk and not faint.

The best thing about this stillness is that it gives God a chance to work. "He that is entered into His rest hath ceased from his own works, even as God did from His." And when we cease from our works, God works in us; and when we cease from our thoughts, God's thoughts come into us; when we get *still* from our restless activity, "God worketh in us both to will and to do of His good pleasure," and we have but to work it out.

Beloved, let us take His Stillness, let us dwell in "the secret places of the Most High," let us enter into God and His eternal rest, let us silence the other sounds, and then we can hear "the still, small voice."

Then there is another kind of stillness—the stillness that lets God work for us and holds our peace; the stillness that ceases from its contriving, and its self-vindication, and its expedients of wisdom and forethought, and lets God provide, and answer the unkind word and the cruel blow in His own unfailing, faithful love. How often we lose God's interposition by taking up our own cause and striking for our own defense!

There is no spectacle in all the Bible so sublime as the silent Savior, answering not a word to the men that were maligning Him and whom He could have laid prostrate at His feet by one look of divine power or one word of fiery rebuke. But He let

them say and do their worst, and He stood in the *power of stillness*—God's Holy, silent Lamb.

God gave us this silent power, this mighty self-surrender, this conquered spirit, which will make us "more than conquerors through Him that loved us." Let our voice and our life speak like "the still, small voice" of Horeb and as the "sound of a gentle stillness." And after the heat and strife of earth are over, men will remember us as we remember the morning dew, the gentle light and sunshine, the evening breeze, the Lamb of Calvary, and the gentle, holy, Heavenly Dove.—*J. E. Southall, Publisher.*

#### THE IMMANENCE OF GOD'S SPIRIT IN MAN

There are some who argue that if God transcends Man, He cannot be in Man. Why not, I ask? My hand may be in my glove and my whole body outside of it. It is in some such way that God is in and animates His creation. He is both immanent and transcendent. He inheres or dwells within the world and surpasses or goes beyond and above it.

So you see I do not detract from the nature of God when I say that He is within His creation, and therefore within you.

Paul said: "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" (I Cor. xi:16.) And in II Corinthians vi:16 he said: "For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them."—*The Radiant Center.*

#### I LOVE YOU

It matters not the time or place,  
Nor high nor low of human race;  
Where'er they come or whither go,  
Excess of joy of whelm of woe;  
In Light or Shade, wherever found,  
Upon Earth's consecrated ground—  
I Love You.

Come friend come foe, one and the  
same,  
All equal are in Love's sweet name;  
Each differing thought, or speech or  
voice  
Is but proud Freedom making choice;  
Nor black nor white; brown, yellow,  
red;  
All hearts respond when truly said—  
I Love You.

My Soul goes out amid the din  
Of earthly strife, and so-called sin,  
To Sisters, Brothers, far and near,  
With prayer to give some sense of  
cheer  
To light their pathway up, along,  
And ever, still, repeat the song—  
I Love You.  
—*World Advance Thought.*

At-one with God, man is a Universal Seer as well as a Universal Lover—sees the All in All, past, present and future—from everlasting to everlasting he sees and knows all, because he is united to the all-pervading eternal All.—*The Mystic Magazine.*

All nature — all forms — proceed from one Universal and Eternal Mind—God. Therefore, all is good. Who is there, save the carnal-minded, that dare label this thing good and that thing bad?

### MENTAL SCIENCE LECTURE

Every Person Can Be Successful if He Knows How.

Prof. Knox, M. S. D., opened his series of free educational lectures at the old Baptist Church last night. A good audience greeted the professor. The subject for the evening was "How to Overcome Poverty and Accumulate Wealth." He said in part:

"In this great wealth-producing country man should not know or face poverty. In a country where its people produce twice as much food as its people can consume, clothing to clothe as many more as there are people to clothe—yet we are face to face with the statisticians' report that more than 60 per cent. of this great native people are homeless. What is the cause? The system of teaching is inadequate, the individual man or woman has not been taught how to make a success in life. Educated for the thing that they desire to express and to know, continued success is insured."

He said: "Wealth is inexhaustible. Money never is wealth and never will be, but it is the tool that will furnish us with the comforts of life. Wealth is in the thoughts of the individual who can produce what he wants. This Government gives more men and women patents for thinking, constructive thinking, than any other government. 'As a man thinketh, so is he.' Then if we talk, teach and see poverty continually what will be the result? There is only one answer: He will express in poverty. The history of all civilizations has been that the longer they run the more the sickness, poverty and crime. Penitentiaries are on the increase, asylums multiply-

ing. Rome went out in a war, with a governmental debt that she could not pay. Egypt went out in disease. Babylon and Carthage sunk in poverty. If you want to get out of poverty never beg or belong to begging committees, as begging always precedes thievery, and thievery precedes crime."—*True Word.*

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### THE COMING LIGHT

H. Alymer Harding

There is a light within whose radiant beams  
 Illume the dark world in its cloud of dreams;  
 There is a power residing in each soul  
 Who trusts this inner light to find its goal.  
 While oft a radiant Spirit from the skies  
 Breathes forth the perfumed thoughts from Paradise.  
 Man only needs to recognize this power  
 And thus live on, content from hour to hour,  
 To find revealed in passing common things  
 The Way, the Truth, the Life, the King of Kings.

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### THE RENEWAL OF THE BODY

Chronic diseases pass from us with Soul Culture. We bring forth to the physical the beauty of our souls, and, through knowledge of the truth, we first dissipate our surface errors as to the causes of disease. We prove that material causes are but secondary, and do not have peace and power, as we cease to fear them or talk about them as the source of disease.—*Annie Rix Militz.*



# Man

Fannie E. James

**J**UST as truly as we can say God is, can we affirm Man is. Indeed, doubt has voiced itself about the former, but never about the latter.

God is; Man is. This certainly suggests permanence, stability, eternal being.

We are now to consider what Man is as to his essence, nature, body and mission. All-important this to know, as it means you and me, and our possibilities. What I am deeply concerns me; so of every one.

From our accepted basis that God is all in all—Omnipresence — one and only Mind — Idea — Consciousness, Life, Substance and Power, we see that Man must be of this same Mind, Consciousness, Life, Substance and Power. Thus we decide with Truth that Man is what God is. There is nothing else to be.

This defines his essence. In this consciousness we can say, Man is one with God; nor can we decide where God ends and Man begins. The One All is without beginning or end. God is the Mind of Man. God is the Life of Man. God is the Substance of Man. God is the Power of Man. Original state of Man is perfect. To God be all the glory.

Each individual soul is God-action; so again it is all God, though expressed in many.

Individual man is the expression of God-Man. This God-Man we have called the Christ, and because its expression is an individual soul, we

speaking of Christ in us. Here we find the nature of Man. It is the Christ.

God activity is God's own Omnipresent Substance and Life, by its own Intelligence and Power taking place everywhere, forms as individual souls that are to express God, and to manifest Truth as visible forms. Here we have the mission of each individual. As Jesus said of himself, all may say, "To this end was I born, and for this cause came I into the world; that I might bear evidence unto the Truth."

The mission of each individual man is that God's Christ-Man may express itself even into visible form, and this is the body of Man. God's own building; not made with human hands, not fashioned after the will of human thought, but a manifestation of Christ-Man — the expression of God.

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## HOW IS THIS

"Ladies and gentlemen," he cried, at the end of his telling oration, "I have visited this place regularly for the past ten years; I have sold thousands of bottles of this miraculous specific, and I have never received a complaint from a purchaser. Now, what does that prove?"

He paused for dramatic effect, and there was no doubt that his words had impressed his audience, till a man at the back spoke.

"Don't prove nothing," he said. "Every one knows dead men tell no tales!"—*Emmanuelist Herald*.

## THE MAN WHO WINS

The man who wins is the man who  
does,

The man who makes things hum and  
buzz,

The man who works and the man  
who acts,

Who builds on a basis of solid facts;  
Who doesn't sit down to mope and  
dream,

Who humps ahead with the force of  
steam,

Who hasn't the time to fuss and fret,  
But gets there every time,—you bet.

The man who loses is he who talks,  
Who fumbles and fozzles and trifles  
and balks,

Who wouldn't do anything today  
That he can put off in the same old  
way;

Who's down on his luck and curses his  
fate

And tries to catch fishes without any  
bait.

Who goes through life with a frown  
on his face,

Convinced that the world is a mighty  
poor place.

The man who wins is the man who  
wears

A smile to cover his burden of cares;  
Who knows that the sun will shine  
again,

That the clouds will pass, and we need  
the rain.

Who buckles down to a pile of work  
And never gives up and never will  
shirk

Till the task is done, and the toil is  
sweet,

While the temples throb with red  
blood's heat.

The man who loses is the man who  
moans

That the way is rough and he dreads  
the stones;

Who is looking for something soft to  
do,

Where the pay is big and the hours  
are few,

Who dreams of this and dreams of  
that,

But never sails in and throws off his  
hat.

Who fears the feel of a drop of sweat  
And never gets anywhere,—you bet.

The man who wins is the man who  
climbs

The ladder of life to the cheery chimes  
Of the bells of labor, the bells of toil,  
And isn't afraid his skin will spoil

If he face that shine of the glaring  
sun

And works in the light till his task is  
done;

A human engine with triple beam  
And a hundred and fifty pounds of  
steam.

—*New Thought Companion.*

God's blessed day has dawned; par-  
take,

Anoint thy head with oil and wine;  
From the great sun, the mighty  
whole.

Thy little crumb and portion break,  
And, giving thanks, arise and  
shine!

—*Susan Coolidge in Unity.*

Among the pitfalls in our way,  
The best of us walk blindly;  
So, man, be wary, watch and pray,  
And judge your brother kindly.

—*Alice Cary.*

THE DAY WE WORE THE SHAM-  
ROCK

The world is all wearing the sham-  
rock today,

The three little leaves so green and so  
gay.

'Tis the day of Saint Patrick, who  
first picked the leaf,

To point out a sermon to soldier and  
chief,

And the sun, as he journeys his way  
round the earth,

Sees the shamrock worn far from the  
land of his birth.

From Dublin to 'Frisco, from Cork to  
Bombay,

The world is all wearing the sham-  
rock today.

There's many a heart that on seeing  
the green

Turns back with a sigh to some ear-  
lier scene—

The shores of the Shannon—the banks  
of Lough Gill—

And old eyes with the teardrops of  
memory fill.

But there's youth, too, and hope and  
the spirit of right,

That will aye strike a blow in liberty's  
fight.

Faugh a ballagh, my boys, clear out  
of the way,

For the Irish are wearing the sham-  
rock today.

In honor of Erin, who sent us her  
best,

Columbia wears the green sprig on  
her breast—

Since the birth of our Nation the Irish  
have bled

For the flag of the free wherever it  
led—

They've helped others to freedom all  
over the world,

And that's why we cheer when their  
own flag's unfurled.

That the Sunburst of Erin may  
brighten her way,

The world is all wearing the sham-  
rock today. —*Wex Jones.*

WHEN EARTH'S LAST PICTURE IS  
PAINTED

When earth's last picture is painted,  
And the tubes are twisted and  
dried,

When the oldest colors have faded,  
And the youngest critic has died—  
We shall rest, and, faith, we shall  
need it—

Lie down for an aeon or two,  
Till the Master of all Good Workmen  
Shall put us to work anew;  
And those who are good shall be  
happy;

They shall sit in a golden chair;  
They shall splash at a ten-league  
canvas,

With brushes of comet's hair;  
They shall find real saints to draw  
from—

Magdalene, Peter and Paul;  
They shall work for an age at a sit-  
ting

And never be tired at all!  
And only the Master shall praise us,  
And only the Master shall blame,  
And no one shall work for money,  
And no one shall work for fame—  
But each for the joy of working,  
And each, in his separate star,  
Shall draw the Thing as he sees it  
For the good of Things as they are.

—*Rudyard Kipling.*

# The Higher Thought

Charles Edgar Prather.

**T**HE Higher Thought is the name of the highest revelation of Truth known to man.

It is above and beyond the common thought of the race, which views life and its expressions from the plane of sense. It is above and beyond the teaching of moral culture, which prescribes rules of conduct in conformity with certain regulations of theories from an external standard. It transcends the teachings of theological colleges and churches, which divide Power between God and Satan, and teaching duality in God, Man and Nature.

In other words, the Higher Thought is just what its name implies. It recognizes but One Presence and Power in all the Universe—the Good Omnipotent. Its vision is that of Unity, not diversity. Our Source and Substance of all, whether visible or invisible. Some call it God, others Spirit, or the One Perfect Mind. Emerson calls it the "Oversoul," and Jesus' favorite expression was "Father."

This One that is All is Perfect Life, Intelligence and Substance. Man's own sense thought, his mental delusions, his ignorance of the Truth, shut him out of the realization of peace, health, satisfaction and success. The mission of the Higher Thought is to awaken man's mentality from this dream of sense to a realization of his divine origin, nature and substance.

For this reason the Higher Thought is above any creed, dogma or limita-

tion of any institution or religion, since subscribing to any regulations of mental conception, however honest their truth, limits and circumvents the full and free exercise of the individual in following the light revealed within his own soul.

Institutionalism, with its old Mosaic law of "Thou shalt" conform to the whims and fancies and policies (often fallacies) of the institution regardless of the impulse and prompting of the Spirit of Truth within the individual, is as destructive to spiritual progress as the command, "Thou shalt not," in stultifying free expression; especially when this regulation is "Thou shalt not" think, say or do anything without the express permission of those in "authority," those who through the subtle doctrine of institutionalism have presumed to assume authority over Truth.

The Higher Thought freely grants every individual the inalienable right to think and live to his highest vision of Truth. The consciousness thus attained is unity of thought, purpose and realization of all those following the Light, without any outward rules and regulations.

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Do not be angry with the other fellow because he was chosen instead of you. Your qualifications are of more value in another place.—*True Word.*

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Remember that YOU are of more importance than anything else to yourself.

## I WILL

I will make this day worth while.

I will drop the past, remembering it only as a valuable path through which I have walked into the New.

I will take up the work of the day as a personal pledge to do my best—with interest and enthusiasm. I will do the things I have failed to do before. I will attempt new things that I know now that I can do. I will go ahead.

I will play the game today with a warm heart and a cool head.

I will smile when I feel like frowning. I will be patient when I feel tempted to scold. I will take personal command of myself.

I will be loyal to the concern for which I toil. I will be faithful to all my trusts. I will master the smallest detail. I will boost—not knock. I will do—not intend. I will get things done.

I will work because I like to. I will be fair and just because there is no other way—to win. I will do right because it is right. I will drink defeat, if it comes at times, as good medicine. I will sweat by courageous effort—determined to succeed at all times.

I will be careful of my time, considerate of my health, jealous of my honor. I will help make the day great for every one with whom I come in contact. I will work for the people whom I serve with all my heart and with all my mind and with all my strength. For in the glory and success of my concern is hidden the glory and success of my own self.

I will make this day worth while.—  
*George Matthew Adams in Power.*

## MIRACLES AND LAWS OF NATURE

The usual definition of a miracle is, "A violation of the laws of nature." This is purely an arbitrary presumption on the part of those who cannot, from their experience, explain certain occurrences.

There is no warrant in the Scripture for such definition. The word "miracle" is the ordinary translation of the Greek word "semeion," which signifies "a sign."

A prophet signified his Divine authority by "a sign;" that is, he produced results in an unusual way. No claim was made that the laws of nature were violated. The power was invariably ascribed to God. Jesus said, "I can of myself do nothing; the Father within me, he doeth the works."

Let us clearly understand that a miracle is not a violation of the laws of nature, nor was any such claim ever made by those who performed miracles.

When we come to define these "laws of nature," we find ourselves on debatable ground, because what men in one age considered a fixed law of nature has been annulled in the next. For instance, a quarter of a century ago it was set down as an invariable "law of nature" that chickens could be hatched only by an old hen covering the eggs for a certain number of weeks. It has since been discovered that it was not the hen nor her motherly love that hatched chickens, but a simple matter of so many degrees Fahrenheit maintained for a certain length of time. So that inexorable "law of nature" had to be raised to a higher degree.

### THE HEALING PRELUDE—AFFIRMATION

I am the Image and Likeness of God—a divine spiritual being.

I am Eternal Life—indestructible, invulnerable, invincible.

I am Eternal Love—a part of the Universal Love.

I am Eternal Light—a ray of the All-Light.

I am an emanation of the Divine—a drop of the great Ocean of Spirit and spiritual manifestation.

I am one with God through the Christ of God—the knowledge of the Truth that makes me free.

I am a channel through which God sends the healing Peace and Power to as many of His children as will receive them.

God does now use me powerfully for the Healing Flow.

As a crystal that radiates in all directions the light of the sun, so I send out the healing Peace and Power, renewing the minds of those who desire it, transforming bodies that beliefs of error have deformed, restoring souls that have lost consciousness of their true spiritual natures—making men whole.

God does use me to heal, as Jesus healed, by the Thought, the Touch and the Spoken Word, and yet so hides me in the work that men may know, of a truth, that God heals and not man, *per se*.

I thank and praise God that He does use me in all the ways that seem wise to Him.

I thank and praise the All-Embracing Good in the name of the Christ of God. Amen.—*Voice of the Soul*.

### AN INTENSE EARNESTNESS IN THE QUEST OF RELIGION

A religion of the spirit that relates itself intimately to the affairs of everyday life is animating vast numbers of men and women everywhere and is making them profoundly dissatisfied with modern ecclesiasticism, with many of its now untenable tenets. Many are even questioning whether organized religion, as we have it in Christendom today, is not standing directly in the way of the vitalizing and redeeming message of life that the great Judean Teacher gave to the world.

Thinking men and women everywhere are, therefore, demanding that there be a complete reformation of Christian faith to meet the light and temper of the times. And the great beauty of it all is that, as organized Christianity has been gradually losing its hold, through an ecclesiastical system complex and complexing, all classes of men and women are getting an even deeper admiration and love for the unique and winsome personality of the Carpenter.

All over the world increasing numbers, independent of creed and organization, are seizing His great Fundamental Truth, with results that are making the old forever impossible for them again. Jesus is too great a character, His is too great a message, to be allowed longer to remain the property of an organization, and the bonds that have held them are now bursting asunder.—*Trine*.

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Do the best you can, and your best will be "bettered."

## The Spirit of Righteousness

L. N. D. in "Bible Review."

**T**HERE is no security or safety save in righteousness of life; and there is no surety of this, save under the law of Spirit. The purely spiritual in man is the deepest, highest and divinest element of his being. Its cultivation, development and supremacy, therefore, in his life can but exalt and ennoble that life. Indeed, the true destiny of man on earth cannot be achieved, nor the perfect in man of which we know nothing because our eyes and ears are wholly engrossed with external things, and because the sounds from without drown the voice from within. "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." (Romans xiv., 17.)

We should be happy if we would listen to the soft whispers of the Spirit, and were not deafened to its murmurs by the mill-wheel of the world. The key to this spiritual illumination is the external with the internal man, reached through the inward focalization of the attention in desire and faith upon the divine light and power of the Spirit.

Man can come into conscious unity of being with God only through his inmost and spiritual nature—that is, by the co-ordination of the external with the internal, spiritual and true man, which, it should never be forgotten, is always at-one with the Father. The recognition and thought of this truth—that one part of us, and the essential part, is always right and

perfect—is itself a great stimulus and help to the attainment of this unity. The realization of this internal unity of the lower with the higher and true self and with God gives the spiritual consciousness, or the consciousness of being, independent of physical sensation.

The complete co-ordination of the external with the internal man fully subordinates physical sensation to the higher and permanent sense of spiritual and indestructible being, or the real sense of life in God; and gives the soul complete mastery over the bodily sensations and the functions of the animal life. The divine beatitude of this state of being must be experienced to be known; it can never be told, save in the inspired language of Scripture, as "the peace of God which passeth all understanding."

Many individuals have had moments of this spiritual consciousness, beatitude, and the attendant illumination, when under some peculiar condition the spiritual has gained a temporary ascendancy. These moments of spiritual exaltation are ever remembered as the divinest experiences of life. In these moments of quickening and exaltation one flash of intuition has given more real insight than could have been acquired by months of intense study in the same direction, on the external and purely intellectual plane. The external was made one with the internal and inmost, and the higher spiritual nature and life descended to abide and be-

come one with, and manifest in, all powers and functions of the lower and subordinate nature. The outward and the inward nature became one luminous and divine man. All who have had fragmentary experiences of this kind can readily understand what wisdom and power such a condition, if permanent, would confer on its possessor.

Such will not wonder at the exceptional life and marvelous attainment of the young and externally uneducated Carpenter of Nazareth, after this spiritual supremacy and illumination became the permanent condition of his life.

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Mental Science is a message of joy and gladness. It deals only with things that are. It represents a philosophy of life that is founded upon facts, indorsed by reason and sustained by logic. If the conceptions of Mental Science are dreams, then dreams and realities may not be distinguished from each other. Let us assume that happiness or harmony is only a dream. If we may lease it for life and recognize nothing else, there will be no place or opportunity either for other dreams or other realities. If dreams may never cease, and if life as a dream may express all the harmonies of existence and all beauties capable of manifestation, it is a most inviting prospect. Others are equally privileged to accept these conclusions. But if unable or unwilling to do so, that is no good reason for our refusal. Each of us will have the same opportunity at some time or an-

other, and each may take only what he is prepared for.

Mental Science is meant not only for the poor and the distressed, but especially for the rich and the powerful. It is the latter whose mispent opportunities are responsible for inharmonies and diseases that are distinctly peculiar to them. Mental Science is a philosophy of truth, and no person or thing is, or may be, beyond its scope: It teaches how best to live. Included within it, as one of its inviting branches of study, is the Art of Smiling; and in its broad and practical aspect, as applied to human life, it is the Science of Being happy. —*Eugene Del Mar in Expression.*

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#### A TRIBUTE TO MOTHERHOOD

"God gives to each of us but one mother. Through suffering she gave us birth when we were helpless; through sacrifice and devotion she was our guardian angel. Her face was the mirror into which for months we gazed and caught her smile. Her cradle songs were our first music. Her hand supported us until we learned to walk. In sickness she bent over us with sleepless eye and ministered. Her hands smoothed our fevered brow. She kissed our tears away. She spent her life to make us strong, good and happy."

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If you would be desired, be desirable.

If you would be trusted, be trustworthy.

When you make yourself valuable, you will be desired.



## HEALING TALKS

Sidney A. Weltmer

There is something very sweet and beautiful in every thought that belongs to healing, or holds within it any intention to heal. No man nor woman has ever recovered from sickness or overcome any weakness within himself or herself but who received the power from the same Infinite Source and through the same avenue. No matter what method or methods were used, the power of restoration from disease to health came from the same central reservoir and traveled the same highway. Contact with that reservoir is governed by Infinite and immutable law, and the highway, or avenue, by which it reaches the one in need and desirous of its benison is likewise hedged about and governed by the same law.

Men have been seeking the source of healing ever since sickness has been recognized and health desired. They have sought it both outside themselves and within. The wars between contending actions touching outside and external means of restoring health have been no less fierce and bitter than the wars of religion. However, all are now agreed that the power of healing is within the individual—within the unconscious realm of mind. All find this power in the domain from whence the religious devotee receives an answer to prayer. It is the "Father" of whom Jesus spoke on nearly every occasion, and who He taught His disciples and followers was the one who responded when prayer was offered.

Whatever may be our religious views, each of us who has ever lain

upon a sick bed, racked with pain or scorched by fever, if we will carefully review our experience at that time we will find that it was something within ourselves, aided by some power within the others—something out of the very presence of the Infinite—that came and, coalescing with our inner force, organized within the silent precincts of our unconscious mind the forces which restored health; and this, no matter whether it was the physician with his drugs or the prayer or good wishes of someone miles away. Whatever may have been the methods, it only served as the contact point between the Infinite Force without and that portion of the same Indefinite Force resident and inherent in each human being. In every age, since the very beginning, have been individuals who found within their own Ego the power that heals. In recognizing this power we do not create a new thing—a new law—nor a new philosophy—we only discover the law for ourselves, just as the farmer for himself discovers that portion of Infinite law by which his crops grow. The power springs into action within us when we trust it as the farmer trusts the law to grow his crops.

Healing takes place just as silently and by the same law as the atoms, or particles, that go to make up a tree or plant to together to form body or fruit.

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Restraint of mind and will power through love of God, earnest and fervent prayer, striving to live the life as taught by our Savior, is the remedy for all the woes and miseries of this world.—*Mystic Magazine.*

## Heaven and Hell

**T**HE most interesting question of all the ages probably is that indicated by the subject of this article, "Heaven and Hell."

It is discussed by thousands and thousands of ministers in thousands and thousands of churches every Sunday, and sometimes on week days. It is pounded and drummed into the heads of tender little children as soon as they are able to talk and listen. They are told of the beauties of a land way up yonder beyond the skies, where they will go when they die if they are good, and their little eyes fairly stick out with pleasure. Then they are told of the awful burning lake of fire way down below, which their bodies will be thrown into and burn, and burn, and burn forever, if they are bad and don't mind their mamma and papa, and you can fairly see fear covering their countenance. Haven't you seen this? Of course you have, and isn't it awful? Isn't it awful to torture the little child-mind in that way? I tell you we should not teach anyone our beliefs unless we know them to be facts, and will take a solemn oath that we know positively they are true. I have asked many people who were teaching these in a literal sense if they knew they were true, and if they would go before an officer and make an affidavit to that effect, and I have never found one yet who would agree to do it. They quibble out right there.

I can remember sleepless childhood nights passed wondering where I would go when I was dead. It didn't

seem right that a good God would have a big lake of fire prepared to put folks into when they were not the best in the world. No, it didn't seem right, but mother said it was so; she had been taught it, and of course it was so. It was in the Bible, and we must not even investigate the Bible, or ask any questions about it, for fear it would make God mad, and he would scratch our name off of the book of life and turn us over to the devil for fuel.

As I said, it didn't seem right, and it does not seem right yet, for a God of Love, who sent his only begotten Son into the world to preach the doctrine of non-resistance, and loving kindness, and the overcoming of evil with good, and all that beautiful doctrine, to have a burning lake prepared for the express purpose of meting out revenge unto disobedient children.

Now, say, isn't that an awful thought to pour into the plastic minds of innocent little children?

Say, let's you and I never be guilty of the like. I tell you I would rather be held in the depths of poverty and obscurity for ages and ages than to stand in the pulpit, with the authority of the church behind me, and preach hellfire and eternal damnation to an inquiring public. You bet I would!

This threatening does not cease with childhood, either, for as the young man or young woman comes up into the useful period of life they are solicited and pleaded with by their friends, and told that they may not live another day, and if they should die tonight what would become of

their souls, and where, oh, where would they spend eternity? Their older brothers and sisters see to it that fear is continually with them. They hear songs something like this:

"Tomorrow's sun may never rise  
To greet thy long deluded sight.  
Now is the time; oh, then, be wise;  
Be saved, oh, tonight."

Whis means, in common, everyday plain English, "Join our church."  
—*New Thought Companion.*

### LIFE

When we come to understand the law of right living we then understand what Christ meant when He said: "If a man keep my sayings he shall never see death." (John viii: 51.)

The perfect life was His foremost teaching. The one thought to prove to man the power of right living is Eternal Life.

If we would understand the Master's saying, "If a man keep my saying he shall never see death," we must look for the cause that prompted it. "Go and sin no more." Sin, so-called, is the belief of carnal mind, which leads to death, for the wages of sin is death.

Spiritual Mind, which is Eternal Life, and which ever leads man aright if he but heeds its warning, calls: "The servant abideth not in the house forever, but the Son abideth forever," "the servant" meaning carnal mind, not real, therefore cannot last forever; "the Son" meaning Eternal Life, which is real, abideth forever, and if the Son (Eternal Life) abideth in you (the house) you

are free indeed—free through the knowledge of the Christ in you.

Christian Science recognizes that there is in man that which makes life eternal, and when this great truth is known, should not the professed Christians all over the world grasp the wonderful possibility of its power and meaning? The Light of Life—for He was the light of life—taught the true way of living.—*Bessie L. Davis, Washington, D. C.*

"A celebrated mystic of the twelfth century (Abbot Joachim of Florida) predicted a third age and dispensation of God.

The first age, representing God the Father, was the dispensation of the law, the age of the Old Testament, an age of bondage and fear.

The second, representing the Son, was the age of the New Testament, an age of instruction and discipline, a dispensation of doctrine.

The third representing the Holy Ghost, to be an age of knowledge and spiritual emancipation, a dispensation of liberty and love.

Six hundred years have rolled by since that Calabrian monk delivered this sublime burden from the Lord; so far does the vision of holy and loving spirits outstrip the tardy-footed ages charged with the execution of the 'pattern in the mount.'—*F. F. Hedge in Bible Review.*

Acquaintance with love as the substance of one's own being proves thought to be endowed with irresistible, inexhaustible, eternal power.—*Expression.*

## THE SNOWBOUND PASSENGER

It is a well-known fact that boiler-makers and seamen have a means of communing that is based on the recognition of laws that control the conditions under which they labor. Against the din of the hammer and the shriek of the gale they pit their own voices, not trying to howl down the opposition, but just pitching the note in a higher key. Thus, no doubt, did the gods on high Olympus once hold converse over the heads of common mortals.

This is the true spirit. Entering these higher realms makes for new and entrancing discoveries. Genuine philosopher that he is, Vice-President Marshall found in the elements of a railway trip through the recent snow-storm much to cheer his optimistic heart. Snowbound between New York and Washington, he just made the acquaintance of a number of passengers—male passengers, he says—and had an altogether delightful time. Folks told their experiences, drummers' stories enlivened the long hours, repartee flowed in the smoker; some ate sandwiches, some played cards. The sleeping car became a cosmos, a world within a world, where action and interaction were swift and inspiring. Without, the storm raged. Within were life and mirth and good fellowship.

Some of the best stories ever written have been about men and women marooned, or snowed up, or hemmed in by an investing army, or even clinging to a spar—providing, of course, that they were eventually rescued and taken into lighted rooms,

where dry clothes and something hot awaited them. A common danger shared is a surety of friendship and intimate understanding. Even ordinary discomforts met in the spirit of cheerfulness and without murmurings serve to bind men together.

This is a great big world and ordinarily it allows plenty of room to move about. If one doesn't like his neighbor or acquaintance, the rule is to avoid him. But there may be loss in this as well as gain. The little unpleasant ventures of existence may be only a sort of moral tieup. How are you going to comport yourself? Will you crouch grumpily in your own corner, avoiding the rest of humanity, and calling down maledictions on things in general? Or will you mix with your fellow-passengers, giving strength and encouragement and recruiting your own supply in so doing? There is that which scatereth abroad and at the same time conserveth. It is good to read Epicurus by the fireside. Better still would it be to be snowbound with the Vice-President.—*Washington Post*.

---

Look how the floor of heaven  
Is thick inlaid with patens of bright  
gold!

There is not the smallest orb which  
thou beholdest

But in his motion like an angel sings,  
Still quiv'ring to the young-eyed  
cherubim.

Such harmony is in immortal souls;  
But while this muddy vesture of decay

Doth grossly close it in, we cannot  
hear it. —*Shakespeare*.

## HASSAN'S PROVERB

King Hassan, well beloved, was wont  
to say,

When aught went wrong or any  
project failed:

"Tomorrow, friends, will be another  
day!"

And in that faith he slept and so  
prevailed.

Long live this proverb! While the  
world shall roll

Tomorrows, fresh, shall rise from  
out the night,

And new baptize the indomitable soul  
With courage for its never-ending  
fight.

No one, I say, is conquered till he  
yields;

And yield he need not, while, like  
mist from glass,

God wipes the stain of life-old battle-  
fields

From every morning that He  
brings to pass.

New day, new hope, new courage!  
Let this be,

O soul, thy cheerful creed! What's  
yesterday,

With all its shards and wrack and  
grief, to thee?

Forget it, then; here lies the vic-  
tor's way.

—James Buckham.

O Love! Thou art a power; thou  
are light in darkest night. One en-  
closed in the arms of this great pow-  
er can feel no ill, it comes from God  
who is the source of love.

## KEEP RIGHT

Establish heaven within you now,  
then you will be in heaven wherever  
you go. It is something no one can  
take from you. Keep enlarging it by  
placing your treasures there. You  
need never worry about nor fear hell  
if you keep yourself filled with  
Heaven. It must be one or the other  
right here and now. Take and know  
that which you desire. Then be stead-  
fast, keep an eye single to the good;  
for, "If thine eye be single, thy whole  
body shall be full of light."

Stop your worrying. Trust God!  
Look at the birds—He feedeth them.  
Anxiety shuts out; trust opens the  
door. The lilies grow, and are clothed  
with raiment far exceeding the glory  
of Solomon's apparel. It is God man-  
ifesting in these as well as in you.  
They trust God; you do not. "Go out  
under the open sky and list to Na-  
ture's teachings." Trust God! Put  
anxiety far from you. Keep affirming,  
"I will trust, and not be afraid."

But trust does not mean indolence.  
Do your part bravely and well. Your  
part is to "Seek ye first the Kingdom  
of God," and know that God reigns  
supreme. "Doing your part in per-  
fect trust, God will do his, and "all  
these things shall be added."—*Power.*

If we would but probe to the root  
of things it might well be discovered  
that it is by the strength of some  
souls that are beautiful that others  
are sustained in life.—*Maeterlinck.*

How can you expect anybody else  
to love you if you do not love your-  
self?

## NO DEARTH OF KINDNESS

There is no dearth of kindness  
 In this world of ours;  
 Only in our blindness  
 We gather thorns for flowers.

There is no dearth of kindness,  
 Though it be unspoken;  
 From the heart it buildeth  
 Rainbow smiles in token  
 That there be none so lowly  
 But have some angel touch;  
 Yet, nursing lives unholy,  
 We live for self too much.

As the wild rose bloweth,  
 As runs the happy river,  
 Kindness lively floweth  
 In the heart forever;  
 But if men will hanker  
 Ever for golden dust,  
 Kindest hearts will canker,  
 Brightest spirits rust.

There is no dearth of kindness  
 In this world of ours;  
 Only in our blindness  
 We gather thorns for flowers.  
 Oh, cherish God's best giving,  
 Falling from above!  
 Life were not worth living  
 Were it not for Love!

—Gerald Massey.

## PEACE

Drop thy still dews of quietness,  
 Till all our strivings cease,  
 Take from our souls,  
 The strain and stress,  
 And let our ordered lives confess,  
 The beauty of Thy Peace.

—M. H. L.

## THE OVERCOMER'S JOY

In spiritual understanding, we know that all the forces in the body are directed by thought, and that they work in a constructive or destructive way, according to the character of the thought. Medicine, massage and all material means accomplish but incomplete, unsatisfactory, temporary results because they work only from the external, and do not touch the springs that control the forces. The springs can only be touched by thought. There must be a unity between the mind of man and the Divine Mind, that ideas and thoughts which work constructively unto eternal life may be quickened in the mind and organism of man.

The knowledge that you can never avoid learning the lessons of your life, but must bravely face them some time, will help you much in your overcoming; and then if you can realize that there is an overcomer's joy, you will know that all other joys are empty beside it.—Unity.

Spiritual quickening makes a light—a conscious aura about man, and this is the candle of the Lord. It is that light which was in the beginning with God, which is God. In the Principle of Life is Light also, and there is no other way to be enlightened but to lay hold on life and light and make that ours. The organism shines through the quickening life-force.

Only the happiest children can make the happiest and most useful citizens. Play is to the child what sunshine is to the plants.—Orison Swett Marden.

## THE RISE OF OUR IDEALS

Forty years ago when it was first proposed to use flowers in churches it was looked upon by the people as sacrilegious and a great protest was made. Now we have higher ideals of God, of the One Life. It was once thought that ribbons and bright colors were not in keeping with spirituality. A long face and a sad countenance were supposed to be conducive to spiritual growth. These were low ideals, good in their place, and so long as they were the best people had, it was right to live up to them. But our ideals must be continually raised, and this is done by seeing the good, by having such faith in the good that we see nothing to condemn, but know that all things are working together for good. Being faithful in this assurance, we are harmonious, healthy and free.—*Unity*.

## LIFE CENTER OF RADIATION

Every life, to be successful or even satisfying, must have a center to which it definitely relates itself and from which all its aspirations, all its thoughts and all its acts radiate. The one who, as a great world-teacher, has brought to mankind most completely this knowledge was a simple Judean carpenter, with a divine self-realization, at once so natural and so complete that it gave Him a personality uniquely powerful and pleasing, through which poured a great life message that captivates, that inspires and that redeems all men and women who really grasp, who appropriate and who live it.—*Trine*.

## A SIMILE

A sturdy oak, once sinewy and strong,  
Lies prone; the strain of years has taken toll.  
A man with oaken fiber in his soul,  
Clear-brained and pure of mind,  
His dearest wish to honor God  
And help mankind,  
But eminent in gifts for wide control,  
He heard the call to act in higher role,  
And vacant now the place he filled so long.  
He taught, that all might know the truth  
That makes men free;  
That pure and undefiled our thoughts,  
Our words, our deeds must be;  
His work, "Unchain the Truth,"  
Broad-casting it afar;  
His Christlike life has made his name  
A scintillating star,  
Shining with steady light of lasting fame.  
—*Miss Porter, New York, N. Y.*

A WORKING BASIS OF RELIGION  
OR PHILOSOPHY

Blessed is the nation whose young men and women early get their grounded knowledge upon a working basis of religion or philosophy, even though either or both be very simple and fundamental in their nature. And fortunate, also, are the young men and women in that the help of these are available for the greater portion rather than for the latter portion of their lives.—*Trine*.

### THE PROSPERITY THOUGHT

Send out the thought that you are the heir to all that is good, that opportunities to take the money you need will open up to you. This thought, sent out in faith, sets the mental forces to work and your "doing your best" in the meantime is the cord that brings them to you. Do not expect to get something for nothing. Knowledge of hidden forces does not enable us to live sitting down and doing nothing; but it does enable us to understand life, and so make the most of it, to face difficulties cheerfully, knowing that we have the power in us to overcome them; and it provides us with the means of developing the best of our nature in the shortest time, with the least suffering, bringing to light and manifestation the potentialities of perfection lying in the Truth Center within.—*Herbert J. Smith in Unity.*

### RADIO-ACTIVITY IN THE HUMAN

I was amused to remark the incredulity of some scientific people on my last visit to America, when I said I still saw no reason to deny the existence of a sort of fluid as streaming from the hands of the doctor into the body of the patient. In view of the many forms of radiation lately discovered and absolutely unsuspected heretofore, the existence of not only one, but a thousand different unknown radiations, ought to be something acceptable, and surely less wonderful, far less "mysterious" or "mystic," than many undeniable facts shown by modern psychology.—*Fredrick van Eden.*

### WHAT LIFE SHOULD BE

Life should ever be a process of becoming, of leaving old things behind with the object of making all things new. The old has served its end and purposes, and, having done that for us, it can do no more; indeed, we only add burden to life when we try to make it answer for the present. The little slate of consciousness must make way for the larger. What we know in part must become known in whole. All life is on an ever-ascending scale, and in the ascent of man new knowledge and new understanding are necessary at every step of the upward way. The one who continues to live in the old becomes formalized, and instead of living life in a real way is existing only as a cumberer of the ground, who brings forth no fruit.—*Charles Brodie Patterson.*

If you are God's child you will have some of God's thoughts whenever you look on a child. — *Psycho-Occult Digest.*

"Duty looks at life as a debt to be paid; love sees life as a debt to be collected."

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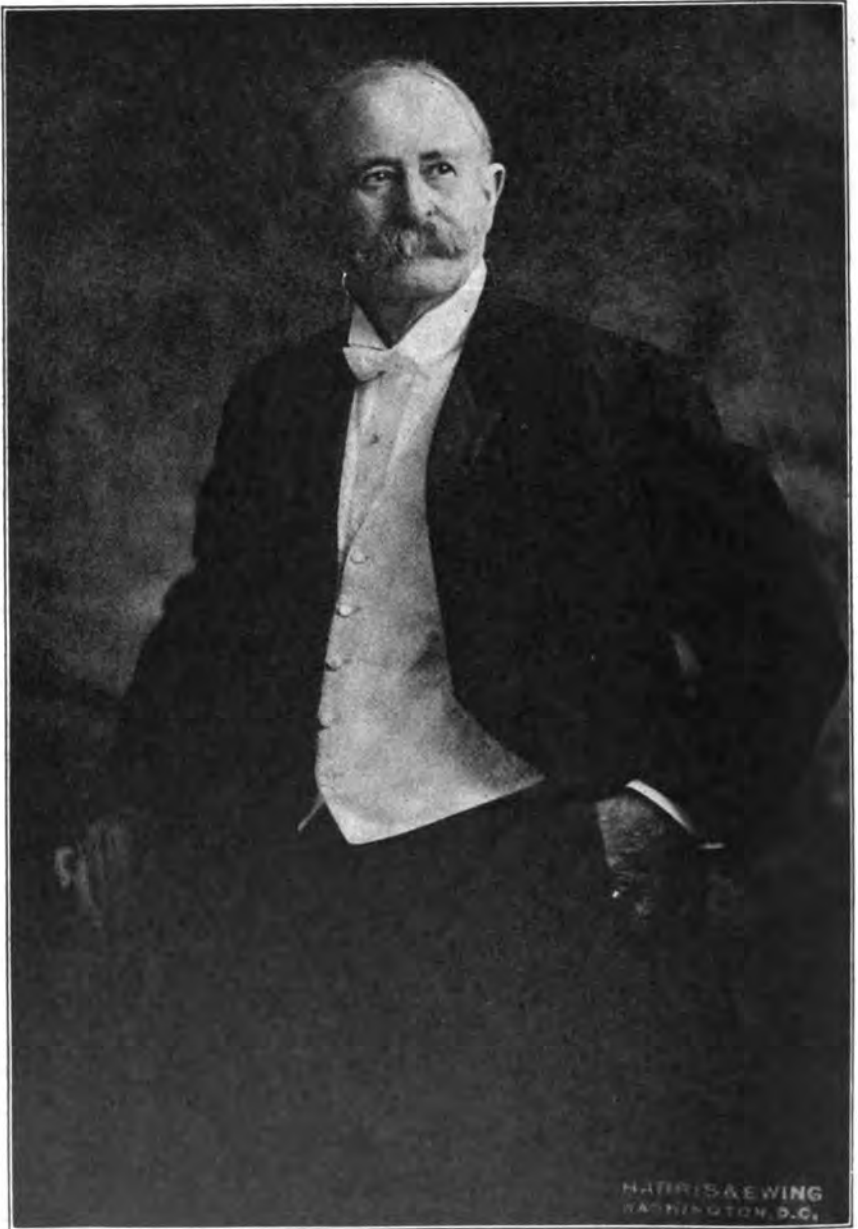
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*Oliver C. Sabin.*



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**OLIVER C. SABIN, JR.**.....Acting Editor  
**PAULINA B. SABIN**.....Managing Editor  
**OLIVER C. SABIN, JR.**.....Business Manager  
**BETTIE C. SABIN**.....General Secretary

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## ABSENT TREATMENT

There are a good many good people who do not believe in what is termed absent treatment. But the number of such is not so great as once it was, and this number is rapidly growing less. Worldwide and continuous demonstration of the efficacy of absent treatment has brought about the change. Speaking of absent treatment, Bishop Sabin in one of his lectures once remarked: "If you would pray for the President of the United States, or for the King of England, or the Emperor of Germany, you wouldn't have to go and lay your hands on their heads and say, 'My dear Teddy, William, or Edward, God Almighty bless you.' What church today, out of the millions who will pray to God to bless the President, have the President's head where they can lay their hands on it? Don't you see how absurd such a thought is? Evangelical Christian Science healing is simply the answer to prayer. We



*Oliver C. Sabier Jr.*

ask God to bless those we pray for, the same as we do when we are asking the blessing for the President of the United States."

That is all there is to it. All the churches have used and do use absent treatment of presidents and kings and emperors. Scientists extend absent treatment to rulers and subjects alike.

---

### BISHOP SABIN'S BOOKS

There has been a steadily increasing demand of late for the works of Oliver B. Sabin, founder and first Bishop of the Evangelical Christian Science Church. The two books most in demand are "Christology," Bishop Sabin's first writing upon New Thought, and "The Christian Science Instructor," which closely followed "Christology," and became almost as widely known. Both of these works have been circulated in numerous editions, and are in the hands of many thousands of people in all parts of the world. "Christology" has been printed in German and French as well as English. New editions of both "Christology" and the "Instructor" will soon be necessary. "Christology" deals comprehensively with the basic truths of New Thought, and is therefore especially valuable to the begin-

ner in the study. These two books, used together, show the way to a complete and thorough understanding of the Science of Divine Healing.

---

### WAR

War, in all its horrors, the acme of the work of carnal mind, has again involved our Nation. The blood of American soldiers has again stained the soil of Mexico. What the end may be one scarce dares imagine. Talk of the Kingdom of Love and Harmony on earth seems idle in view of such an event as the outbreak of war. God speed the time—which must surely come—when war will be no more, when the doctrine of Love God and Love your Brother, the doctrine of Christian Science, will have enveloped this world of ours.

---

### HOW TO DO EFFICIENT WORK

The News Letter will be glad to receive communications dealing with New Thought matters. These articles should not exceed five hundred words. Those who are truly interested and in earnest in the propaganda of New Thought can find no more effectual method of efficient work than in contributing to its literature through the columns of this magazine of almost world-wide circulation.

*Oliver B. Sabin Jr.*

# Chain of Golden Thoughts

## May

PAULINA B. SABIN

Nature is a perpetual letter from God—freshly written every hour.—*Henry Ward Beecher.*

Listen within yourselves and look into the infinity of space and time. There can be heard the songs of the constellations, the voices of the Numbers and the harmony of the spheres.—*Fragment from Hermes.*

The great, whether in discovery, invention, art or reform, have forged their way to eminence through the action of their indomitable wills. Back of this tremendous individual will of each one was the faith on which or to which it was anchored.—*Floyd B. Wilson.*

Wouldst thou a noble life? Then cast  
No backward glances toward the past,  
And though somewhat be lost and gone,  
What each day needs, that shalt thou ask.  
Each day will set its proper task.—*Goethe.*

You accuse life of injustice—it is you who are unjust to life! Life gave you those dreams and aspirations—it was in your power to realize them! I say it was in your power, had you chosen.—*Santoris.*

He who finds in himself his happiness, his joy and light, is one with God. Know, then, that the soul which has found God is freed from rebirth and from death; from old age and from pain; such a soul drinks the waters of immortality.—*Bhagavad Gita.*

Prayer is contemplating the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul.—*Emerson.*

Happily for man, a great truth, that really affects his spiritual existence and teaches him his true place in the Divine economy, once revealed can never be suppressed. We may truly say of it, its seat is the bosom of God and its voice the harmony of the world. Christian Science professes to teach no new principle, but propounds and demonstrates truths that are evolved alike from both natural and revealed religion, and have been exemplified in the practice of the wise and holy since the gray dawn of history.—*Bishop Sabin.*



## Essentials in Our Religion

—SABIN

Love Your God and Love Your Brother—Love Seven Days a Week—As You Sow You Reap—There Can be No Change in God—Truth Was Never Created, Always Was.

**T**HE essentials in our religion, as well as in all other religions that are of any good, are first to love God with all your mind, might and strength, and love your brother as yourself; and as our Savior said, upon these two commandments hang all the law and the prophets. Or, in other words, these are the essentials, which, if you have, all else shall be added unto you. As He tells us in another place, "Seek ye first the Kingdom of God and His righteousness, and all things shall be added unto you."

You cannot pray and have your prayer answered unless you love your brother. When you go to the altar and there rememberest that your brother hath aught against

you, or you against him, you must make that right, and when you do make it right, you can go to the altar and leave there your gifts, and your petition will be granted.

Love is something more than a

mouthings, somewhat more than a something to be used once in a week, on the Sabbath, by some. It is something you must use seven days in the week, twenty-four hours in the day, sixty minutes in the hour, and sixty seconds in the minute. It must be

with you at all times, under all circumstances and conditions, and it must mean something when you have it.

In this world there are too many of that class of people who go to church and love their brother on Sunday, especially if they have a good preacher that warms them up, but who forget that love the next day when their brother comes to see them—of that class of men who pour water in their neighbor's sugar to make it weigh

We must remember, always, in thinking about the Divine that there is no change, that there can be no change. These prayers of petition that have their purpose to change God's omnipotent will are as simply tinkling cymbals and sounding brass. They are worthless; and when you read about God repenting Himself that He ever made man and concluding to drown the whole outfit, you must not believe one word of it; it is not true. The unchangeable God is the same today, yesterday and forever. Throw away these stumbling blocks, they have nothing to do with you or with me. Why they are in the Scriptures we do not know, but throw them away; they have nothing to do with you. They have not half as much sense in them as the Zend-Avesta, or the Bible of Brahm, because these have some good in them, and such nonsense as prayer for God to change His Omnipotent will is simply error, and such thought has a tendency to detract from you. You have a living God that never changes, and when you become in harmony with Him and with His law, you get that for which you ask; and when you do not you get nothing.

heavier, or give him just a little light weight, or sell him an article a little damaged when he is paying a price for sound goods. You can't cheat in the little things any more than you can in the big. It is just as much of

a sin to maliciously cheat a person out of a cent as it is to cheat him out of a million dollars. The principle is just the same. You must deal exactly "on the square." If you are selling goods that have imperfections that the buyer cannot see, and he does not see, you should in all instances tell him of them.

The principle of law is this: If you are selling a horse, and the horse has a defect that is apparent—that can be seen—the law says you can be silent and be safe. But if the horse has a defect that is not visible to the eye, and you know of it, you are obliged to tell the buyer just what the defect is, so that if he shall buy he may buy with his eyes open.

We go farther than that. We say that under no circumstances are you to sell an article that is unsound for a sound price. You are not permitted to use deceit in any way or manner in your dealings; and if you have a religion that does not make you honest, it is a religion that is no good.

You cannot go through this world cheating, lying and slandering, and expect to get into the sweet by and by. There is no such possibility. The sweet by and by is now, and if you give your brother a square deal, are upright and honest in all respects, and if you do unto your brother as you would do unto yourself under like conditions, then you have a religion that gives you a square deal.

You must remember this universal law, that as you sow you reap. If you go through this world throwing out the vibrations of love; if you let your love be a benediction of good influence and good givings, you are a blessing, and the love vibrations by

reflection come back into you and fill you and make you grand, good and glorious in this way, not only to do your work now, but to go higher and higher as duties are developed, until by and by you are perfect.

Our religion is a beautiful religion in one thing especially, in that it gives us a God that means something. We have a Divine Mind, a Divine Power, a Divine Love, a Divine Life that are actualities and belong to us, and that we can appropriate now and receive their benefits now. In the olden time, in the old thought, we were sent out into this world with a benediction of evil, if I may term it so—rather, perhaps, a malediction. I once heard an Episcopal minister, in marrying a couple in this city, tell them: "As you go forth into the world you will have your ups and you will have your downs; you will suffer together, you will have your sunshine and your shadow. Remember that all is sent by God for your purification, that you may the better realize the perfect hereafter." That was the "benediction," which was trimmed up with fine rhetoric and beautiful language. It went out as a vibration against the couple, and in less than two years the woman was dead, her child was dead, and her husband was a bankrupt. The crop that was reaped was in accordance with the seed that was sown.

You can't throw out these vibrations of damnation, and of sorrow, and of destruction and not have them come back to you and by reflection destroy the one who gives them out and the one who receives them. Mind controls, thought is creative, and if you sow thoughts of evil your crop will be in accordance with the sow-

ing. There is no dodging the result. Therefore, if you want the good, think the good and think nothing but the good, and the beautiful Father God stands ready to supply us the moment that we come into harmony with His universal law.

We must remember always in thinking about the Divine that there is no change, that there can be no change. These prayers of petition that have their purpose to change God's omnipotent will are simply tinkling cymbals and sounding brass. They are worthless, and when you read about God repenting Himself that He ever made man, and concluding to drown the whole outfit, you must not believe one word of it; it is not true. The unchangeable God is the same today, yesterday and forever. Throw away these stumbling blocks; they have nothing to do with you or with me. Why they are in the Scriptures we do not know, but throw them away; they have nothing to do with you. They have not half as much sense in them as the Zend-Avesta, or the Bible of Brahm, because these have some good in them; and such nonsense as prayer for God to change His Omnipotent will is simply error, and such thought has a tendency to detract from you. You have a living God that never changes, and when you become in harmony with Him and with His law you get that for which you ask, and when you do not you get nothing.

The thought of our God is the most beautiful thought in the whole world—in the whole universe. He stands ready to give us all there is; to fill our hearts with love, our treasuries with money, our bodies with health,

our minds with happiness; and all we have to do is to realize and to know and understand, and then affirm scientifically the Truth. If we do this the blessings come to us.

There are many philosophers today that go farther than the Apostles did, as we are told that you have to rightly divide the Scriptures. According to the theory of these people of today there is nothing to divide; you have to swallow the whole thing. I tell you that that thought is one of the things that more than all others perhaps is dragging the world down—the fact that the world does not know the truth as contradistinguished from the error.

There are certain philosophical and logical rules that must be true and cannot be false. There are certain combinations that you make in chemistry and through which you always get certain results. There are certain things that you can do in mathematics and always get the same result. It is just so in all the sciences. Every truth must harmonize with every other truth. A statement that so and so is true and another statement that the same thing is not true cannot both be true. All truths are harmonious, each agreeing with the other. None of them cross, and they cannot cross each other.

There never was a creation of Truth, because it always was; there never was a creation of error, because it never had an existence, except in the non-existing, so-called carnal mind. As I have in one of my books characterized this carnal mind as a liar and a negative, what it creates is a lie, and therefore any claim of evil is a lie of a lie, and when we uncover

it, expose it, the lie is destroyed. An untruth is nothing; there is nothing in it; there is nothing in a lie; there is nothing in this great so-called catalogue of opposites. The positive, and the positive alone, is true.

Love is perfect. There is no such thing as hate. Hate is carnal mind. Love is all, for God is Love. There is no such thing as death, because God Almighty Life is in everything. There is no such thing as death, and there can be no death. All of this belief of death is of carnal mind; it is a lie. But if you put the clothes of reality upon the lie and make yourself believe it, it has all the power and effect on you of the real truth.

You have to understand these laws of the Allness and Perfection of Spirit and Spiritual Manifestation. You have to understand that all is Infinite Mind and its Infinite Manifestation. You have to understand that the positive is perfect and the negative is a false coin.

Oftentimes in your going around you will get hurt in some way or another. Denounce the hurt, so-called, and claim perfection; and do not, in Heaven's name—let me tell you—don't go around saying, "I can't do this or I can't do that." **YOU CAN.** You are the image and likeness of Infinite Mind, Infinite Power, Infinite Love, Infinite Good, and you can do that which you wish to do, and nobody can unhorse you or deprive you of that ability except your own self. You *can* do it, and the very moment you say you can't you are sowing the seeds of impotency, sowing the seeds of failure, and as you throw out the word it comes back into your own vibra-

tions, this Lamb's Book of Life, and it remains there until you overcome it through efforts to the contrary; and it will always remain there until it is destroyed by your own conduct, when you repent and retrace your course.

What would you think of a general invading a country with an army, who would come along to a fort and say: "I will let that fort go; it is full of soldiers, and I will just go on past it"? Supposing that general should go on past, don't you think that those fellows would get in his rear and cut off his communications? Certainly they would. Never a general in all the world tried such a thing that did not fail. Sherman in his March to the Sea had the country to live on, but these other fellows would have nothing to live on, only as they would bring it from the rear. It will never do to plant a fort in your back yard, in your rear, by saying "I can't." When you say that you are putting an enemy there that will come up and bring you to judgment. Now remember that as you sow you reap, and when you throw out the thought "I can't," it creates impotency in you. That is the direct result of such sowing.

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Love alone never wearies, never falters, never pauses, never hesitates, never bargains, never doubts, never ceases to desire, and therefore never ceases to create.

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I cannot be destroyed, because I am immortal. In the bosom of Life eternal, one with it, inseparable from it, dependent upon it, I can no more be destroyed nor annihilated than God.—*Hannah More Kohaus.*

# Truth

Its Onward March, Its Conflict with Religion, Its Use of Natural Laws.

William E. Gibson

**J**ESUS came teaching the world the way to Heaven. His mission was to show man, first of all, how to live in a state of peace and harmony. This harmonious state is most essential for the germination and growth of the spiritual knowledge and spiritual understanding. But the world's conception of Heaven differed widely from that which He set forth. "And the way" to this heavenly state was so much at variance with the commonly accepted idea that the established religions rejected Him altogether.

The generally accepted idea of Heaven was that happy state or place to which good souls went after passing through that change called Death.

Jesus the Christ's doctrine was that the Kingdom of Heaven is a state of the soul, and a state to be enjoyed now and here and forever. "Behold the Kingdom of Heaven is within you."

Heaven, or Harmony, was the crying need of the race. Everywhere and in every avenue of thought was to be found discord. This discordant condition was destroying mankind to an alarming degree. So profound was His sense of this fact that the Christ cried out when looking down on the old city: "Jerusalem! Jerusalem! how oft would I have gathered thee together as a hen her brood under her wing, but ye would not." Jerusalem,

in this connection, was a fair type of the human race.

His master mind saw that this discord arose from a misconception of God and of man's relation to God. This misconception must be annihilated, this discord must be removed before man can have this state of Harmony. So Jesus taught and demonstrated that God is Love, all Love; that God is Life, and that as many as believed it had Eternal Life. He taught that God is Light, and that those who believed it should have Truth as a Lamp to their Feet. He further taught and demonstrated that as a son of God man is the Light of the World.

But man's senses, seared by error and his conceptions warped by false doctrine, could neither grasp nor understand the great fundamentals that he proclaimed; even his select students only faintly perceived the deep truths while he was yet with them in the flesh. But after his physical body had fallen the prey to the ignorance of his time and he had entered upon his higher and more extended spiritual work, a better conception of his work was grasped by many, and for a while his doctrines were taught and practiced, but very soon false doctrines arose.

His name soon heads great systems of error in the name of religion. These grow up and become scourges to all who do not or cannot see and

believe as they did. Thus He who had such love for his fellow-man and such self-control that while suffering and being reviled on the cross He could pray the Father to forgive them, for they were ignorant. In His name great armies are martialled, men are slain; not only is freedom of thought and expression denied, but life itself is wiped out. In His Holy Name religion could unblushingly burn at the stake him who dared to express an honest undivided conviction that was not in keeping with that generally accepted.

These brutish ideas have flourished and decayed only to give rise to others a little less brutish and a little more humane.

On down through the ages from the time of Jesus these sentiments, "Love to God and thy fellow-man," have had a tempering effect, and here and there one caught the meaning and was able to demonstrate in a limited degree the practical Christ Life.

Only within the last half century has the plain, practical truth been unchained in any marked degree. And, thanks to the age and the spirit thereof; the chains are still falling away and the Spirit of Liberty is rising from its incarceration.

The shrouds of mystery in which established religions have enfolded truth are rapidly falling away. Man is stepping out upon the broad platform of Universal Life and is no longer fearing to assert his divine relationship, his brotherhood with the Great Master, Jesus the Christ.

Jesus was not only the Great Physician, but he was a great metaphysician, and it was by means of His

metaphysical knowledge or His power to discern the deeper and higher laws of life and nature that He was able to demonstrate over diseases, to heal, to open blind eyes, to unstop deaf ears, and to calm the raging sea. It was this aspect of His work that was rejected, notwithstanding He thereby did great good and made it "so plain that the fool could understand."

It was also this aspect that led the way to the deification of Him as a god and the mystification of His work as being superhuman; while He in words declares "The works that I do shall ye do, and even greater works."

Following the then universal idea of personal worship Jesus was set up as a superhuman wonder worker, and His immediate disciples as satellites. From that time man began to look backward instead of forward. Religion constrained men to look back to these as the great models of perfection, but stigmatized as heresy any attempt to demonstrate along the practical lines upon which they demonstrated.

So down through the ages man has been looking backward and stumbling forward. Here and there demonstrations of mental and spiritual healings were performed and the light would spring up, but only to be engulfed in the clouds of error.

Through all these years man, aside from religion and in spite of religion, has been gradually rising to the stature of the Son of God.

While religion was busying itself with contention, trying to bend the human mind to the false ideas of a dual existence, to the ideas of a God

and a devil in a fierce struggle over man as the bone of contention; while these ideas were holding sway, Truth had other agencies working along lines outside of the pale of theology. The forces of nature and the physical laws revealed therein were finding expression through fertile minds. Physical science has always been and is still the forerunner of metaphysical knowledge. Copernicus and Galileo broke the spell of the ages by declaring the true relation of the earth to the sun. Columbus and Magellan demonstrated the truth that the earth is a sphere. Newton set forth the law of gravitation—these all in contradiction to the accepted belief of established religion. And while these men all suffered persecution, "the reward of the thinker," yet they pushed aside the clouds of ignorance that hitherto had shut out any adequate conception of the true nature of the Mother Earth and to the human mind, at least that of the Western world, the earth rolled out to take its place in a system of systems in the galaxies of God.

The Spirit of Truth has led men not only to search out the truths regarding the phenomena of nature, but to put these truths to practical uses for the help and happiness of mankind. With the unchaining of these great truths regarding the fundamental laws of God, mechanical inventions began to find expression. The harnessing of steam has made the laborer's yoke lighter and the products of his labor infinitely greater. Not only this, but it opened an unlimited avenue for constructive thinking. It has brought the ends of the earth together and made the dissemi-

nation of knowledge along all lines wellnigh universal.

The application of steam marks the death of human slavery and the birth of permanent physical liberty. In that which steam is doing on a grand scale electricity is assisting and is extending, filling out, as the finer fiber, of the physico-mechanical organism of our mechanical system.

Truth is marching on. It has no chosen people to champion its cause, but uses whoever is prepared and is willing to be used. It has no favorite nations nor any discrimination as to sect or kind, creed or color. It will blaze from any lamp that has oil, from any jet that has gas, from any bulb that has a live wire.

This physical age, or more correctly, this age of inventions for harnessing and utilizing physical forces is but the forerunner or vanguard of a metaphysical age, the dawn of which is now breaking on the mental horizon. The Day-Star of the Son of Righteousness has already appeared in the mental sky. How much men shall profit by the rapid growth of knowledge will depend upon their adherence to and conformity with the one simple and yet all-important injunction, "Love God with all your strength and your fellow-man as yourself." To really Love God in Very Truth is to realize your oneness with God. To truly love your fellow-man is to realize yourself as one with him as well as one with God. For no man can live on the square with God and not on the square with his fellow-man.

As men become truly good and goodly true they move with the onward march of Truth; welcoming its

manifestation wherever made; demonstrating its power whenever occasion requires. Such souls are free; yes, free from dogmas and doctrines and creeds, free from church and state and clan. Such are Sons of God and Brothers of Men. Such are Lovers of the Earth in all her nature; Lovers of the Heavens with all their glory.

Such a soul each soul must one day be. And that day to it will be the dawn of an eternity.

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### ONE OF GOD'S PROBLEMS

God's problem with his children is not the problem of giving to them; it is rather the problem of getting them into the right attitude for receiving what He is so able and willing to give. He has rich gifts awaiting the true prayers of His children, gifts that are to be had for the asking and not to be had unless they are asked for. Of course, in all our asking, it is understood that we seek to ask in accordance with his will. "This is the boldness," says John, "which we have toward him, that, if we ask anything according to His will, He heareth us; and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him." God can be depended upon to keep His promises with His children, but He can keep them only when His children comply with the conditions necessary for the answer. Are we complying with the conditions?—*Westminster.*

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The difference between deserving and desiring the esteem of the world is of much importance.

### HUNTING FOR GOD

In one of his poems Lowell tells the story of an ancient prophet who made a pilgrimage far into the wilderness until he reached the holy hill, Mount Sinai. He had lost the sense of God's presence, and had set out for the sacred mountain confident that there, if anywhere, he should find it again, as he longed to do, for he missed the joys he had known when he was living close to God, and he longed to be once more in His Presence. And so he stood on the hillside and prayed to God to give him a sign. He bowed his head and waited for the answer to his prayer. He expected something wonderful, perhaps a loud peal of thunder. He heard nothing; not even a breath of wind stirred the air. But suddenly, while his eyes were cast on the ground at his feet, the tuft of moss before him burst open, and a little violet sprang through. In a moment it flashed upon him how blind he had been. He remembered that just before he left home his little daughter had come running to him to give him a nosegay of precisely the same flowers. They grew at his own door, and he had no need to come so far for them.—*The Expository Times.*

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### THE ONLY SAFETY

Do not dally with temptation. Do not tarry in the presence of it. Do not do in thought the act to which you are tempted. Avoid the least thought of it. The thinking has its immediate bodily effect and has its immediate tendency to pass into act.—*Henry Churchill King.*



## From the Heights

Rose M. de Vaux-Royer, of New York

**W**NE need but look from a height to discover the infinitesimal littleness of things we relate ourselves to when on the lower strata of observation or consciousness. We live in a world of transition, of constant change, or readjustment.

The objects of the material world are known to us by states of consciousness. Life itself becomes translated into a series of these states.

The mind is merely an interpretative organ toward reducing the Great Mystery to some degree of rational comprehension.

"When the mind first perceives the illusory nature of the heart's desire, it is at that moment that the mysterious appearance, the individual, has taken his first step along the upper cosmic tracts." \* \* \*

"Forever and ever the hyperphysical eye shall remember that one glimpse of the Infinite!"

If we can eliminate the details of daily routine, and live for one instant in the consciousness of the Ultimate, we have to that degree accomplished our release. To go into the silence; to visit the interior chambers of the soul, to frequent the abode where the uncreate resides and formation of ideas takes place, is to come into contact with the causal forces.

Those who are pirouetting along the pathway of life according to parental code, held by the limitations of birth and death, with no greater responsibility or cognition of being than the butterfly; no aspiration or desire evidenced beyond the appetites of the animal nature—these are they who are spiritually unawakened, who sleep the deep hypnotic sleep of the senses.

Reality is an individual problem, and *our* universe is not *their* universe. Progress becomes an accretion of insight; as one ascends in intelligence, he is impressed with the evident absurdity of planetary life, as exhibited here in either chaotic or orderly conditions.

It is the underlying principles that must maintain poise and polarity endlessly. The contemplative mind attracts truth, that which *is*. Against the infinite screen of Self, shadows come and go; learn to distinguish the real from the appearance, the changing from the permanent, the evanescent from the everlasting!

Our philosophy tells us that we are always in Eternity, and are now living our immortality.

Our yesterdays and tomorrows are but a convenience in Time's measurements. One need but look from a height!

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"The man who never changes his opinions is the man who never enlarges his information."

The law of retaliation must give place to brother love and divine harmony.

### THE POSITIVE DEMAND

The Positive Demand is another name for prayer. It is the very highest prayer. That is the truest faith which does not plead and implore, but which rejoices in its possession of all in its unity with all in the One. For this reason, Master Jesus says: "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." He who begs is conscious, not of possession, but of want. He who beseeches does so because he has not perfect faith in the one besought. And so we hear Jesus again saying: "When we pray, be not as the heathen (anyone who does not know the Truth), who think that they shall be heard for their much speaking."

He who hoards up anything, proves by that act that he does not realize the law. He is living the life of fear, and by his fear draws to himself the very condition which he seeks to forestall. If you want the riches of the universe to flow through you, you must open the channel at both ends. Do not open it up on the receiving end, and dam it up on the giving end. The Dead Sea is dead because it has no outlet. Faith is the inlet into our personal lives, and the riches flow in according to the size of the inlet; love, on the other hand, is the outlet, and if the giving is not as the receiving, stagnation and disease are sure to result.

The sum of this article is that we are one with God, and all that we have is His, and all that He has is ours. There is but One Life, Essence, or Spirit, and that life is to us whatever we conceive it to be. Every-

thing is, and all things are ours freely to enjoy. Personal possession is merely a matter of personal enjoyment. Nothing perishes with the using. We become possessors of all things when we realize our own true being, and that all things exist therein.—*Jessie Montague Hunter in Christian Yoga.*

### LIQUOR AND THE COLLEGE

Liquor costs more than books at Harvard, according to the 1913 estimate of the "Harvard University Register," published by the student council. The figures show that more than \$1,500,000 is spent annually by Harvard students for necessaries and luxuries over and above board, room and tuition. The bill for smokes is estimated at \$98,225, and drinks cost \$73,000, or over \$2,000 more than is paid for books. Theater tickets, suppers after the show and taxi fares amount to more than \$200,000. Six hundred thousand dollars is spent for clothing. Judging from this report, not all Harvard students have realized the truth of ex-President Eliot's statement, "If a man be leading for an intellectual life, if he be engaged in work which interests him keenly, stirs him, and requires the active use of his powers of thought, then he will invariably feel the retarding and deteriorating effect of alcohol."

God is everywhere. "Behold, I fill heaven and earth, saith the Lord. I am, and beside me is none else."

"Truly, a consideration of petty circumstance is the tomb of great things."—*Expression.*

## OLD GIRLS, AND NEW

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His paper drops. The crunch of wheels  
Recalls the nights of long ago—  
The quiet village back in Maine,  
While moonlight glinted on the snow.  
He sees the merry boys and girls  
Go coasting down the slippery hill;  
Soft scents come from the silent pines;  
Ice-bound the wheel beside the mill.

And one goes flying down with him—  
Red-cheeked, red-capped, red-mittened she!  
Her dark curls toss, her laugh is sweet,  
Her black eyes sparkle in their glee.

\* \* \* \* \*  
Lo! at the library door she stands,  
The sweetheart of his boyhood days!  
The years have brought them riches, place,  
Well versed is she in social ways.

She does not understand the smile  
With which he scans her evening gown.  
Draped, filmy, slit, its bodice scant,  
Though silver locks her proud head crown.  
"It's just a question of the times,"  
He muses, "and the point of view!"  
A girl of sixteen muffles more  
Than when she's reached sweet sixty-two!"

—*Ella A. Fanning in the New York Times.*

# Cheerfulness

(Written for the News Letter.)

**C**HEERFULNESS is a duty we owe both to ourselves and to our neighbors. It is a virtue to be cultivated, and it is of prime importance that each of us acquires a cheerful disposition.

While all true cheerfulness is a manifestation or expression of true happiness, born of an innate soul-consciousness of freedom, still it is within the power of each life to cultivate and make grow the flower of cheerfulness.

Some persons seem to come to life with the flower of good cheer in full bloom, and wherever they go the sunbeams of joy are felt. All are at ease in their presence. Good cheer reigns where they stay, and a lull is felt in the merriment when they leave. They always find a hearty welcome and a helping hand. Their very presence commands respect and courtesy.

On the other hand, many seem innately endowed with a grouchy disposition, seeing the dark sides, feeling the slights, suffering all kinds of wounds. To such everything is wrong. The weather is either too cold or too hot, too wet or too dry. The cars run too slow or too fast. The conductors are too crabbed or too "flip." Such always find the opposite side, are of a disputative nature. Yet, by persistent effort, the disposition may be totally changed, and the nature be converted into one of positive good cheer.

Each little word or act of good cheer is a positive force in the right

direction, each repetition of such words or acts adds to the force and fixes the direction. Acts of good cheer often repeated become the Habit of Good Cheer. The habit well formed becomes an armor of light—"A Sun and Shield," in a sense the "Lord God in Man."

One clothed in such an armor is proof positive against adversity; for, in the first place, his own good cheer going out as the rays of the sun to all fellow-beings, can only attract its kind. Blessing others, he blesses himself; making others happy, he finds his own happiness.

And again, such a disposition opens the inner nature of the man, and in the silence of the soul he finds more easily and naturally that peaceful spring from which all true cheerfulness flows; that consciousness of Oneness with God, which, in the final analysis, is Oneness with All.

After all, it is often more the manner in which we do and say things than the things we do and say that counts for our happiness or misery, our success or failure. A morning salutation, well thought out and cheerfully expressed, will often govern the temper of the day. If others follow, as occasion permits, by good cheer to some one, the day closes on a clear sky.

If one finds himself inclined to moroseness two things will help him to grow the Flower of Good Cheer—*Auto-suggestion* and *effort*. On rising in the morning breathe a thought of

Good Cheer to God and to all God's creatures. Use some such thought as this: "All is Happiness and Good Cheer, and I am part of that Happiness and Cheerfulness." Then, at every opportune moment during the day, try to do or say that which will make some one a little happier and brighter. It is not expensive. A smile is sometimes worth more than gold. A kind word wisely and timely spoken often takes the pallor from a careworn face. A little deed of kindness or favor often tips the scale of fortune for some less fortunate soul.

Then close the day as happily as possible. Repeat the Auto-Suggestion, or one of similar import, on closing the eyes at night. Repeat this daily, and by and by you will surprise yourself. But should you lose your temper and self-control and stumble and fall, don't wallow in dejection like a discouraged ox, but spring up with the agility of a hart and laugh the incident into Good Cheer.

The dumb animals like cheerful souls and are always at ease in the presence of a loving, cheerful person.

The flowers and plants seem to grow best where Happiness and Good Cheer are most in evidence.

A cheerful person is truly a sunbeam. When all souls become sunbeams our earth will shine in the firmament like the stars of light.—Voice of the Soul.

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Example sheds a genial ray

Of light that men are apt to borrow;  
So first improve yourself, today,  
And then improve your friends tomorrow.

### THE END OF IT ALL

When I was on holiday I came to the top of one of the high hills of Devonshire. My attention was attracted by an ant, which I watched carrying a long straw, and looking like a man carrying the longest telegraph pole you ever saw, until it came to a crack in the rock which was like a precipice to the tiny creature. After attempting to take its burden across in several ways, the ant got to one end of the straw and pushed it in front of him over the crack till it reached to the other side, crossed over on the straw, and then pulled it after him. There is no burden you and I carry faithfully but some day is going to become a bridge to carry us.—*Rev. W. Charles Piggott.*

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### JOHN BARLEYCORN

"And John Barleycorn is with me because I was born in what future ages will call the dark ages before the ages of rational civilization. John Barleycorn was accessible, calling to me and inviting me on every corner and on every street between the corners. The pseudo civilization into which I was born permitted everywhere licensed shops for the sale of soul poison. The system of life was so organized that I (and millions like me) was lured and drawn and driven to the poison shops."—*Jack London.*

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We were made to radiate the perfume of good cheer and happiness as much as a rose was made to radiate its sweetness to every passerby.—*Success Magazine.*

## Thursday Night Meetings

Evangelical Christian Science Events of Great Interest and Real Value to  
Students of the New Thought

William E. Gibson

Subject, "The Great Temptation."

**T**HE Thursday night meetings of the Evangelical Christian Science Church are of real value, not only to members of the church, but also to outsiders, and especially to those interested in any degree in liberal Bible study.

At these meetings the leader discusses in an informal way the subject or passage of Scripture under consideration, bringing out, as he sees it, essential features or such features as the spirit prompts. After his discussion, or at such times as may seem best to the speaker, the subject is thrown open for questions or suggestions. Then follows an exchange of views in a family-like, social chat. Good will and freedom are in evidence.

For instance, the subject considered in the meeting Thursday, April 9, was "The First Great Temptation of Jesus."

The leader pointed out that the great struggle was not necessarily staged in the wilderness of Judea, but most probably in the wilderness of thoughts and aspirations or confusion of ideas that follow the awakened consciousness of great power. He pointed out that in all probability Jesus was not conscious of the extent of his acquired power until He came to John's baptism in the Jordan; and that when there, in full conformity

to both the letter and the spirit, "the heavens opened," his consciousness awoke to the magnitude and full glory of the "power and dominion" at the disposal of the awakened soul. He saw the light as never before. And then, following the opening heavens, was the manifestation of Spirit in material form (like a dove), a demonstration that Spirit manifests in the material. And still more convincing of His power over the material was the voice, "This is my beloved Son in whom I am well pleased."

All of these, together with the previous declaration of John, the great magnetic preacher of repentance, "I have need to be baptized of Thee"—all of these things culminated in a confusion of ideas—a wilderness of thought. To ascertain the full meaning and to decide what course He must take He retires for a time. This retirement was spent, in all probability in fasting and prayer, for that was the method of concentration among His people; and Jesus, still in conformity to the letter as well as the spirit, elected thus to retire and meditate.

The speaker showed further that there were three steps in this temptation—steps worthy of the most careful and thoughtful as well as inquiring consideration.

The first step was a desire to satisfy, by His new-found power, His

own created sense of physical need. He had elected to put Himself to the test. On discovering His Oneness with God, the All Good, His Godlike power and ability to transform stone into bread, and as keenly conscious of His Oneness with the Human, in the sense of extreme hunger—He must make the proper decision. Shall He, now master of power, submit to the lower or human, material promptings, or shall He maintain the mastery over the material and physical promptings—over the more human thoughts of His nature? He decided correctly, and thus cleared the first step.

The second step was a decision as to the proper disposition or use to which to direct this conscious power. The pinnacle of the temple was most probably the exalted consciousness of this new-found power. He could at will put aside the demands of His physical self—the human. Realizing that that which was true of the human in part was true as a whole, and that by the simple power of levitation He could go into the city of Jerusalem, step out upon the air from the top of some high building and glide softly down, or display some other feat unknown to the rest of humanity, and thereby be proclaimed a demigod or a god, and thus at once be hailed the Messiah, the "King of the Jews." He doubtless realized that by His great wisdom He could quickly resow the heritage of His own people.

But over and above this He realized that that very act would place such a gulf between himself and the rest of mankind that His fellow beings, while being free from social and civil servitude, would still be mental slaves

—slaves to hero-worship, and thereby be deprived of the conception of their likeness to Him.

Deciding to take His place in the ranks with His fellows and lead them rather by inspiration than by declaration, He brushed aside the temptation and took the second step.

The third step was "the overcoming of the world." Summing up the greatness of His conscious power; power for the acquisition of fame or fortune; power of conquest, of political control, of social polity, of judicial equity, of moral sobriety, and how that, by bringing His awakend force to bear, He could subdue all the kingdoms of the earth and weld them together in one system of apparent perfect conduct and harmony.

This was the acme, "the mountain-top battle." But He realized that however beneficent such a departure might be man would still be deprived of the essential element of his nature, viz, Freedom. Man would be a slave to the idea of subjection, of limitation.

"Thus far can I go and no farther," would be man's mental predicament. Being thus deprived of an actual example of one fellow being who had conquered in the battle of actual life and found freedom, man would still be without the redeeming demonstration. Laying aside the glory of the world, He decided to be that demonstration, and so took the final step—"became the firstborn of many brethren." For we must each one at some time fight this battle in the wilderness of thought, and must conquer then or fight again, for conquer ultimately we must.

Thus banishing forever the great

triple temptation, He was prepared to teach common fishermen how to seine for men instead of fish; to teach them that man the spiritual being, or nature, was more to be cared for than the fishes—material nature.

I would add that since that decision until now the Christ of God has been wooing man from materiality and selfishness to spirituality and Oneness.

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### THE LARGER VISION

What we all need is a clearer vision—a larger faith, a larger understanding, a faith that makes of life a wondrous story and each day a joy. Most of us have known sorrow, and some have known loss, and our griefs are very much akin, and our losses very real.

But, after all, is there really any loss? We watch the passing of the cold, bleak days of winter; the old boughs and branches, once brown and sear, are breaking into bloom; the new green grass is showing its tiny blades; the upspringing flowers are everywhere. Can we call this loss? Is it not rather a waking into a finer and larger vision?—*Christian Yoga Monthly*.

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### KNOCKING AND RUNNING AWAY

Our prayers often resemble the mischievous tricks of town children, who knock at their neighbors' houses and then run away. We often knock at Heaven's door and then run off into the spirit of the world. Instead of waiting for entrance and answer, we act as if we were afraid of having our prayers answered.—*Rowland Williams*.

### HEALING WORDS

And ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee.—Ex. 23:25.

That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days.—Deut. 30:20.

His flesh shall be fresher than a child's: he shall return to the days of his youth: he shall pray unto God, and he will be favorable unto him—Job 33:25, 26.

They cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his Word, and healed them, and delivered them from their destructions.—Psalms 107:19, 20.

My son, attend to my words; incline thine ear unto my sayings. \* \* \* For they are life unto those that find them, and health (*medicine—margin*) to all their flesh.—Prov. 4:20-22.

And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.—Isa. 33:24.

Say to them that are of a fearful heart: Be strong, fear not. God will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.—Isa. 35:4-6.

Is any sick among you? let him call for the elders of the church, and let them pray over him. And the prayer of faith shall save the sick.—Jas. 5:14, 15.—*From Unity*.



# Love, the Synonym of God

Alice Heikes, Washington, D. C.

**M**ANKIND is being aroused to the fact that Love is vastly more than merely an external attachment and the means of propagation. Emerson says that Love is the synonym of God, the highest word of all the races.

Love is as vital as Life; it is life, or that which harmonizes one with life, declared by the world's greatest teachers to be man's spiritual relation.

We are joined, knit together, by this finest of feeling, that speaks without words when two are agreed.

Love is easily understood from the human viewpoint. It is that in every individual that is waiting for recognition. This fact doubtless gave rise to the Scriptural statement, "If you cannot love your brother, whom you have seen, how can you love God, whom you have not seen?"

Marriage and the family were instituted for man's progression and a means whereby a better knowledge of God is obtained. Man should study the simplicity of woman, her power of perception and intuition. The man that goes through this span of life, rears and raises a family, and does not catch a glimpse of the real meaning of his existence is not very far developed according to what is called evolution.

The family circle gives ample opportunity for the development of the beautiful graces described in the Sermon on the Mount. No better code

of morals exists than is herein found. Woman is man's way back to God. Whether she is born high or low, she is ever the same. There is never a time when she cannot be won by love. She is the higher, because she can be won. She is the instrument for good or evil.

When man is manumitted, the work is done; there is no demand for evil. When man is emancipated, the world will begin to go toward God two steps at a time. Man was created first, then woman was made for man, to draw him up to his Creator, that God may be understood by mankind.

A great bound is made toward universal advancement when man has learned how to be true to one woman, and to blend with the dispositions in the family circle. Man himself, apparently, is more difficult to blend in, inasmuch as he thinks all must conform to him, because he is physically stronger and has been considered woman's superior. As humanity advances she outgrows the antediluvian idea of conforming to man for selfish purposes, and is far better able to understand the principle and character of God, Good, Love.

Love, when known aright, not only harmonizes you with yourself, but with every other one. Commonly speaking, we must connect with humanity just as they come—rather recognize our spiritual relation, overlooking none, with charity for all, making the servant maid and neighbor feel the word.

There is glory in going with Love; there is glory in going with humanity, for God is in each, and God is in all, and God is All.

Much is said about the silence into which the thought must be carried to evolve word and action.

Love is Eternal, Internal, then External, made external by our right use of it. He that loveth not, knoweth not God, for God is Love. (John 4:8.)

Sonnenburg writes:

“The night has a thousand eyes,  
The day but one;  
Yet the light of the whole world dies  
With the setting of the sun.  
The mind has a thousand eyes,  
The heart but one;  
Yet the life of a whole life dies  
When love is done.”

Love is the road to God.

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#### AFFIRM DIVINE GUIDANCE FOR FRIENDS

Your attitude toward your son should be characterized in the words, “I judge not.” We must release all persons from obedience to our desires and judgments, and fully commit them to the wisdom of the Spirit in them. God makes us responsible for our individual lives, but he gives us no right over the affairs of another. All that we are safe in doing is to affirm Divine guidance for our friends, and be very sure that our idea of Divine guidance does not color our thoughts with the subtle strength of suggestion as to the form that guidance should take.—*Unity*.

#### TWO KINDS OF DREAMERS

One dreamed a dream of tomorrow while the duty of today stood undone, and then he thought of the yesterday that had been barren because he then had dreamed of today, and at nightfall he went to a bed of discontent and wakefully tossed till dawn, tormented beyond endurance with the thought that tomorrow's dream would have to be postponed because the day must be given to the performance of the neglected duties of the day just wasted. And tomorrow brought a new dream and a new neglect, and the next night a bed of equal discontent, and day after day, and week after week slipped by until his life had been all but frittered away in dreams that might have blessed him and all other men if he had but worked them out, worked them out by beginning today to do the duty that stood waiting nearest to his hand and then been ready for tomorrow's dream when tomorrow's sun arose. An old, old story but true as life.—*New Thought Companion*.

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#### THE BIBLE

It is the one book that can fully lead forth the richest and deepest and sweetest things in man's nature. Read all other books—philosophy, poetry, history, fiction—but if you would refine the judgment, fertilize the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read this book reverently and prayerfully until its truths have dissolved like iron into the blood. If you have no time, make time, and read.—*Newell D. Hillis*.



Rose M. de Vaux-Royer, New York

## THE CALL OF SPRING

I thought I heard the other day  
The throb of Spring.  
It echoed 'round the moss-grown wall  
In joyous ring  
Of happy-hearted children's call,  
And birds a-wing.

Today it nestles in my heart—  
Heart of the rose—  
And bids the tiny petals start  
To buds and blows;  
And growth becomes God's great fine art  
All nature knows!

—*Rose M. de Vaux-Royer in Soul  
Shadows.*

# The Virtue of Absolute Truthfulness

Ella Wheeler Wilcox

**I**F you are a young girl looking forward to life, and hoping to make yourself an attractive woman (the kind of woman who will hold friendship and love after it is attracted), learn now the great value of truthfulness.

If you are a mother of a young daughter, preach truthfulness as earnestly as you preach chastity to her.

Truthfulness may be called the chastity of speech.

Many a woman is chaste in body, and wanton in speech. Everywhere, in all classes of society, among the laboring people, among the homemakers and home-keepers, among frivolous and fashionable folk, absolute truthfulness is a rare virtue seldom found.

Sweeping as this statement may seem, yet any one who cares to seek for a really truthful friend, will find it is based on fact.

Untruthful people are of various types.

There is the boasting liar, who tells of her riches, her great achievements socially or otherwise; of her distinguished friends; of the compliments paid her, or hers; of the wonderful things her family has done, and all she and they expect to do in the future. More than half of her statements and assertions are pure fabrications, mental imaginings, and cannot bear the light of investigation.

There is the malicious liar, who

tells all the unkind things she hears of her neighbors, and adds to them, and who forever keeps herself and her associates in a broil. Fortunately for the world, she is the exception, and a neighborhood seldom produces more than one of her kind.

But the prevaricator may be found by the dozens.

She makes all sorts of excuses to break engagements or to explain her failure to keep her word. She invents situations and pleads illness of herself and family when there has been nothing but a change of mind, or a mood of forgetfulness, on her part. She is not malicious or unkind, and she does not foolishly boast, but she unblushingly fibs, and considers it quite proper to do so, if it permits her to escape an unpleasant moment.

Another type of untruthfulness is often displayed where fear of reproof leads the offender into falsehood. This order of woman is found in the working classes; where the broken piece of china, or the misplaced article, is laid at the door of some other toiler, or the blame is placed on the cat or dog.

Many children indulge in this cowardly kind of lie, where the parents or the teachers are severe, or where a love of approbation exceeds the love of truthfulness.

There is not sufficient importance made of the great virtue of absolute truthfulness in the bringing up of children.

Exact statements should be re-

warded with praise, and in the smallest occurrences of daily life, absolute reliability should be demanded. It is a matter of the most serious consideration, affecting the whole life and the lives of others.

Truthfulness does not mean that we should always state all we know at all times on all subjects under discussion.

Silence and tact, and the change of topic at the right moment can prevent the necessity of always telling what is better not told. But when we DO speak, let us tell the truth, in the largest and smallest events of life.

Let us say, "I forgot my engagement; I am sorry," instead of, "I was taken ill suddenly and had no time to send word." Let us say, "I broke or misplaced that article, and I will be more careful next time," instead of saying: "It must have been the cat; I saw her in the room when I went out."

Let us say, "I have met such and such people casually;" or "may have been presented," instead of, "Oh, I know them *intimately*," when such is not the case.

Let us say, "six," instead of "sixteen" or "sixty," when "six" is the number; and let us say *Tuesday*, instead of *Wednesday*, if *Tuesday* is the day in question, and we find it necessary to mention a date. In fact, *let us be absolutely truthful.*

This does not, as before said, mean that we shall be brutal or the spreader of unpleasant facts. People who love to lie are fond of saying that truthfulness is impossible in a civilized community; that we are obliged to tell small lies constantly to be agreeable and kind.

This, too, is a lie.

The occasion where the kind lie must be spoken does not occur twice in any man's or woman's life. Always can the tactful and truthful way out of other occasions be found.

There was the God-fearing, sweet-souled Sister of Charity in Victor Hugo's great book, who lied when the blood-hounds of law were in pursuit of a hunted and suffering fellow-creature. When asked if she had seen him pass, she said, "No," and allowed him to escape the hands of injustice.

But such situations occur once in a lifetime, if ever; and more frequently in books than in reality.

No woman is absolutely chaste who indulges in any phase of falsehood.

Be chaste; and be truthful.

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#### GOODBYE TO FEAR AND WORRY

Wise is he who determines early to do away with the companionship of these two great filchers of the best there is in life. To determine resolutely to bid good-by to fear and worry, opening all doors and windows to hope and faith and courage, and then coupling rightly-directed effort with this, will work a complete revolution in any life. To take the attitude of cheerfulness, looking always on the bright side of this, determined to hold oneself in an optimistic, never-down-in-the-mouth attitude, but have courage, an always-up attitude of mind and heart, is to set in operation those silent, subtle forces that will work continually along the lines we are going.—*Trine.*

# Mind

Bessie L. Davis, Washington, D. C.

**I**T is through the realm of the highest mind, which is the Christ mind in man, we ascertain knowledge of the relationship to the great all-embracing good (God). There is but one mind, the God mind. When this mind dominates the thoughts, desires and acts of man, he brings to light a perfect manifestation of the God within aroused and about him, which is Love, Life, Wisdom, and Truth. It is the power behind the throne.

Through the knowledge of the perfect mind man is able to look above and beyond all so-called material conditions, be they disease, discord, or poverty, to the reality, and there find the perfect manifestation, which is the perfect child of God.

If a man has ten bad habits and one good one, look over the ten and just keep praising and calling to mind the good one, and before you can realize it the number is changed and you will see only good, which is the real natural condition. For evil (so-called) is real only as we make it so by our thinking. For instance, you think you have a headache. Now,

in reality, there is no such thing as headache. Reality being the God mind, God and his manifestations are the only real and lasting things in the world, and headache (so-called) is not a manifestation of God, therefore is not real.

Man has a something in his soul, a something which breaks asunder the veil, that he may see the world of reality. We call this something spirit, mind, consciousness. It sleeps in every soul; no matter what the external condition, it is there, and can only be awakened by Jesus Christ being a welcome guest. Christ knocks at the door of every soul, but cannot enter until the mind and will of man work in perfect unison and open wide the door.

The soul door is opened only through love, purity, and prayer. Prayer is the sincere desire that every way of life be light; that every act be crowned with good, that every living thing be prospered by loving kindness and ministry. A noble deed, a helpful word is prayer, and through all God must be our shield, our buckler, our tower of strength.

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Mischief is the overbubbling of a boy's fountain of Life. If it doesn't brim over in little tricks, his conducting-pipe is choked and his supply meagre. Look to the cause.—*Florens Folsom*.

You are just as good as you are happy; just as fortunate as you appear to be; the lines on your face talk louder than your tongue; and every turn of feature cries, "Because . . . !" —*Florens Folsom*.

## TELL HOW TO MAKE AFFIRMATIONS EFFECTIVE

Affirmations to be effective must have in them the quickening power of the Spirit. They should therefore be based on absolute Truth. The individual mind must lay hold of them with faith and assurance, and in deep concentration and meditation feed upon them until they become assimilated by the whole man.

The chief factors in concentration are interest and attention. It is easy to center the mind wherever interest draws it. For this reason concentration in Spirit comes easier to those who love their God "with all their heart, and with all their soul, and with all their mind, and with all their strength," than it does to those whose minds and hearts are divided between God and the world. A divided mind can be unified by entire consecration to God. When the mind is thus unified, affirmations of Truth naturally and easily become effective. While interest in the world draws the attention out into the external, some discipline is necessary to bring it back to the spiritual center within. A regular time every day for prayer and meditation helps much in keeping the mind stayed on God. If the thoughts tend to wandering, they should be brought back persistently to some definite truth. To avoid mechanical repetition of a statement, give attention to the details of its meaning and consider how it applies to you. For instance, if you are holding "I am filled with the abundant life of the Spirit," think for a little while about your reasons for making this claim. First, you are the offspring of God;

you live, move and have your being in him. You could not live an instant apart from him. All the life and strength you express are his. In addition to this, which is true of all people even in their natural estate, there is the truth that Jesus came to reveal, which is that through him you have an increased life-flow, even the Life Abundant. Some of his statements will help bring you to the realization of his life-giving Presence. "I am come that ye might have life, and have it more abundantly." "I am the resurrection and the life." Soon the mind becomes interested in following up certain lines of thought in connection with the thought you are holding; concentration becomes easy and your affirmations become effective.—  
*From Unity.*

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## THE WAY OF BLESSING

Not when we are determined, come what may, to have a pleasant and happy life; not then, as the reward of that insistence, does God bestow the music of the heart. He gives it when there is forgetfulness of self, and the struggle to be true to what is highest, though the morning break without a glimpse of blue, and the path be through the valley of the shadow. The one way to miss the gift of happiness is to rise early and sit up late for it. To be bent at every cost on a good time, is the sure harbinger of dreary days. It is when we have the courage to forget all that, and to lift up our hearts to do the will of God, that, like a swallow flashing from the eaves, happiness glances out with glad surprise.—*G. H. Morrison.*

# Thought-Force

R. J. Staples in "The Spiritual Journal."

**T**HE investigation conducted by the Government's Psychophysical Laboratory, under the direction of Prof. Elmer Gates, has proven beyond a doubt that thought does govern all the functions and secretions of the body. Prof. Gates's experiments show that disagreeable and depressing thoughts create chemical products in the body that are positively injurious. Happy, cheerful thoughts produce chemical products that are healthful and sustaining.

These facts were found to be true by chemically analyzing the perspiration and urine of the different persons who were being experimented upon. Over forty of the bad and about as many of the good products have been discovered. By analyzing the perspiration of different subjects in various moods in a warm room, Prof. Gates and his assistants have found that pessimistic ideas and all bad emotions, such as envy, jealousy, remorse, revenge, depression, melancholy, etc., produce their own poison which has a deteriorating effect on the objective body, and depresses energy. The opposite thoughts and feelings—happiness, peace, courage, hope, love, and all optimistic thoughts—produce energy and make one thrill with life and the joy of living. Probably we are all familiar with the fact that a mother's milk may be poisoned by intense grief. An injurious chemical product is generated so strong as to sicken the child. When greatly

depressed no man, as a rule, can properly attend to his work. It takes all of the vim out of him. On the other hand, cheerfulness, hope and courage will make him work like a Trojan, with far-reaching beneficial results to himself.

The investigators have found that guilt is the worst chemical product of the emotions. Placing a small quantity of perspiration of a person suffering from guilt in a glass tube and exposing it to contact with selenic acid will cause it to turn pink. The same phenomenon does not appear with other poisons. Perhaps that is the characteristic color of a guilty conscience.

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Next to the sunlight of Heaven is the cheerful face. There is no mistaking it. The bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel, but cannot express, and its cheery smile sends the blood dancing through the veins for very joy. There is a world of blessed magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.—*Churchman.*



## NO REALITY IN DISEASE

Anything that is real never changes. These realities are invisible to the sense man, for God is the *only* reality, and God, who is Spirit, Mind, Law, Love, Life, Power, Principle, Substance and Wisdom, is unchangeable. From these attributes all that comes into consciousness derive their being. Mind is the source of all that is. In the mind are created ideas which must come into expression. When these ideas are of hatred, vice, fault-finding, and, in fact, any inharmonious condition, they manifest themselves in the appearance of disease (dis-ease). An inharmonious mentality is the cause of all appearance of disease. Disease is only an appearance, for it changes with surrounding conditions. Anything which changes is not real. It would be utterly impossible for us to cure disease if it were real; but since we can and do heal all diseases and see them change, we know absolutely that disease is nothing but an appearance, or, in other words, nothing at all, so it need not be feared.—*Arthur Dudley Hall.*

## BUT YET HE GOES!

As it is said that ferocious animals are disarmed by the eye of man, and will dare no violence if he but steadily look at them, so is it when Right looks upon Wrong. Resist the Devil (Wrong), and he will flee from you; offer him a bold front, and he runs away. He goes, it may be, uttering threats of rage, but yet he goes! So is it that all the great, efficient men of the world are made.—*Bushnell.*

## THE MAN OF TOMORROW

"The Man of Tomorrow" is the title of the latest work of that remarkable writer, Floyd B. Wilson, author of many widely-circulated books, among which "Paths to Power" (18th edition), "Man Limitless" (5th edition), "Thro' Silence to Realization" (16th edition), "The Discovery of the Soul" (4th edition), and "Road to Freedom" (2d edition) are the best known and most read and admired. In the author's own language, the theme of "The Man of Tomorrow" is "Human Evolution—Passing Man in this Age Into God-Consciousness." In his prologue Mr. Wilson says:

"I studied the growth and unfolding of man from the Stone Age till in succession there appeared, with other great ones, a Socrates, a Plato, a Columbus, a Shakespeare, an Emerson, an Edison, a Marconi. I wondered if only the few had found the key to greatness, or if the great indeed were only the few. Because my studies have forced upon me the conclusion that only the few have discovered the key to greatness, and that it may be seized and used by the million, is really the incentive for the writing and the publishing of this book."

"The Man of Tomorrow" is published by R. F. Fenno & Company, 18 East 17th Street, New York.

Without inspiration the best powers of the mind are dormant. There is a tinder in us that needs to be quickened with sparks.—*Herder.*

Good must seem good, as well as be.—*Leigh Hunt.*



## Boys Must Be Boys

**M**RS. ROSS was quite surprised to see the chubby face of Jack Ingram, a sturdy boy of ten, when she answered the knock at the side door.

He was a neighbor, living three doors away, and he did not often bother her, as she did not encourage intimacy between her own boy and this same Jack Ingram.

It was an attractive little face—round, rosy, and just a little bit dirty. The uncovered head looked as if it had not been combed since morning.

"Say, Mrs. Ross," he stammered hesitatingly, as he twirled his little cap 'round and 'round on one hand, "would you mind tellin' a fella why you said what you did about me to Mrs. Brown, when you passed over the bridge, and I was catchin' pollywogs in the creek? You know you said, 'If that boy was mine, he would break my heart!'"

Mrs. Ross's face grew very red, and she did not know what to answer. Seeing her confusion, Jack continued: "You needn't mind tellin' me one bit, for it was the funniest thing—mother

and me was havin' a chummy talk out by my rabbit pen this morning, and I jist happened to say to her I was glad Cliff Ross's mother wasn't mine. So you see you needn't feel bad about what you said. I jist happened to hear you say that to Mrs. Brown, and it made me wonder if my mother saw anything wrong with me, and didn't like to tell a fella. Thought I'd just ask you, so I'd know. I wouldn't like my mother to be disappointed in me, you know."

"And pray why wouldn't you like me for a mother?" asked Mrs. Ross, slightly piqued, for she prided herself on being a model mother and having the neatest-dressed boy in the town.

"Well, you tell me fust why I'd break your heart, and I'll tell you why I wouldn't like you for a mother," answered Jack, with all a small boy's love for making a bargain.

"Well, Jack," said Mrs. Ross, sitting down on a chair on the veranda, while Jack took a seat on one of the steps, "I just couldn't stand it if Clifford puddled around in the mud like you do, and climbed trees, and into barns, and all those things. Why, it

must keep your mother's nerves in an awful state! And she must be darnin' all the time. You never keep a hat on your head, and you're freckled and burned; and you go swimming in the creek, and go home with your boots strung around your neck oftener than with them on your feet. Why, I would be frightened to death if Clifford did some of the things you do."

"Is that all?" and a relieved look brightened up the grimy little face. "If that's all, why, mother don't mind them things much."

"You see, when I puddle in the mud its for specimens," he confided. "Oh, yes!" as Mrs. Ross looked incredulous, "the pollywogs I was gettin' me and mother is goin' to keep in a big dish of water, and watch 'em turn into frogs. She says first they get their front legs, then their hind ones, an' then their tails drop off, an' I can hardly wait to see 'em. An' look here," he continued, and, forgetting for the moment to whom he was talking, as he pulled a dirty handkerchief out of his pocket, and, carefully untying it, showed her a huge black caterpillar. She shivered, but Jack, failing to notice the shiver, handled the caterpillar lovingly. Mother an' me will look at this with daddy's magnifying glass tonight," he said, "an' look it up in one of daddy's books."

"Cookoos and orioles like these to eat," he informed her. I guess it's the custard inside 'em." Mrs. Ross shuddered again.

"Where's Cliff?" he asked; "he'd like to see this fella."

"You mean Clifford," answered Mrs. Ross stiffly. "He's away on an

errand, but I hardly think Clifford would care to handle such a thing as that."

"Oh, yes, Clifford; but you know he likes us fellas to call him 'Cliff, old man.' An' oh, yes, he likes bugs an' grubs, an' little snakes, an' things. He gets me to keep some for him sometimes, 'cause he says you don't like 'em 'round. So I keep 'em for him, and he jist looks at 'em when he gets a chance."

"You are a funny boy, Jack," sighed Mrs. Ross. "You haven't yet told me why you wouldn't like me for a mother," she continued, inquiringly.

"Well," said Jack, sizing her up, "it isn't because you don't look nice, for you're a real pretty woman to look at, but, you see, a fella likes his mother to be chummy, an' not too awful particular."

"Now, you keep Cliff—Clifford, I mean—awful nice an' clean an' dressed up, an' of course he does look nice; but some of the boys call him sissy, an' he don't like that. An' he does look so lonesome sitting on the bank when the rest of us fellas go in for a swim; an' when we climb trees to look into birds' nests we have to tell Cliff how many eggs there are, an' what color, 'cause he darsen't climb the tree, 'cause he might tear his clothes, or scratch the shiny leather all off his shoes."

"He never can go barefoot, an' he don't get strong like me. Why, see, I could lick Cliff in ten jerks of a dead lion's tail," he said, as he swelled out his little chest and doubled up his grimy fists. "Only I don't," he hastened to say, smiling on her reassuringly, as he noticed her horrified look.

"Yes, Cliff is a good sort, if he didn't have to be dressed up all the time. He shares everything he gets with the rest of us, an' he's game.

"My mother says maybe I'll be a science master at the high school like my father used to do before he died; so she lets me learn about bugs an' things," he told her, speaking softly.

"Well, I must be goin' home. Mother'll be lookin' for me. I'm awful glad there isn't anything wrong about me but the climbing an' the dirt, for I'll grow out of that, mother says. Goodbye, Mrs. Ross; tell Cliff to come over and see the baby pigeons I've got—just hatched." He jumped the fence and was off like a flash.

Mrs. Ross's feelings were mixed, and she did some thinking, with the result that Clifford appeared among the "fellas" the next Saturday afternoon in blue overalls and bare feet, and had the time of his life.—*Gertrude M. Neil in the Guardian.*

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## OUTDOORS FOR THE CHILDREN

Right city living is country living, but congested city living is death. A city that does not provide for a growth that will permit each family to have its own outdoor garden is not meeting its manifest responsibilities. And the striking thing in all this study is that the American school has brought about this willingness to live like bees in a hive. Everywhere in our fair land little children are taken from roomy homes and forced in herd-like bands within narrow confines to go through a routine, very excellent if not taken over-much, to carry out some scheme of discipline or education, so-called, as if

there were some impelling necessity to take the little one out of God's clear air and beautiful sunshine for the greater part of his childhood.

Habituated to gregariousness alike in city and country schools, can you wonder that in the last census it is found that every rural county in New York State has greatly decreased in population, and every urban section has greatly increased?

City living has brought many acute problems, and some that in the solution most surely point to the open-air school as a betterment. The time will come when we will demand that our little children be kept out of doors at least one-half of every day.

A portion of every day should be spent running and romping freely in the great outdoors, even in the coldest weather. The greatest need just at present is to convince the people that we are confining our little ones over-much in superheated school rooms. When the parents of our land become aroused to the menace of educating anaemic children, children with weak eyes, imperfect hearing and the many other physical defects that are rapidly manifesting themselves in all city schools, then there will be a demand for the kind of education I have above suggested. It is just as important for our cities to realize that they should provide land for outdoor education as it is for the indoor education. We cannot educate through incarceration.—*Van Eorie Kilpatrick in The Nautilus.*

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We rouse our mind and turn it inward, and then the Christ forms us in beauty and perfection.

## Strange Facts in Nature

Craig S. Thoms in "The Nautilus."

**I**T WAS while on vacation in the heart of the Rockies that the table conversation turned upon birds. "The bee marten," said the man at my left, "has a red patch, like a flower, on the top of his head to attract the insects. Then when the insects come he catches them." "It is true," I said, "that the bee marten, or king bird, has a red crown, which most of the time is overlaid with darker feathers; but do you know that it is for the purpose of attracting insects as a flower does?" "That is what my teacher taught me," he replied, "and he was one of the best bird men in the country; and I myself have seen these birds in Oklahoma standing in the grass with this red spot exposed as it is not exposed at other times."

"If this is nature's reason for giving the bee marten the red crown," I replied, "similar facts are doubtless true of other birds. The ruby-crowned kinglet has a ruby crown, and the golden-crested kinglet has a red-and-yellow crown; and the whole family of warblers are small birds of variegated colors, having much yellow and white like flowers, and all of these birds feed upon insects."

"While, of course, it cannot be proved," he said, "that such colors are for the purpose of attracting insects, it would be no more strange than protective coloration. Of course, many insect-eating birds have no such colors; but it is also true that many birds are not protectively colored."

"But I can tell you a stranger fact

than that," he continued. "The great blue heron has phosphorescent spots under his wings and on his flanks to attract the fish at night as he stands in the water. He stands perfectly still on his stilt-like legs, and when the fish gather in front of him, attracted by the phosphorescent glow, he can easily catch them."

"But are you sure," I queried, "that the spots are for this purpose?"

"Well," he replied, "such things cannot be proved absolutely, but I know that the spots are there, for I have seen them. We all know that fish are attracted by light; and all who know the heron know that he fishes while standing perfectly still in the water. So you see the conclusion is not far off; and there is no other reason for these spots."

"I can tell you something stranger than that," said an old trapper who sat across the table. "Have you ever heard of the trade, or pack, rat? It is something like our common rat, only lighter in color, and with a bushy tail. It is called the trade, or pack, rat because it always brings something in exchange for what it takes. It will steal and carry off anything in sight, such as food, spoons, knives, forks, or anything else that it can carry; but in their places it always leaves something—old bones, pieces of tin cans, sticks, or some other rubbish. I have seen a room in an abandoned miner's cabin filled half full of rubbish that they had carried in."

# Replenishing the Nerve Centers

Brain Fag and Its Cure—Nerve Food in God's Own Country.

Robert H. G. Smeltzer in "The Nautilus."

**N**OT ALL of a sudden, but slowly and surely, I felt myself going to pieces. My resiliency (or resisting power) had fallen far below par, and I was wearing my nerves on the outside. They had in open rebellion defied my best efforts to control them.

Notwithstanding the fact that I am an ardent New Thought advocate, I was being taught the old, old lesson that nature will not be imposed on without exacting a heavy fine. One of the tenets of the New Thought doctrine is that its followers must exercise discretion, and not leave New Thought alone to work miracles; and this I had utterly failed to do. I had taken over an extremely burdensome task, and, once begun, I did not wish to be released from my obligation. At the finish I was ready for drydock and repairs, so to speak.

Brain-fag—what is it? A played-out, restless, excitable feeling by day and long sleepless hours at night. A feeling closely akin to despair comes over one who is not aware that food for the nerves is close by and easily accessible. This nerve-food abounds in every shape and form in God's own country. I was about to go there to recuperate—to regain the steady hand and clear eye. And now I am firmly convinced that surely no one lives deeply and well who does not recognize his kinship to nature.

And in my search for these treas-

ures (and surely they are priceless gems) I would apply scientific methods in like manner to the business man intent on reaping success. My reasoning was that I would be benefited quite as much, and more, in a couple of weeks as another person listlessly hunting health would accrue in a fortnight. How so? I would command my whole being, my every thought, word and action to gain health, strength and peace of mind—the peace of mind of a child.

I am, in reality, a "country boy," and proud of this fact. Now I would go back to my long-ago pastimes, practice some of them, and those forbidden me I would at least recall and make them mine once again. I would retrace to barefoot days, swimming days, hill-climbing days, bird-study days, flower-gathering days, and what not, plus scientific thinking, self-affirmation, and lastly "SILENT HOURS," which are indeed powers behind the throne.

What a power of strength abounds in the silent hour, simply awaiting our application by scientific methods. If there is one agency calculated to give to weary man "new nerves" for "old nerves," it is the Power of Repose. The best illustration I can give is this:

Extreme activity diminishes nerve force.

Extreme Passiveness replenishes nerve force.

In other words, the nerve force I had expended (lost) through overwork I would regain by making this vacation period a time of *repose*. This "easing-up" process was to be the main part of the nature treatment that I had mapped out.

My daily entering the silence, combined with it a "waking of the solar plexus," which is in reality a liberation of the inherent internal forces, thus causing increased blood circulation, and a responding improvement in health and well-being.

First. Then came the silent practice. At this point you will find it interesting to read what Henry Thoreau has to say of "entering into the silence." I quote from his "Walden":

"Sometimes on a summer morning, having taken my accustomed bath, I sat in my sunny doorway from sunrise until noon, rapt in a reverie, 'midst the pines and hickories and sumachs in undisturbed solitude and stillness, while the birds sang around, or flitted noiselessly through the house, until by the sun falling in at my west window I was reminded of the lapse of time, or by the noise of some traveler's wagon I was reminded of the time of day. I GREW IN THOSE SEASONS LIKE CORN IN THE NIGHT, and they were far better than any work of the hands would have been. They were not time subtracted from my life, but so much over and above my usual allowance."

Secondly. Olive oil, which as a body-builder ranks A1, was to enter largely into my diet. I would use it largely on greens, fruits, etc., knowing full well that robust health lies dormant in every drop. I would also use it for massage purposes.

Third. I would drink water in large quantities. To be healthy without one needs to be cleanly within. Nine out of every ten persons drink too little water. Another incentive for doing so was the crystal water itself.

Fourth. "Aye, there's the rub." This little Shakespearean expression would I continually recall, to remind me of the goodness of body massage (with olive oil, as above stated), especially of the spine—and I managed this myself, too—and to my mind proved to be a fairly good masseur.

Lastly. My mind would be care-free. The Devil of Fear would be relegated to the realms of the past. I was not going to the mountains having in mind the fact that I really needed a rest. Conversely, I was going to think scientifically, without which no good results can be accomplished. I knew that "thoughts are real things."

Along the above lines had I mapped out my battle plan for health, although in my mind it was no battle at all—simply acquiring the proper spirit to deserve all the good health that might lie in close proximity. Looked pretty good to me offhand; doesn't it to you?

Well, here I am at my vacation home, away from the congested and stifling city. The station is a little box affair, and before making any inquiries as to my destination I turn to observe the lay of the land. Primitive mountains and woods on every side bespeak an air of fragrance and coolness which is most inviting; most wild and desolate scenery—it rather chills me at first, but that feeling of loneliness does not remain with me long.

I had come for a rest on the bosom of mother earth, and now I had reached my country home—a cabin on the side of the mountain. My host and hostess met me at the door with a hearty greeting. He, a hale, middle-aged woodchopper, while his wife's ruddy cheeks bespoke health plus.

The nearest house was a quarter of a mile distant, and after summing things up I concluded that I had selected *the* place; it seemed to be in reality a valley of repose. Here was I to commune with tranquil nature in all her glory, and reap the rewards to be gained as a result thereof.

The morning following my arrival I arose bright and early, as my initial night away up in lonesome hollow was somehow not conducive to sound slumber. The golden sun just peering over the edge of the mountain-top brought to my mind the lines of Shakespeare:

And jocund day stands tiptoe  
On the misty mountain tops.

Aye, it was a picture for the gods. I could fill a volume with endless instances of nature in beautiful garb. My desire, however, is to point out nature's way of making us live in the present. She makes us forget the past by placing vividly before us pictures of charm and beauty.

The poet still draws word-pictures of the barefoot boy in his endeavors to link the present with the past. When I rolled up my trousers and discarded shoes and hose I experienced a joy I had not felt for many a year—such a feeling of freedom from conventionality, for—

"I love to walk the fields; they are to  
me

A legacy no evil can destroy.  
They, like a spell, set every rapture  
free

That cheered me when a boy."

Swimming? Yes; daily a plunge and a swim for a half hour or so. Then a rubdown, and I was in fine fettle for entering the silence and waking the solar plexus. I discovered in the dense, black woods a clearing (as though intentionally prepared for me), where God's sunshine came through in strong rays, while around quietness reigned supreme. Here my many silent hours were spent, and, oh, the good they proved to be.

Regularly I would go with my cocoanut cup (how I prized that primitive drinking utensil) to the spring that shot forth from the crags over on the mountain side—just the proper degree of refreshing coolness—surely nectar for a king. I made it a point to drink two quarts daily.

A climb up the mountain side each morning was included in my regime. I never set out to finish any set distance up and back, therefore on some days I would get farther up than on others. I took up every act leisurely, with a view to freeing my mind of any thought of hurry and scurry.

My study of nature included birds of many varieties. Who can listen to the birds and not feel the better for it? I met the little titmouse, with his gray coat and crest, emitting a merry whistle. The bluebird. What a melody! His soft, sweet, grateful notes wafted on the breeze. The saucy sparrows, with their sil-



very pipes and twitter, and the robin's matin solo. 'Twould be a sad, ungrateful heart that would not respond to the music of these warblers.

Then there was the fish. One big, brown trout especially became very friendly, and almost daily would disport himself in the crystal waters in full sight of me. How I admired that fish and grew to love him. I remember that it was with a feeling of regret that I left him on the last day, as he saucily shot out into sight, nearer to me than ever before, and then disappeared from sight.

I have now given you an insight into the methods I employed to regain my lost nerve-strength; have pointed out to you the salient features of such treatment, which was rigidly observed, combining therewith an exposition of the manner in which nature steps in and lends her aid to the worn and weary who come to her with earnest intent. It is not incumbent upon me to divide my day up into periods for certain phases of treatment, inasmuch as one often changes the order.

Likewise, where I dwell upon the beauties of nature, do not hastily label me "sentimental." I am merely a lover of nature in all her grandeur, and can promise that she will not send anyone away empty-handed.

Those few weeks were well spent. I returned to my desk with a clear vision, pliant muscles, steady nerves, and an appetite par excellence. In short, I was as fit as the proverbial fiddle.

So I say to you, for the very essence of peace and health,

*"Go to the Hills."*

## THE GOD WITHIN US

We must control and govern our Thought Force by persistently holding in mind the thoughts which make for happiness—health, success and bodily harmony, the conditions we all desire to realize in our lives. The I AM is the God within US, and the more we come into the consciousness of the One Mind of Truth (for there is only One Mind, One Truth, One Good), the more mighty we become, and when eventually we All gain that Perfect Mind (Understanding), then we will realize that We, Ourselves, are not only mighty, but the Almighty on this earth. We are God, and God is Us. "And God said, "Let US make man in Our image, after Our likeness." Let us (God, Ourselves) make man (make Ourselves) in our image, after our likeness (make Ourselves to conform in thought and action to our highest ideal—the Christ ideal, for instance) of what the real man should be as the perfect image of God, the Perfect Good.

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## REAL GRATITUDE

Our gratitude to those who have given us the higher joys, or shown the way to them, will not be properly expressed till it has made us, in our turn, of their order of joy-bringers. We too must have the highest that we may give the highest. What good for us to love our neighbor as ourself, if ourself, after all, is an inferior one? We owe it to him, as life's final and most sacred obligation, that our relation to him be not only love, but love's finest quality.—*J. Brierley.*

# Expression

Voice of the Soul

Sow thy seeds of loving-kindness,  
Consider neither time nor place;  
Though thou sow in seeming blindness,  
Thou sowest Good for the human race.

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Blessed is that nation whose God has no favorites.

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That people is most Godly which is most blind to evil and most just in conduct.

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Those principles of thought and action which make men are the same as those which make angels.

If you would be angels, first be men and women.

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That which is the common property of man must not be the special property of men.

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As no one can steal the air or the sunshine, so no one can steal God's free gifts of truth.

As all may appropriate the air and the sunshine, so may each appropriate God's free gifts of life-giving Truth.

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Silence the senses and listen to the Spirit! Its voice, though still and small, must at some time be heard by all.

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Best masters are best servants, but servants seldom know good masters.

When the Christ has come to you, my brother, He will lift all things up to His level and put nothing under His feet.

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He who puts his soul in the shoeing of a horse has accomplished more than he who spends his life in the pursuit of fortune or fame.

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That fortune is best which can survive flame and flood and storm, and can sustain its owner when friends have deserted.

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Those friends are truest who love *thee* more than *thine*;  
Those lives are sweetest that sing while others pine.

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Think, think, think; then be still and cease to think that thou mayest think indeed.

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It is very cheap wit that finds it so droll that a woman should vote. If she wants, the passions, the vices, are allowed a full vote through the hands of a half-brutal, intemperate population, I think it but fair that the virtues, the aspirations, should be allowed a full voice as an offset, through the purest of the people.—  
*Ralph Waldo Emerson.*

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Lord, when Thy springtime stirs about my heart may no inward coldness of self-love turn my soul back to wintry days.—*Campbell McQueen.*

## SONG OF KING ALCOHOL

I am called King Alcohol,  
Lives of humans are my toll,  
Every land and every clime  
Has its thousands who are mine;  
I have peopled many jails,  
Filled asylums with the wails  
Of the victims, tempest tossed,  
Who staked all on me and lost.

Not content with such as they,  
Wives and children are my prey—  
I have desolated homes  
Where no joy or pleasure comes—  
Happy once by frugal care,  
Thankful hearts and uttered prayer,  
Now I, demon, on the throne,  
Rule supreme and rule alone.

But my finest, fiercest joys  
Are in blighting lives of boys;  
In the morning of their lives,  
Sailing under smiling skies  
They are filled with high designs  
As ambition lights their minds  
And they dream of battles won  
Under glare of noonday sun.  
Then I dash their hopes divine  
With a glass of sparkling wine—  
How it thrills the man who sips  
Ere the cup has left his lips!  
So I brand him as my slave,  
Steal the brains his Maker gave,  
Appetite becomes his lord  
And he heeds its every word.

Soon, O joy, he is my hack  
And becomes a maniac—  
Thus the proudest man who trod  
This green footstool of his God  
Ere he reaches half his goal  
Sells to me his heart and soul.  
Dying then a helpless slave,  
He will fill a drunkard's grave.  
Thus I rule my subjects all—  
I am still King Alcohol.  
—*Thomas Baird in The Amethyst.*

## Character

It May Be Rebuilt as a House, or as a Vessel is Remodeled, or a Garment Reshaped.

Mrs. Susan Q. Morris, Washington, D. C.

“**I**S it possible?” You ask “Is not character a product of heredity and environment? When once found, is it not fixed? How, then, can character be refashioned?” We answer, as truly as a house may be built over, or a vessel remodeled, or a garment reshaped, a character may be rebuilt. It is the glory and distinguishing characteristic of the superior that as a builder of yourself, an architect of your own character, you enter consciously and masterfully into the play of those forces around you and within you, and shape into Godlike proportions your own life expressions.

In order to grow to the stature of manhood or womanhood, which you know in your innermost soul is your ideal selfhood, you must shake yourself to get rid of the ashes of the past, to make the fire of life burn and glow more brightly within. If you earnestly desire to find the source of encouragement, look for it within yourself and you will find it there, though sleeping. To look for it without is but to receive its reflex action. Its shining can alone endow your personality with lasting attractiveness and lend vitality to your footsteps, brightness to your eyes, and enthusiasm to your words and actions, and a clear ring to your voice.

Not only may you be a conscious

and a controlling factor in the work of the forces entering into your daily life, but when you discover that errors have been made and mistakes have occurred in your character formation, and as a consequence there are deformities in your mental and spiritual structure, or weakness apparent therein, you can, as a builder, with Divine help, proceed to tear down and eradicate the deformity and overcome the weakness by clearer ideals of perfection and by persistent right thinking.

If at any time you ask, Is this the right thing for me to do? you must be able to feel that in the sight of God you are right in taking a contemplated step. You must be able to analyze it in the light of good, and realizing that in benefiting yourself you are at the same time helping others, and that by so doing you will not cause injury to anyone. Otherwise your condition of cheerfulness and courage would be but a mask behind which you would carry on the bluff of hide-and-seek with your real self and the cause which makes real success.

Every living soul has an inherent right to freedom of choice—a right to live out his life in his own way.

One of the surest signs that a person is no longer in bondage to himself is his willingness to give others this freedom—to allow others the

privilege of seeking and finding God as they will.

Choose your thoughts. Thus shall you waken the fire of will. Mold your character and forge your destiny. Measure all things from within. Let your ideal self dictate, and your mind be the measure of your possibilities—the judge of your success. Ask God to supply you the necessary power, and you shall find it according to your needs. Faith, or the trust of a little child, or the obedience to duty in the spirit of love, shall make you an open channel to the influx of light.

God's heart is the sun of the world. It ever shines upon you and me, though it is sometimes hid by the clouds of gloom or doubt or fear.

You are a ray from the center of light, love and power. Consciously ally yourself with it, and you shall involuntarily radiate light wheresoever you go. Be, through your choice of will, God's sunbeam to gladden the faint hearts, to sing themes of courage, to smile and to speak words of cheer. Thus shall your way grow brighter, your burden become lighter, because borne and supported by the source of all love—the God-power of the world.

Be thankful that you have the privilege of changing your character. Is it not worth while to thank God that He has made you able to be master of yourself?

There is never a day but that you can give thanks for the blessings that that day has brought you. There is never an hour that you cannot sing a praise song. This will be the way by which you can enter into a new life and become a new creature. You will no longer be lonely and misun-

derstood, but you will be radiant and joyous—an angel of sunshine to everybody around you. Life will take on a different atmosphere. You will bring to yourself all that means harmony and happiness. Life will mean love and brightness, as it should.

Try this, and see if you are not blessed.

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### THE UNDERWORLD WOMAN

The woman of the so-called underworld is being ousted out of her place and thrown back into the arms and lap of humanity as a result of the enforcement of the Kenyon Act of Congress. This looks good to me. She should have her place among women, the same as man of the same description has his place among men.

But, alas! man is the first to sneer and jeer at her as she comes out modestly attired into our places of business. The law will eventually take care of that class of men, and she will be permitted to pass in and out unmolested.

The Savior made no distinction between sinful man and sinful woman; why should we? We must early learn that none are despised or rejected. She has only been deceived, not marred, and must be welcomed back from the sinful track.—*Alice Heikes.*

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Each man must seek and find truth for himself and in his own way, and only that truth which he finds and makes his own has any value to him or affects his character. Mere assent or unwilling consent to what others believe to be truth is utterly valueless to him.—*William D. Little.*

## Repentance

He Who Makes the Greatest Sacrifice Is He Who Receives the Most—"Bring Forth, Therefore, Fruits Meet for Repentance."

Winfield S. Whitman.

**T**HE beginning of the actual history of Christ is had from the third chapter of Matthew. John the Baptist gives us here one of the most beautiful stories and one of the most beautiful word pictures, perhaps, recorded in the Gospel of Matthew. It is easy to picture in your mind the scene as laid down. John realized the great event about to dawn upon the world's history; he realized the greatness and mightiness of Christ's birth. He prepared the world to receive Christ, and we are told that there went out to him Jerusalem and all Judea, and all the regions about Jordan, which included many thousands of people, inhabitants of really about all the populated land in that country, and they were baptized by him in Jordan, confessing their sins.

John saw many of the Sadducees and Pharisees who came to him for baptism, and he rebuked them, saying, "Bring forth fruits meet for repentance." In this day of modern Christianity and progress of the world it seems to be the idea to accumulate as much as we can with as little sacrifice and at as little cost to ourselves as is possible. The one object is to get everything at the least possible cost to us, whether it be in buying a home, getting an education, or it matters not what. When a person "gets religion," comes to Christ,

and joins the church, and takes upon himself active Christian duties, he seems to think that is all there is to it—to think that is all the cost, and often objects even to that. The Pharisees and Sadducees had the same idea, but John charged them to bring forth fruits meet for repentance.

Repentance consists of something besides merely saying "I will do it," or "I will try to believe," but fruits meet for repentance is the price paid. Nearly ten years' experience as a healer has taught me a valuable lesson—that the man who pays the biggest price gets the biggest blessing. This price does not necessarily mean cash, or a big check, but it means effort, sacrifice, doing something for somebody—anything that deprives you of something. It may be financial, it may be otherwise, but the person who makes the greatest sacrifice is the one who receives the most. I have known men who were sick in bed, whose family sent out big checks to the healers to pray for them to die, and I have known men who had nothing, neither money nor home, but were willing to give up that they did have—willing to make any sacrifice in their power—looking for an opportunity to make a sacrifice—to get well. The receiving of the blessing from our Creator means more than mere dollars and cents; it amounts to more than "I will pay for

it; you do it," or "What is the cost?" Like the Sadducees and Pharisees, we must bring forth fruits meet for repentance; when we do that, we get the blessing.

I have come in contact with a great many people in connection with this Evangelical Christian Science Church; I have associated with them, talked with them, heard their troubles, have known their sorrows and limitations, and where the earnest effort was made to acquire the real blessing, the real Truth, I have yet to learn of a failure. I recall an instance of a man who was half sick, hardly able to get about to his work. He had some disease of the spine. As a sacrifice he gave up the one pleasure it was possible for him to enjoy—smoking. It was all he had to give, and that same man was healed. He was not only healed of the disease, but of the desire for tobacco.

There was a woman who had hardly enough money to support herself, and she realized that if she wished to make money she had to have health. Health was all she wanted. She gave up her one pleasure—reading interesting books and magazines—got a position reading to people things that were interesting to them but not to her. She got well; she got perfect health.

When we look at the people who are really happy, who have the real blessings, which do not mean a big bank account—those persons who go to bed with a smile on their faces, get up with a smile, work all day with a smile and a whistle and song, are contented with the world and the people therein, are at peace and harmony with the world, enjoy every bird,

every flower and every tree, we see that they are the people who are bringing forth fruits meet for repentance.

The question is often asked, "How can I bring forth fruits meet for repentance?" Are you really repentant? Show it, act it; do something to sow it, if it is no more than humiliating yourself in the sight of your neighbors next door by telling them what you believe, and sticking to it. Let your light shine; do something; make some sacrifice. Do not walk around with your hand in your pocket expecting to receive without giving. As you give, so shall you receive. God is Good, God is willing and anxious to bless, and all we have to do is to receive; but before we can receive, we must make ourselves worthy of the blessing we are about to receive. "Bring forth, therefore, fruits meet for repentance."

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#### USE THE OIL OF JOY PLENTIFULLY

By all means, friends, supply yourselves with a plenteous supply of the Oil of Joy, that you may be able to help to lubricate the delicate machinery of life. But be sure to choose the genuine article and avoid the counterfeit.

And be sure that in the degree that you bestow this wonderful oil where it is needed in the life of others, so will the wheels of your own life run smoothly and easily, for in these things, as in many others, we receive only by giving—our store is increased in the degree with which we give away—we grow rich only by distributing our wealth.—*William Walker Atkinson.*

### THE BELIEF IN GOD

How are we to account for the moral unanimity of mankind in acknowledging a Supreme Being? There is but one rational solution to be given, which may thus be briefly expressed: God enlightens with the light of reason every man that cometh into the world. Guided by that light, we recognize the Creator from the contemplation of His works. We naturally and without effort of mind associate the Architect with the temple of nature luminously standing before us, just as the human voice sounding in our ears is associated in our mind with a speaker hidden from our view. How can our soul listen in silent wonder to the heavenly music of the spheres without admiring the Divine Composer? We cannot separate the Builder from His work. We cannot admire the masterpiece without bestowing a thought on the great Artist. The connection is inseparable. The invisible Author is "clearly seen, being understood by the things that are made."

By the same light of reason we see also within us a moral law written on our hearts. We perceive an essential difference between right and wrong, good and evil, virtue and vice. From the recognition of this universal law we inevitably infer a universal Lawgiver. We hear a voice within us judging us, commending or condemning us, and from the imperious judgment pronounced upon us we conclude that there exists a Sovereign Judge.

And thus God reveals Himself to us as our Creator, as our Lawgiver, as our Judge. As our Creator He manifests Himself to us by His works.

As our Lawgiver, He speaks to us by His law, written on our hearts. As our Judge, He speaks to us by the voice of conscience. We apprehend Him by our reason, our moral sense, and our conscience. And, therefore, as long as man continues to exercise his intellectual and moral faculties, so long will he profess his faith in the existence of a living God.—*James Cardinal Gibbons.*

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### THE TEMPLE OF SOLITUDE

Everyone who desires to grow in Spirit should make daily pilgrimages to the mountain of solitude. It is not necessary to go out of your room; simply go up in thought. Go into the "silence," meditate, pray, affirm the presence and power of the Omnipotent Good always with you. This is a necessary mental discipline. A great preacher, Joseph Parker, said: "Every minister, every teacher, every believer needs periods of solitude and communing with God; away from the fray, the battle, the race, but receiving nourishment, nutriment, inspiration, comfort, and even words to express the divine thought. And coming back from the mountain of contemplation he touches life with a steadier hand, and does his duty with a completer obedience and more radiant cheerfulness."—*Unity.*

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"The men and women that are lifting the world upward and onward are those who encourage more than criticise."

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How can you expect any one else to trust you when you do not trust yourself?



## WORLD NOT YET A STOCK FARM

In the course of a lecture at the University Summer School the other day, Dr. Maximilian Grossmann told the students that he believed love to be a better guide than scientific selection in choosing a mate.

That there is a foundation of good sense in eugenics goes without saying. But the most sensible theory may be pressed to ridiculous extremes. Marriages are not merely breeding experiments. Men and women will never consent to be mated as if the world were a demonstration stock farm. The true marriage is a union of affection—a happy comradeship of two congenial chums. Either party to the contract may lack physical perfection and both be entirely content.

Milton was blind, Pope a hunchback, William of Orange an asthmatic and dyspeptic, Heine a lifelong invalid, Stevenson a consumptive. The world could spare a million physically perfect athletes much better than it could spare the immortal works dedicated by those sick and crippled sons of genius to the happiness and gain of the ages.—*San Francisco Examiner*.

## ENCUMBRANCES

Shake yourself loose of every encumbrance, turn your back on every defilement, give yourself over like clay to the hands of the Potter that he may stamp upon you the fullness of his own resurrection glory, that you, beholding as in a mirror the glory of the Lord, may be changed from glory to glory as by the Spirit of the Lord.—*W. Hay Aitkin*.

## TRUTH AND THE BENEFIT THEREFROM

Truth is. It is eternal and everywhere present. But it is of benefit to man only as he becomes conscious of it. This can be illustrated simply, by the boy's study of arithmetic. The principles of mathematics existed before the boy begins to study them, and they are perfect and complete without regard to his understanding. They always existed. But as he learns them and becomes conscious of their truth they become useful to him, and in proportion as he is conscious of their truth he is able to demonstrate with them.

It is just so with Truth. Only so much of it as we become conscious of are we able to use. Although it is eternally true, it is of no benefit to us apart from the consciousness of it we have attained through appropriation in prayer, meditation, affirmation and praise.—*Unity*.

## THE WHOLE MAN MUST BE PURE

Do not be afraid to express your inner life to the sight of the Lord, for only in perfect candor and child-like innocence can man come under the protection of the Divine Law.

So long as there is a hidden, secret use of God's life in our habits and ways that we are not willing that all should know, just that long will the bondage of Egypt's Pharaoh hold us in its clutches. The whole man must be pure, and his inner life made so open and free that he is not afraid to blazon it upon the very doors of his house where all who pass may read.

## DREAMERS

"Say that we dream! Our dreams  
 have woven  
 Truths that out-face the burning  
 sun:  
 The lightnings that we dreamed have  
 cloven  
 Time, space, and linked all lands in  
 one!  
 Dreams! But their swift, celestial  
 fingers  
 Have knit the world with threads  
 of steel,  
 Till no remotest island lingers  
 Outside the world's great Com-  
 monweal.

"Tell us that custom, sloth and fear  
 Are strong, then name them "Com-  
 mon-sense!"  
 Tell us that greed rules everywhere,  
 Then dub the lie "Experience";  
 Year after year, age after age,  
 Has handed down, thro' fool and  
 child,  
 For earth's divinest heritage,  
 The dreams whereon old wisdom  
 smiled.

"Dreams, are they? But ye cannot  
 stay them,  
 Or thrust the dawn back for one  
 hour!  
 Truth, Love, and Justice, if ye stay  
 them,  
 Return with more than earthly  
 power:  
 Strive, if ye will, to seal the foun-  
 tains  
 That send the spring thro' leaf and  
 spray:  
 Drive back the sun from the Eastern  
 mountains,  
 Then bid this mightier movement  
 stay.

"The hour of Peace is come! The  
 nations  
 From East to West have heard a  
 cry—  
 Through all earth's blood-red genera-  
 tions,  
 By hate and slaughter climbed  
 thus high;  
 Here—on this height—still to aspire,  
 One only path remains untrod—  
 One path of love—and peace climbs  
 higher!  
 Make straight the pathway for our  
 God."

## MAN SHOULD AGE GRANDLY

Man should age grandly, like a noble  
 tree.  
 He should not shrivel like a flimsy  
 flower  
 That buds, and blooms, and withers  
 in an hour.  
 When God decided that mankind  
 should be,  
 He made man greater than the earth  
 or sea;  
 To him was given a half omniscient  
 power.  
 Yet, all unconscious of his won-  
 drous dower,  
 He lives a slave, not knowing he is  
 free.  
 Chained to the old mistaken thought  
 that time  
 Must rob him of his beauty and his  
 force,  
 He dwells in terror of the years that  
 flee:  
 Misses the ripened glory of his prime  
 And fails and falls half way upon  
 life's course.  
 Man should age grandly like a noble  
 tree.  
 —Ella Wheeler Wilcox in the *Nautilus*.

## A VAGABOND THOUGHT

Since early this morning the world  
has seemed surging

With unworded rhythm, and rhyme  
without thought.

It may be the Muses take this way of  
urging

The patience and pains by which  
poems are wrought.

It may be some singer who passed  
into glory,

With songs all unfinished, is linger-  
ing near

And trying to tell me the rest of the  
story,

Which I am too dull of perception  
to hear.

I hear not, I see not; but feel the  
sweet swinging

And swaying of meter, in sunlight  
and shade.

The still arch of Space with such  
music is ringing

As never an audible orchestra  
made.

The moments glide by me, and each  
one is dancing;

Aquiver with life is each leaf on  
the tree,

And out on the ocean is movement  
entrancing

As billow with billow goes racing  
with glee.

With never a thought that is worthy  
the saying,

And never a theme to be put into  
song,

Since early this morning my mind  
has been straying,

A vagabond thing, with a vagabond  
throng.

With gay, idle moments, and waves of  
the ocean,

With winds and with sunbeams,  
and treetops and birds,

It has lilted along in the joy of mere  
motion,

To songs without music and verse  
without words.

—*Ella Wheeler Wilcox in Ainslie's.*

## THE FATHER'S CARE

In the trees the birds are singing, in  
the mountains and the glens,

By the rivers and the brooks and  
by the sea;

But there's food for all the robins and  
the tiny little wrens,

And there's bread in his hand for  
me.

All the meadows bloom with daisies  
and with dandelions bold,

And the clover blossoms cover all  
the lea;

But there's clothing for the lilies and  
the buttercups of gold,

And there's raiment in his hand  
for me.

And the clouds of trouble gather, and  
the stormy wind is heard,

And the angry tempest rages wild  
and free;

But there's shelter for the sparrow  
and the little humming bird,

And there's safety in his arms for  
me.

And the world is full of children, oh,  
so many and so fair!

Like the sunbeams as they sparkle  
on the sea;

But there's room for all the children  
in the Father's tender care,

And there's room in his heart for  
me. —*Charles I. Junkin.*

## Absent Treatment

Telepathy No Longer an Open Question—Health Vibrations Transmissible to Distance.

Eugene del Mar in "George's Weekly."

**I**T IS popularly assumed that we have a much wider knowledge of the properties of matter than of energy. But, like many other popular conceptions, this is in wide divergence from the truth. In fact, the conception of matter is an entirely hypothetical idea.

Of energy we have some little knowledge, although it is confined entirely to the effects of energy. We are, at all events, able to classify its known forms of manifestation, and more or less perfectly convert one form into another. Accordingly, Huxley assures us that we know more of energy than of matter. But the sum total of our present knowledge, as Flammarion says, may be symbolically represented by a tiny island surrounded by a limitless sea.

Each atom, form and person attracts and is attracted by and is invisibly connected with, every other expression of existence. Each is eternally taking in and giving out such vibrations as its individual properties admit of. Each is the center of its own universe.

The principle of attraction expresses itself through vibrations that are of infinite variety of form, magnitude and intensity. These vibrations extend from an infinity of slowness to an infinity of rapidity. Each bears a definite relation to all the

others, and together they constitute one grand unity.

We know of these vibrations only through our consciousness of their effects. And various terms and appellations are given to them according as they appeal to our various senses when transmitted to the brain. And we classify them under the different headings in order that we may readily differentiate between them in our thoughts, and conveniently express ourselves to others concerning them. But, whatever names we may severally give to these varying manifestations, they differ only in degree and not in kind.

That multitude of waves or systems of waves may traverse the same space simultaneously and independently of each other is an accepted scientific truth. And they maintain their individuality, so that one does not blot out another; while the total effect is that of their algebraic sum. As Tyndall says: "Each star declares by its light its undamaged individuality, as if it alone had sent its thrill into space." And what is true of the star is equally true of the atom.

We designate certain groupings of vibrations as sound, light, heat, color, electricity, telepathy; and we classify vibrations as they appeal to our sense of taste, touch, smell, hearing, sight. Accordingly as our senses are more highly attuned are they ap-

pealed to, within limits, by increased intensity of vibration.

We come to a consciousness of touch, taste, smell, hearing and sight, in the order named, and in an inverse order do we lose these faculties as we lapse into a general condition of unconsciousness. They are all evolutionary refinements of the sense of touch, which begins with direct and usually solid contact; taste may be regarded as liquid contact and smell as gaseous contact; while with hearing and sight the vibrations are conveyed to us through a communicating medium.

Our five senses only enable us to feel a very small number of the motions which make up the life of the universe. Beyond the range of our senses, on both sides, though the objective causes exist, our nerves cease to be influenced by them. We know the meaning of a few notes only in the infinite scale of vibration, and are only able to understand a few scattered chords of its harmonies.

When the vibrations reach the intensity that appeals distinctively to the subconscious mind, we classify them as mental. There is nothing magical, however, about thought vibrations. They occupy their particular place on the scale of vibrations just as all others do, and differ from them only as they differ among themselves. They express rates of vibration that appeal to us in one particular manner.

Broadly and scientifically speaking, all vibrations are thought vibrations. Each atom, each form, each individual expression of life, thinks and eternally expresses its thought in the form of vibrations. Existence and

vibration are co-eternal; life and vibration are correlated. The universality of attraction is merely an expression signifying the universal exchange of thought, and the universal connection and relation of thought expression.

The sun that sheds its rays upon us is giving out constant mental treatment. So are the skies and the oceans, the birds and animals, the trees and the flowers, the mountains and the valleys. All speak to us in a language of their own; and if we have not cultivated an understanding of their modes of expression we must fail to comprehend their kindly greetings.

We may purposely transmit vibrations to a distance along a connecting mechanical medium, as in telegraphing or telephoning. We may also transmit them without any connecting mechanical medium, as in wireless telegraphing or wireless telephoning. We impress our own thought upon the mechanism; and machine talks to machine, and is understood with mathematical accuracy. We send out a torpedo, and without any mechanical connections it may be directed at will. The mechanism in the torpedo hearkens to the voice of its affinity and obeys its behest. The universe, indeed, is forever talking and giving tongue to the highest truths, but its voices are usually attuned to higher harmonies than materialistic man is willing to cultivate within himself.

We know practically, as well as theoretically, that thought is the expression of rates of vibration. The underlying vibrations may be differentiated, even when the same words

are articulated. Professor Elmer Gates has mechanically translated thoughts into color correspondences, so that they may be differentiated and compared.

If we were able to sense the vibrations of thought as given forth from each individual, the motive underlying the thought would be clearly discernible. As Tyndall says: "Were our organs sharp enough to see the motions of the air through which an agreeable voice is passing, we might see stamped upon that air the conditions of motion on which the sweetness of the voice depends." The "electrical magnetic waves" that emanate from the positive pole of a magnet, and pass through space into the negative pole, are nothing more nor less than a form of vibration. Our sense of vision may only accept vibrations within certain limitations of length, and we are not able as yet to mechanically produce magnetic waves of sufficient shortness to appeal to our sight. The shortest waves now artificially produced are several inches long; but when we can produce waves of one-fifty-thousandth of an inch in length, as Prof. Dolbear thinks we may soon be able to do, the vibrations from the magnet will be perceived by the eye, and the magnet become a luminous body.

Telepathy can no longer be looked upon as open to question. Drummond says that telepathy has already become a scientific word, and that it is theoretically the next stage in the evolution of language.

But Flammarion asserts that this stage has already been reached; that one mind can act at a distance upon another without the habitual medium

of words or any other visible means of communication. He alleges that the action of one human being upon another from a distance is a scientific fact, as certain as the existence of Paris, of Napoleon, of oxygen, or of Sirius. He tells us that telepathy can and ought to be henceforth considered by science as an incontestable reality, and that minds are certainly able to act upon each other without the intervention of the senses.

This is a universe we are in, and its every part and portion bears a definite relation to every other. All of its parts are inter-dependent, and the complete study of one part involves the study of all. We are forever appealed to by the vibrations of each and every atom of the universe, to the extent of our conscious or unconscious receptivity of such vibrations.

And we are consciously affected to the extent that we place ourselves, or permit ourselves to be placed, in conscious accord with such vibrations.

We may close our eyes to the vibrations of light and close our ears to those of sound, and we may similarly close our mind to those of thought. We may cultivate receptivity to the lower or to the higher rates of vibration, we may for the time being work either harm or good, and we may express happiness or misery—all as we control our consciousness of harmony with varying qualities of vibration.

To deny the fact and efficacy of absent treatment is to close one's mental and physical sight to what has undoubtedly been universally recognized as a truth from the dawn of human life.

The vibrations from the sun consist of waves of heat, light and electricity, and together they constitute the great source of all terrestrial energies, living and non-living. The sun does not confer the principle of life, but it generates and maintains conditions of environment that alone make life possible.

The vibrations from the sun do not differ in kind from ordinary mental vibrations, nor do they respond to different laws of nature. Nor are they any less intelligent than mental vibration. When we call the powers of nature blind we are describing our own condition, says Tyndall, for the blindness is ours. If it be true that the vibrations from the sun have a physical or mental effect upon us, and influence our vitality, our health or our strength, it must be equally true that mental vibrations may produce similar results.

The greatest obstacle to an acceptance of the higher truths is that they are entirely too simple, even to the point of apparent absurdity. All about us nature is eternally endeavoring to force upon us a comprehension of the inherent simplicity of life and the transparency of its motive, but we usually look through the mirror of truth without even detecting its presence. We dispute the fact of absent treatment while the whole universe teems with it; and we doubt the truth of thought transference while we are eternally generating thought, and are absolutely powerless to prevent its transmission.

We know to a certainty that mental vibrations may be generated that will express health, happiness, love and strength; we know that these vibra-

tions may be transmitted to a distance; and we know that, if received, they will tend to establish the consciousness of corresponding vibrations in the mind of the recipient. And we know that the one condition essential to the accomplishment of this result is that of receptivity. The mentalities must be in harmony, must be synchronous, to vibrate under the same influence.

Receptivity to the vibrations of the higher intensities is a matter of cultivation. And proficiency in this art may be attained through a practice of the New Thought teachings.

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#### THE SILVER LINING

'Tis very unwise to cast envious eyes  
On the man who greets all of his  
friends with a smile,  
For everyone knows that wherever he  
goes  
His friendship is counted as being  
worth while.

He's rich in that treasure, beyond  
weight or measure,  
And shares with his neighbors the  
joys of his heart;  
He's a comrade worth while, always  
there with a smile,  
And a handclasp to friends as they  
come or depart.

He's naturally sunny regardless of  
money,  
His treasure of mirth is far great-  
er than gold;  
He's never repining, but always di-  
vining  
The clouds' silver lining of which  
we've been told.

—William M. Wright.

## Learn to Forget

More Need to Learn to Forget Than to Remember—Health of Body and Mind  
Dependent.

**M**UCH is said and written nowadays about cultivating the memory. Schools have been established for the purpose of teaching memory culture. Individuals are taught how to train the memory so that they may be able to retain impressions, remember the names of people, the date of different events, recall past experiences, and so on, and so on.

All a very good thing. A good memory is necessary to success, business and social. A well-trained memory is a very useful faculty to possess. It not only makes smooth the way of its possessor, but it is so much capital stock to his credit.

But with all our memory training we should also learn the art of forgetting. Perhaps more of us need to learn how to forget than to learn how to remember. Forgetting can be learned just as easily as remembering, but it requires exactly the opposite kind of training. Even learning how to forget the things we should forget will help us to remember the things we should remember.

The things that are unpleasant, the things that irritate, the things that make us feel bitter and unkind—these are the things we should forget, the things we should discard and banish to absolute forgetfulness.

The health of the body as well as of the mind depends upon forgetting.

To let the memory of a wrong, of angry words, of petty meanness linger and rankle in your memory will not only dissipate your mental energy but it will react upon the body. The secretions will be diminished, digestion impaired, sleep disturbed, and the general health suffer in consequence. Forgetting is a splendid mental calisthenic and a good medicine for the body.

If anyone has been mean to you, has wronged you, heaped slander upon you, treated you contemptuously or discourteously, forget it. Remembering will not undo it, but will only make you irritable, bitter and angry, will react upon you harmfully, both physically and mentally. Cast it out of your memory and let it return to the one who sent it. It is sure to do so without any effort on your part, for it is a law that that which is sent out will return again unto the sender.

If your friends prove false and cast you off, do not hold it in anger against them. Keep a clear conscience and forget the little jealousies, the petty meannesses that may be bestowed upon you. By casting them out of your mind you can go on serenely and happily, while the ones who have done the mean things will be the only ones to suffer.

Forget the peculiarities of your friends, forget their faults. Remember only their good qualities. Forget



your disappointments, forget your annoyances, forget all the disagreeable things.

By forgetting you will develop for yourself a sunny disposition, a good temper, a cheerful manner, a healthful body. Forgetting keeps at bay wrinkles and old age. It beautifies the countenance with a beauty all its own—peace, contentment, health. It strengthens the memory, keeps young and virile the faculties of the mind, elastic and agile the muscles of the body.

How shall you forget? By turning your mind to happier things. When the remembrance of unpleasant things crowds into your mind, use your will power and deny it a foothold there. Turn your thoughts immediately to the happy moments that have been yours. Deny the disagreeable things any place in your thoughts. Pick up a book and read, or go to some place. Get out in the fresh air and walk or ride. Fill the mind so full of other matters that there will be no room for the disagreeable memories.

Every night as the sun goes down let all the disagreeable happenings of the day slip out of your mind and sink into oblivion. Blot them out, annihilate them, and permit no resurrection. Go to sleep with the thought of pleasant things in your mind, and begin the next day as though it was the first day of all your life, the last day, the only day. And make this day a record of sweet memories. If anything disagreeable intrudes at nightfall blot it out, and make the next day better than the day before, remembering only the things that are lovely and lovable.

To forget—that is what we need.

Just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go; don't hang on to them.

Learn to forget. Make a study of it. Practice it. Become an expert at forgetting. Train this faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with the disagreeable things, and all its attention will be given to the beautiful things—to the worth-while things.

No matter what business you are pursuing, no matter what literary subjects you may be studying, no matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added lustre to all your literary, business, or scientific attainments, and it will add immeasurably to health of mind and body.—*Medical Talk.*

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#### ACQUIRE MENTAL POISE

The toxin of fatigue has been demonstrated, but the poisons generated by evil temper and emotional excess over non-essentials have not yet been determined, although without a doubt they exist," says Metchnikoff. Poise of mind tends to normal action of all the bodily functions. Self-control as regards the emotions is largely a matter of habit. You can acquire mental poise if you will to do so, and there is no doubt that it will promote health and long life.—*Health.*

## New Thought and the Business Man

**I**N the city, or anywhere else, for that matter, one continually bumps into people who are New Thinkers, but don't know it. The temptation to reveal them unto themselves is strong, but is inhibited by one's feelings that they might possibly deny the soft impeachment, in which event little good would have been accomplished by the attempted revelation. But it is not too much to say that the business man of today who is making a real success is a disciple of New Thought, whether he is aware of the fact or not.

Your New Thought man (whether so labeled or not) has a winning way with him. He impresses those in the inferior positions of the business—cleaners, scrub-women, office or elevator boys—as being kind. He impresses them thus for the simple reason that he is kind. Clerks and stenographers will do anything for him in office hours or afterward, because he is considerate and fair, and does not hesitate to express satisfaction when an employe turns out an honest, creditable piece of work.

His peers respect and honor him because he is efficient, prompt, courteous, and always ready to receive suggestions. His superiors, if he has any, value him for the same reasons, and take good care that some rival concern does not gobble him up. In short, he acts upon everybody in such a way that the reaction is bound to be good.

It is easy to tell when you enter an

office or a shop whether it is run by a New Thinker, an old thinker, or a no-thinker. The up-to-the-minute man gives his working-place an atmosphere. A modern novelist has suggested that we build up our homes from the inside of us, as the snail manufactures his shell. Just so does the New Thought business man compel his environment to take on the nature of his new thinker. And if you think there isn't much doing in such a place, you ought to go around and get your ideas changed.

The New Thought man always has time to do a thing thoroughly and well, because he takes time. No half-done jobs, no shoddy work for him. He has all the time there is. Just watch him as he lays aside something important to answer the telephone. The man at the other end of the line receives such quiet and yet distinct, intelligible, and intelligent answers to his questions that he imagines that New Thought hasn't a thing to do but answer 'phone calls.

And the poor operator! Within the last quarter of an hour she has been jawed by seven different old thinkers, who little knew how they were defeating their own purposes by losing their tempers. But New Thought's perfectly-controlled voice reminds her that all men are not on the warpath, and she ceases to be on pins and needles. Likewise the stenographer. Does she not bless the day she came to work for a man who had something worth while to write, and could express his ideas in unblem-

ished English? She does, and right fervently.

Having noted his attention toward his employes, you can easily tell how he meets his clients or customers. He knows how to be obliging without fawning. He knows that honesty is more than the best policy—it is the fundamental principle of successful business. He has perfect control of his temper and his temperament. He has, in a word, such a grasp of himself and his environment that he is able to work out side by side the success of his business and the destiny of his soul.—*Frank Andrews Fall in The Nautilus.*

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#### CONSOLATION

All are not taken! There are left behind

Living beloveds, tender looks to bring,  
And make the daylight still a happy thing,

And tender voices to make soft the wind.

But if it were not so—if I could find  
No love in all the world for comfort-  
ing,

Nor any path but hollowly did ring,  
Where "dust to dust" the love from  
life disjoined—

And if before these sepulchres un-  
moving

I stood alone (as some forsaken lamb  
Goes bleating up the moors in weary  
dearth)

Crying, "Where are ye, O my loved  
and loving?"

I know a voice would sound, "Daugh-  
ter, I am.

Can I suffice for Heaven, and not for  
earth?"

—*Mrs. Browning.*

#### WHAT A "TREATMENT" IS

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

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#### THE MESSAGE OF THE SPRING

The heart leaps up in these renewals of the Spring. Then all growth toward perfection seems possible to man. So God reminds us of His renewing power that waits to help us toward success in every high aspiration of our growing souls.—*Forbes Enderson.*

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We live not only in an atmosphere composed of oxygen, hydrogen and nitrogen, but in one which is simply throbbing and pulsating and thrilling with vitality. It is life, all life around us. This atmospheric vitality holds in solution all things.—*Lilian Whiting.*

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Attempt the end and never stand to doubt; nothing's so hard but search will find it out.—*Herrick.*

## OPPORTUNITY

There must be some way you can help right in your own town. Why not look for your opportunities there? Despise not the day of small things, and you will find yourself really taking hold of the world's work in the way that pushes things along. Despise not the day of small things, and you will find plenty of levers by which to move the world along.

Anyway, when you want anything, ask and you shall receive, knock and it shall be opened unto you. Believe and receive. Go in to win and stick to it.

But remember that the spirit of wisdom that is your life will lead you into all truth, step by step. It will not pick you out of the now-and-here and set you down over there in Jane Addams's place, for instance. It will lead you to do beautifully and good-willingly the thing nearest you; and through doing that you will step on to the next thing; and that beautifully done will open out a path to the next; and so on, and so on. See?

By doing we learn how to do.

Opportunities gravitate to the well-doer.—*Elizabeth Towne.*

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The inner life that is lived; the life of reading, thought, purpose, aspiration and prayer dominates and determines the outer life and creates it. And when one feels helplessly drifting, at the mercy of events, his only safety lies in a more positive and abounding energy, in deeper purpose and a firmer grasp on his intellectual life, a higher and diviner trend to his thoughts, and a closer clinging to the divine promises.—*Maeterlinck.*

## SELF THE ONLY BURDEN IN THE WORLD

Self is the only thing that makes men labor; it is the only burden in the world, but it takes so many forms that burdens seem endless. And the difficulty is that we so seldom recognize just what and where the burden is. Usually it seems something in the external, but when it is traced back to its source we find it in self. It may have become objectified, but the outer form of it will dissolve when we find the inner cause, the state of mind which produces it. Always it has its root in self. The reason the commandments, such as "Seek ye first the kingdom of God and his righteousness," are such a blessing, is that they turn the attention away from self and help to establish a new state of consciousness where Christ instead of self is Lord.

---

 MAN MAY DO THE THINGS HE WISHES

"No mortal has yet measured his full force. It is a river rising in God's thought and emptying in the soul of man. Go back to the Source, and find Divinity. Forget the narrow borders and ignore the rocks and chasms which obstruct the way. Remember the beginning. Man may be and do the things he wishes if he keeps that one thought dominant through night and day, and knows his strength is limitless because its fountain-head is God. That mighty stream shall bear upon its breast, like golden fleets, his hopes, his efforts and his purposes, to anchor in the harbor of success."

## The Truth in Balzac

“**E**VERYTHING is God. Either we are God or God is not!”

“The sublime will has so wrought that a little portion of the great All is set within us to sustain the phenomena of living; in every man it formulates itself distinctly, making each, to all appearance, a separate individual, yet in one point co-existent with the infinite cause.”

“You feel God close to you, in you; He gives a flavor of holiness to all things. He shines in your soul, He weans you from the earth for your own sake, and makes you care for it for His sake by suffering you to use His power. You do, in His name, the works He inspires you to do; you wipe away tears; you act for Him; like Him, you love all creatures with inextinguishable love.”

“Where He is, all is beautiful. Near Him, is it ever cold or dark? He is never absent; He is always within us, we think in Him, with Him, for Him.”

“God transforms our miseries into raptures, joy is multiplied by itself, it constantly increases, and knows no bounds.”

“In the spiritual life, the tribulations of a day end in infinite joys. Your soul is forever glad.”

“Let us look for the origin of disease in the mental and not in the physical.”

“How glorious must be the life of a man who can stamp all realities upon his thought, place the springs of happiness within himself, and draw thence uncounted pleasures in

idea, unsoiled by earthly stains. Thought is a key to all treasures.”

“The truest splendors are not in outward things, but in ourselves.”

“Miracles are within us.”

“Faith places in the believer's hand a flaming sword which cuts and throws light on everything.”

“Would not God have been unjust if He had vouchsafed to show His power to some generations, and had refused it to others? The Brazen Rod belongs to all.”

“Every road leads to God; hence you have many chances of finding Him if you walk straight on.”

“The universe belongs to him who will, who can, who knows how to pray—in one word, he must have power, faith, and wisdom.”

“Desire, the torrent of will, is so potent in a man, that a single jet forcibly emitted is enough to win anything; a single cry is often enough when uttered under the stress of faith.”

“When you possess the gift of praying without weariness, with love, assurance, force, and intelligence, your spiritualized nature soon attains to power. It passes beyond everything like the whirlwind or the thunder, and partakes of the nature of God. You acquire alacrity of spirit; in one instant, you can be present in every region. You are borne, like the Word itself, from one end of the world to the other. There is a harmony—you join in it; there is a light—you see it; there is a melody—its counterpart is in you.”

“God must be sought for His own

sake. No sentinel guards the gates; you can enter from any side. His palace, His treasures, His sceptre, nothing is forbidden; He says to all, "Take them freely."

"God, who never betrays us! God, who constantly fulfills our desires, and who alone can permanently satisfy His creatures with infinite and unmixed joys! God, who is never weary, and who has only smiles! God, ever new, who pours His treasures into the soul, who purifies it without bitterness, who is all harmony, all flame! God, who enters into us to blossom there, who fulfills all our aspirations, who never calls us to account, if we are His, but gives Himself wholly, and expands and multiplies us in Himself!"

---

#### FORGET YOUR TROUBLES

"Don't mope and brood over your woes, disasters and losses. Do something. Set to work. Brooding only weakens, and makes misery of feeling more intense. Begin at once to repair the disaster. If all your life work suddenly falls in ruins about you, like a house of cards, put some of the stones of the ruin down at once, as a foundation for the new building. If all you have earned, with hard and anxious labor, is plucked away from you, do not fret; begin again, gather some more.

---

Beware of sins of omission; lose no opportunity of doing good of any kind. Be zealous of good works; willingly omit no work, either of piety or mercy.—*Wesley.*

#### WHAT FAITH DOES

One writer on faith gives this message which we need to remember: "The key hangs at the door. The prayer of the disciples starts us in the lesson. It is a prayer we all need to make continually, for we all need more and more faith. Our faith is feeble and small, and we cannot get along with our struggles and duties unless we get more faith. Faith unites us to God, so that his strength and love and grace flow through us into our work, as the sculptor's dreams and visions and noble thoughts flow through his chisel to the stone on which he is working."

---

#### THE DANGER OF BEING UNKIND

When we turn away from some duty, or some fellow-creature, saying that our hearts are too sick and sore with some great yearning of our own, we may often sever the line on which a divine message was coming to us. We shut out the man and we shut out the angel who had sent him on to open the door.—*Edward Garrett.*

---

#### BOOKS YOU OUGHT TO READ

If you have not already read "Christology," Bishop Sabin's first, and, possibly, most noted and popular work, you should order it at once. It is a book that should be in the library of every student of Christian Science or other phase of New Thought. "The Evangelical Christian Science Instructor" is another treatise that is of great interest and value. See the list of Bishop Sabin's works in back of this magazine.

## THE MOST WEAKENING EXPRESSION

"I can't" is the most weakening expression in the language. Use it once, and there is double the need of using it the next time. Use it again and again, and your muscles relax, and the action of your heart weakens until the door of death begins to yawn. Paralysis is simply an accumulation of "I can't's;" and, indeed, every disease in the world is an "I can't;" and death is but the aggregation of a life of "I can't's." Exterminate the "I can't" tribe, and you have destroyed every impediment in the way of your endless and deathless progress.

But to come down from generals to particulars, suppose that each one who reads these words begins right now to say "I can." Let him say it not once, but thousands of times; let him say it whenever an idea that needs to be executed comes into his head—"I can do it." Suppose that cowardly, sneaking, cold-water-throwing "If" puts in an appearance, saying "Oh, yes, you can do it if you can get money to do it with;" or "if somebody will help you;" or "if you have the brains;" or if this and if that, until you feel no bigger than your grandmother's old-fashioned pepper-box, what then? Why, simply reiterate the little words "I can, I can," keeping your mind fixed on them and not on the "ifs," and you will see your native powers arise and grow like Jack's beanstalk, until every "if" in creation is banished, and you stand in that secure recognition of self-mastery that commands the forces which minister to the "I can;"

forces pledged to your success so long as you are pledged to the positive pole of life—the pole so fittingly represented by the words "I can."

## THE BURDEN OF THE TEARS

I saw a baffled angel newly dead  
Climb the first hill of Heaven with  
tedious tread—  
Climb the long road of roses ever  
stirred  
By the delicate warble of a hidden  
bird.  
Light went a thousand angels toward  
the sun,  
But a huge burden held the baffled  
one.

"O angel, come so lately to this star,  
What is the load within your heavy  
jar?"  
She answered, "Ah, the dead are not  
all free:  
One fetter of the old Earth hinders  
me:  
The loved ones mourn me back in the  
world of years,  
And I am doomed to bear their foolish  
tears.  
The pilgrim staff is withered in my  
hand,  
By sighs that follow me from life's  
old land!"

—Edwin Markham.

Groans and sighs and disconcerting  
fears  
Absorb the sweetness from the pass-  
ing years;  
Whilst smiles and sunshine make the  
dark days bright  
And kindness makes the heaviest bur-  
dens light.

—The Optimist.

## THE TRANSFORMATION

The thorn is budding into life again,  
 The quickened vine puts out its  
 tender shoots,  
 The warm, warm sunshine and the  
 cool, cool rain  
 Feeding their hidden roots.

Sweet spirit, entering where no eye  
 can see,

Reach this poor heart in all its  
 waiting need,  
 And like the thorn and vine my life  
 shall be

When thou its roots dost feed.

—*Harriet McEwen Kimball.*

## SING NOTES OF LOVE

O ye, who taste that love is sweet,  
 Set waymarks for all doubtful feet  
 That stumble on in search of it.

Sing notes of love: that some who  
 hear

Far off, inert, may lend an ear,  
 Rise up and wonder and draw near.

Lead life of love: that others who  
 Behold your life, may kindle too  
 With love, and cast their lot with you.

—*Christina Rossetti.*

When science is learned in Love,  
 and its powers are wielded by Love,  
 they will appear the supplements and  
 continuations of the material crea-  
 tion.—*Emerson.*

No man has come to true greatness  
 who has not felt in some degree that  
 his life belongs to his race, and that  
 what God gives him He gives him for  
 mankind.—*Phillips Brooks.*

## DUTIES TOWARD MEN AND GOD

Duties toward men and duties to-  
 ward God go hand in hand. If men  
 but knew it they could eliminate nine-  
 tenths of their study and efforts to  
 fulfill this law of righteousness by  
 establishing, first, a right relation  
 between the individual and God.

Honor God, and as the day follows  
 the night you will honor your parents.  
 Think of the loving Father always  
 with you, and your mother will never  
 complain of your ingratitude or lack  
 of loving obedience.

Jesus said, One is your Father,  
 even God. Spiritual man always re-  
 cognizes God as his Father. This gives  
 length of days in the land and eternal  
 life everywhere.

If you really love at all, if you love  
 a dog, you have that in your heart  
 which may grow to be as mighty as  
 the love of the first archangel. If I  
 can love that I do love, with the love  
 which is life, the breath of heaven  
 will draw through and fan the flame,  
 kindling this way and that, until the  
 whole soul is on fire with a love that  
 warms and energizes whatever it  
 touches, like the pure sun.—*Rev.*  
*Robert Collyer.*

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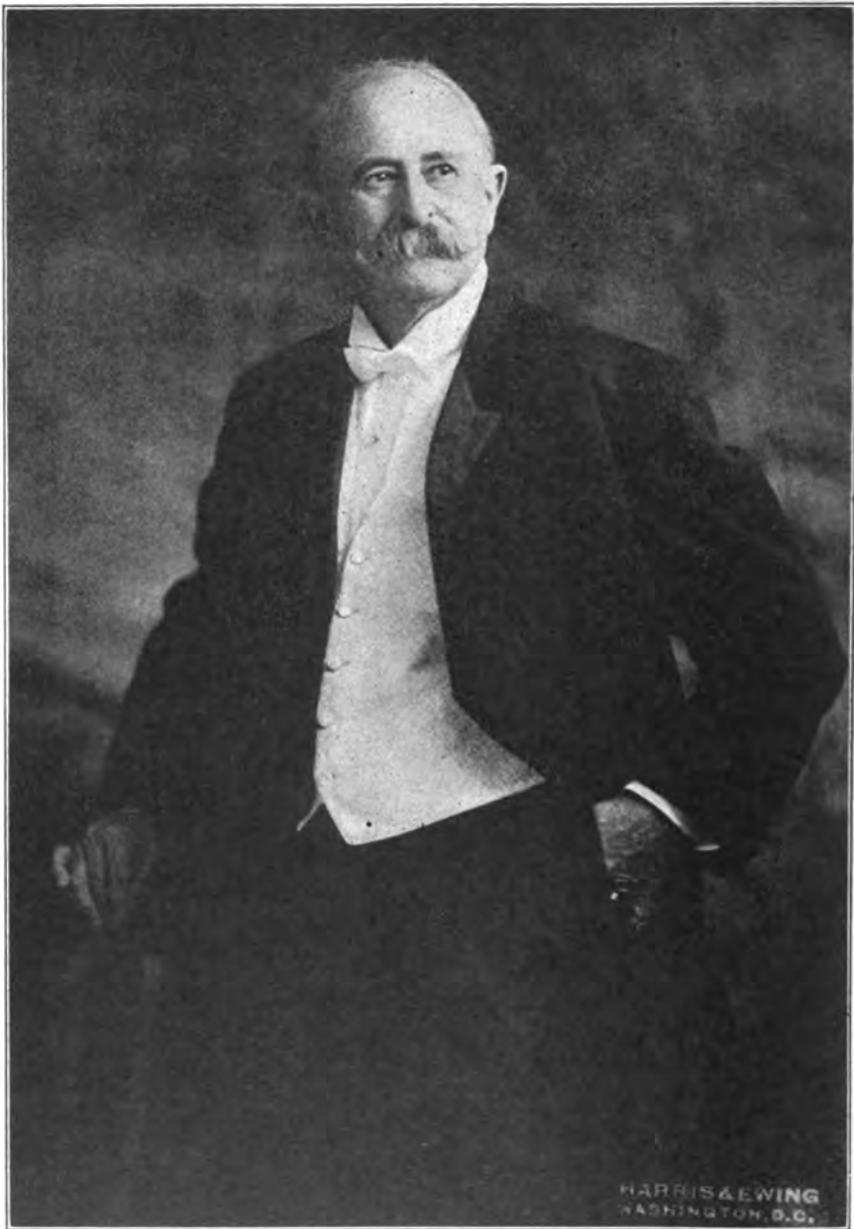
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*Oliver C. Sabier.*



# Washington News Letter

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**Editor**  
**OLIVER C. SABIN, JR.**.....Acting Editor  
**PAULINA B. SABIN**.....Managing Editor  
**OLIVER C. SABIN, JR.**.....Business Manager  
**BETTIE C. SABIN**.....General Secretary

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## OUR RELIGION

The great principle upon which our church is based is: Love God and love your brother, and when you want anything go to God Almighty, become as a little child, and let Him do the answering of the prayer. In other words, be simple-hearted, filled with love—not only love for God, but love for all; let your mind be big enough and strong enough and wide enough to take in the whole course of the human family. You do not have to love a person who steals a horse because he steals the horse. That would be wrong. You do not have to love a man for the commission of crime, but you love the image and likeness of God who is there, and you declare that he cannot do those things, and you cannot go around hating him. You are not required to love crime, and you hate crime. There is nothing in common with you that is not of the highest and purest and most perfect love. Remember that this is the road and



*Oliver Sabie Jr.*

the only way to perfect harmony, perfect success and perfect love. Everything belongs to you. You are God Almighty's child and you have all. Therefore get in the sunshine. All belongs to you, and you do not have to steal anything. All belongs to you; you get in the sunshine and take all you want; yet there is no diminution; there is always a great abundance.

---

#### ABSENT AND CUMULATIVE TREATMENT

Articles printed in this issue of the News Letter discuss fully and clearly phases of work in the healing of diseases through absent treatment and by the "cumulative" or "heroic" treatment wherein a number of healers devote their prayers to one patient. The world some time ago, in large measure, ceased to ridicule absent treatment, through which, it is safe to say, nine-tenths of the healing done by Christian Science methods is accomplished. Cumulative or heroic treatment is, however, new to the thought of the majority, perhaps, for which reason a critical study of it will be found to be interesting and valuable. "When three or four are gathered together in my name," said

the Savior, "there will I be also." Remembering this promise, healers, when they join forces for the alleviation of so-called disease through Divine means, know that the Great Healer is among them, and that His presence insures the obliteration of all discord, inharmony and suffering.

---

#### BISHOP SABIN'S BOOKS

"Christology," the first book on New Thought written by the late Bishop Sabin, has reached the distinction of being one of the absolute standards of doctrine and practice of that cult. It has gone forth through many editions to all parts of the world, and is read and studied by scientists in all lands. It has been widely disseminated through not only the English but the German and French languages. If you do not already possess a copy of this work, you should order one at once. As a companion book, teaching how to apply scientifically the principles enunciated by "Christology," "The Evangelical Christian Science Instructor" will be found almost indispensable. With these two books in his library, the student may rely upon making rapid progress in Science.

*Oliver Sabin Jr.*

# Chain of Golden Thoughts

## June

PAULINA B. SABIN

It is well for one not to try to do too much each day. To do what one can with ease, and let the rest go without qualms or misgivings of any type, will brighten many days in many lives.—*The New Alinement of Life.*

Implicit confidence in the Good will drive from your thought all fear and apprehension of evil. And when you have banished *fear* from your mentality, you have destroyed the only devil known to the Higher Thought or to Truth.—*Power.*

Life, health, happiness, plenty, love, truth, wisdom, understanding, success and prosperity make a heaven on earth, and the only way to get into this heaven is through the teachings of Jesus Christ.—*Whitman.*

Parents must learn that not only are they their children's teachers, but that their children are also their teachers.—*Wm. E. Gibson.*

Nothing in the wide realms of being appeals like mother love; in its strong enduring force there is the greatest expansion of the Divine Principle. The world bends to this devotion and expresses its loyalty to mother love in the widespread admiration for the madonnas.—*Francis Austin Kerr.*

If you would be healthy, think health thoughts; if you would be strong, think thoughts of strength; know that your strength comes from God Almighty. If you would be wise, think that Infinite Mind is All, is in all and through all; that it belongs to you and is your mind; that there is but one mind. If you would be happy, think of your living in this beautiful world, covered by Infinite Love, and that this Love covers you as the fishes are covered by the waters of the sea, and that nothing but happiness, sunshine and joy can come to you. Fill your mind full of rosebuds and bouquets of happiness, and God Almighty Love will make you perfect.—*Bishop Sabin.*



# Jesus Christ, His Mission

—SABIN

The One God Lost Sight of—The Time of the Coming of Christ—His Influence on Mankind—Christ's Victory, Love.

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

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

forever, had lost his privilege, as we might term it, and had dwindled down until his life at that time was less than half a century on an average. He had forgotten that he had power and dominion; he had forgotten his God, and the people of the

whole world, with but few exceptions, were bowing down to images of wood and stone, to animals and other so-called deities. The multiplicity of deities was more than I could enumerate if I were to stand here and talk about them all day. The little city of Athens alone had over four hundred—if I remember right, nearly five hundred; and it was so also with Rome. Every thought that the human mind could conceive had a deity

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

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

for worship; the rain, the drouth, the sun, the moon the stars, the passions, anger, hate, love, every conceivable thought had its special deity to worship.

The one and only true God had been lost sight of, except by a few of the nation of the Israelites that were

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

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

to death. He came to supply a necessity.

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

Here was the world gone astray; it was lost, gone from God; it was filling the graveyards, filling the slums of evil, being destroyed, threatened with annihilation, when there came the balm in Gilead in the name of Jesus Christ. The Word was made flesh and came and dwelt with men, that men might look upon Him and live. That was the mission of Jesus Christ; and all who looked and all who loved lived. As was the brazen serpent lifted in the wilderness, so it is with this second Savior; those who look and those who believe have eternal life, and those who fail go over into the vortex of death. I follow them no farther. Where they go after that I know not; but I do



know that, unless you believe and become harmonious with the thought of universal Love as taught by Jesus Christ, there is no salvation for you. Where that conversion will take place in many I do not know, nobody knows. But I believe that somewhere, under some conditions, all, whether dead or living, shall bow the knee to the name of Jesus Christ, believe and be saved. But where, it is God's wisdom to know. I do not know. Under universal law you must believe, you must receive the gift of the Holy Spirit; you must receive this divine inspiration, or else you are among the lost. Jesus said: "Let the dead bury the dead."

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

It is very likely that these people who condemned Christ, that those Jewish lawmakers and Jewish priests thought that they were doing a

righteous thing from their own standpoint. Here was a man who claimed to be the Son of God; who claimed to be the king of Israel, sent by God Almighty. Notwithstanding the fact that his life had been one of perfect virtue, nothing but good, healing the sick, feeding the hungry, opening the eyes of the blind, unstopping the ears of the deaf, wherever He went a benediction to man—notwithstanding this was true, when he was brought before that sanhedrim, the cry was, "Crucify, crucify! Give us a known thief in preference to this man who has done these acts of kindness and of good." That was carnal mind, and that is the way it rewards the righteous.

The student in this thought will find this in its history—I not only have found it, but have seen a great many others who likewise have been affected—every step you take in the advancement of this Truth, you will be fought foot by foot, inch by inch, to keep you out of it. I became so thoroughly convinced that this was true, yet I despised it so thoroughly although I was convinced, that I would not go into this church or have anything to do with this thought, and I sent West and dug up letters that had been lying dead for years and years, and brought them to light and joined a church in this city on purpose to keep me out of association with people who had this new thought. But God Almighty rules! I never have been inside one of those churches since, not even the one I joined or any other. That is the way if you ask for the Truth. God will protect you if you ask Him, but error will fight you, and unless you are

panoplied by the love of God Almighty, and protected by His power, you will be destroyed by so-called evil. I have no doubt that my experience is the experience of thousands of others who will read what I have here written. I want to say further regarding Jesus Christ that the greatest victory that He achieved over mankind, if you might term it a victory, is the love that the world bears to His name. Unlike any other conqueror that the world ever knew or saw, Jesus Christ's love conquers the world and controls it. Marching down the ages, wherever it has come to be the dominant thought, such nations have bloomed forth in wisdom, in greatness and in goodness. It is so wherever Truth takes hold. It blesses the recipient as well as the source from which it comes.

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#### BISHOP SABIN'S ADVICE TO STUDENTS

My advice to all of our students is to enjoy life as best you can, know that all that is from God and is good and enjoy the goodness which He gives you. He gives us life to the amount of our possibilities and we should thank God for good. Keep up a constant and perpetual study, keep yourself in touch with Infinite Mind, your mind in tune with Divine love and the world will go smooth and happy. There can be no laches without punishment, there can be no failure to obey these laws without bringing disaster and hence we have to be careful. The oldest of us have to be careful, as well as the others. We are all controlled by the same law that we will reap precisely what we

sow and unless we keep in touch and in tune with Infinite Love and our minds and our thoughts are of the proper character, filled with the understanding and the determination that good is all and there can be nothing else than good, we will reap disaster. Life is deathless and we must thoroughly understand that God Almighty life is ours, that we are the image and likeness of eternal life and nothing but eternal life can come near us unless we so elect. We must further remember the old adage that vigilance is the price of liberty and it is so in this, it is vigilance that is the price of the liberty of the Truth, and if we have our liberty through the Truth, then we are free indeed and God Almighty's love will cover us and surround us and protect us and no harm can come near us.

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#### THE NOW

John Fleming Pogue

Neither yesterday, nor tomorrow,  
Lies the path my feet are on.  
I do not lend, nor try to borrow  
Out of life its best guerdon.  
The present hour contains my fortune,  
The day I look on is the best.  
This is all I call my own,  
And here and now God plies his  
test.

'Tis not to dream of what I would be,  
'Tis not to pine for what was lost,  
The coming day by no means could be  
Without this, when I pay the cost  
Of the one that's gone, and the one  
that's coming,

Of what I did not and still will do—  
Awake I am, not dead nor dreaming,  
I hold the task my hands are set to.

—*Bible Review.*

# Am I My Brother's Keeper?

William E. Gibson

**T**HIS is the question with which Moses makes Cain attempt to baffle the Lord's question, "Where is thy brother?"

Cain answers correctly, "I know not," but tries to baffle further argument with rhetorical flourish, "Am I my brother's keeper?"

The Lord (through Cain's condemned self) answered in unmistakable terms. Cain had beheld the lifeless body, and his eyes could not lie. He had heard the death groans, and his ears could not falter. He had dealt the blow that felled his brother, and the energy thus expended had registered in the Book of Life. He had smelt the stench of his brother's chilling lifeblood, and his sense of smell was diseased thenceforth. He had tasted the bitter reaction of his own froward action and it had set his teeth on edge. He stood condemned at the bar of conscience; was a murderer, self-involved, self-condemned, self-cursed.

The cast of a condemned countenance is downward; the trend of condemned conduct is downward. So, reasoning through a condemned consciousness, he finds that he has started the fray; he has sounded the war gong; has hurled the first stone; dealt the first blow; felled the first victim. Finding himself adverse, he soon finds an adversary. And so the Lord (his condemned self) "curses the ground;" curses the labor of his hands, "and it shall not henceforth yield thee her strength." Why? Be-

cause he cannot henceforth do his full duty. He cannot give the full strength of his mind and body, and by natural law he gets in proportion to what he gives. He "reaps as he sows." Why? Because now he is carrying in his mind the consciousness of having wronged his brother; of having cut off his sweet life; stopped his career.

Every low of a cow or bleat of a lamb of the flocks reminded him of his brother; made his own burden heavier, and his brother's presence more real. Destroying him by his side, was taking him on his back.

The "Lord" cursing the ground was simply his half-hearted efforts, and the responses to such efforts were equally half-hearted.

The character of Cain is a fair type of every soul who carries a load of self-condemnation. All his efforts henceforth were half-hearted; mental energies being half expended in the right direction, and the result thereof minimized or maximized in proportion to the degree of freedom or slavery exercised.

Suppose Cain had not been such a coward, and after killing his brother had forgiven himself; met his conscience, recognized his error, and satisfied his sense of justice by doing the next best thing, vowing never to do so again, and to atone in every way possible by helping his father and mother, and leading an exemplary life before his younger brothers and sisters. Suppose he had

made some such sacrifices instead of going off behind the hills to himself to brood and to rear a race of brooding half-animal human beings. Had he "agreed with his adversary" how different would have been the case and the results. His conscience would have been gradually unloading instead of loading. His efficiency would have been growing greater instead of less. He would have been gradually blessing the labor of his hands instead of cursing it. His countenance would have turned up toward intellectuality and spiritually instead of downward brutality and materiality.

Now, I am not vouching for the Cain story, but it illustrates a great and very practical truth; a truth with which the sons of men have had to do all down through the history of the race.

"Am I my brother's keeper?" This question is as pertinent today as it was when the Hebrew patriarch wrote it. It is still very personal. And the answer to this question, in spirit and conduct, means everything to me and to you, my brother.

But you ask, Who is my brother? This question used to come like the thunders of Sinai, but now it is scarcely above the whisper; for men, all the way up the scale of human development, are becoming conscious that their brothers are all men.

Yet, in this greater consciousness, we sometimes lose sight of the little belts and pulleys and gentle oil that make the machinery of the greater consciousness run smoothly.

While every soul in the universe is my brother to whom I owe a brotherly recognition to the extent of my

ability, still those of my home, of my acquaintance, of my community and nation are not forgotten.

My children, your children, are our brothers. The members of our immediate families are our brothers. They are, by natural law, the ones upon whom the blessing of our brotherly kindness must naturally fall first.

They being nearest the sun of our loving kindness must first receive its rays. To digress a little what does it mean to be a keeper, a brother's keeper? It means to bear such an attitude to your brother as to keep him in such relation to you as to allow each to develop naturally and perfectly. You neither hamper his growth nor permit him to hamper yours.

As the cells of a perfect apple are adjusted to each other in natural relation, each cell perfect and each filling its place in the perfect apple, so we must seek perfection ourselves and yet be careful that we hinder none others in their struggle for perfection.

Yes, our children demand our first attention. They are our younger brothers. They should be guided as best we understand in their physical growth, their mental development and their spiritual unfoldment, guided but not hindered. We should see that they have proper food for the physical buildup, and yet not be overburdened with food. We have to guide their bodily appetites until their own senses can control. We have to guide their mental tastes—and here we must go slowly; deal gently—each child comes to us an individual soul

with its own traits and tendencies to some degree developed.

We must not try to shape them in the molds that shaped us, for they will never fit, but will be hampered so long as they are held in that misfitting mold. And we will be guilty of staying a soul's development.

The parents who give to the world free born, naturally developed sons and daughters are building the "kingdom that has foundation eternal in the heavens." For each individual thus naturally developed becomes a mirror held up to nature, becomes a teacher and a leader without the effort. Yes, we are our brothers,—our children's keeper. We must prepare them as best we can to fit most advantageously and smoothly in the machinery of actual life.

They must be taught how to keep their lamps burning with the oil of love and the square deal in their vessels (their affection). They must be taught honesty. They must know that to give less than an hour's service for an hour's pay is robbery, and that the robber must carry the burden of his pilfer and thus be hampered in his ability to do full duty.

They must also be taught truthfulness. They must know that it is better to tell the truth if they must tell anything than to hold a position or the fancied good will of anyone. They must know that liars are cowards; that lies weaken men; that one lie leads easily to another, and that many lies make moral wrecks. If our children are lovely and honest and truthful they are faithful. If they are faithful their lives will be fruitful and prosperous. They will be successful.

How about our neighbors and their children; our community interests? To the full and unstinted extent of our ability we should help in shaping conditions for the natural and most perfect development of every soul of our community. We must not kill any with kindness nor yet starve any for want of the milk of human kindness. In this we must have no favorites either in social rank or social relation. The "priest cannot pass by on the other side," nor the Levite look benevolently on and be a brother-keeper. Now reflect—to be your brother's keeper is to be your own keeper. Now reflect—to be your's nor your brother's if your garments are too precious to touch a brother in need.

Need does not always mean a financial consideration. It means suggestion; an example; a timely word; a friendly smile; an opportunity to use freely natural ability,

The poorly dressed and noisy element of humanity that infest your back alley or pass your front gate are not there for naught. If you are ahead in the world's goods and the world's advanced ideas, they in some crude way sense it. They are drawn to you, for you have that which they need, and you can give it. They often think they need that which they do not, and you are often as much misled; you give them a little food, a few old clothes or a coin, as the case may be, and for the time being, both are satisfied; you to be relieved of the annoyance, and they to have an immediate gratification. But the whole scene will be repeated and become more aggravating and irksome.

The thing to do is to think out

plans and set in motion schemes by which this element that continually hovers around and annoys you may develop into self-respecting and self-sustaining souls. When they thus take their place in the social machinery and the Oil of Love and the Square Deal are plentifully applied by all parties the pulleys and belts of human justice and equity will move in fraternal harmony.

Man must give account for his stewardship; first to himself, then to his fellow-man. If he blunders he must suffer the consequences. His conscience condemns him; he curses his ground, and cursing the ground is simply cursing the source of growth; blighting the flower of free and unhampered mentality by the fire of condemned conscience.

Our national relations are simply our community relations on a larger scale. We are a community of nations, each having characteristic ideas. Some of these nations are large and resourceful, others are small and poor. Some are great in wealth and small in ideals. Others are great in ideals and small in wealth; each having something to give and something wanting. Those nations which are resourceful and wise will help the weaker and more ignorant to the most rational development of the units that make the nation. That nation which is so unwise as to hamper the highest national development of a weaker nation is depriving a brother-nation of the means by which to develop the full expression of its units, hence robbing individuals—its own brothers of an opportunity to make good. The nation

guilty of such conduct has cursed its ground; hampered its source of growth, its national conscience. The corpses of dead men are upon the back of its national conscience; so being overburdened by competition, the nation cannot do its proper work.

But you say, "We must surely be far from the ideal. Our nations are clashing arms; cannons roar, and musketry is now a reality. Mexico and the United States are at swords' points, and civil strife is on in Colorado. The war spirit is raging."

There is a vast difference between war and the spirit of war. The spirit of war has long been dying, and is now wellnigh dead. Actual war now is but the reflex action; the life action in the tail of the dead snake; the continuing power of past action or the ghost of habit.

Men do not really want war, even though the soldiery rush to the front. It is not the promptings of the spirit of war, but rather the compliance with duty incident to the machinery of our social life.

All nations are wishing for the time when universal disarmament can be accomplished. Any sane man knows that if all nations were totally disarmed, from the standpoint of war equipment, none would be the loser, but all would be the gainers. The wealth now invested in armies and navies could be turned to internal developments, the revenues now going to buy bullets and construct engines of human destruction would go for human social development and intellectual attainment. It is easy for all to see this possibility and the good results accruing therefrom. But the



great question is, how shall we begin to let go to make the change now so vitally needed?

Cain was the elder brother; the first born; the more influential, and in slaying his brother, he robbed himself. So it has been with every Cainite since, and every community of Cainish souls have destroyed others, only to destroy themselves.

But thanks to the age, the spirit of war is dead, and the habit will soon pass away. The spirit of love and the square deal is brooding over our race, and soon will bring forth a universal brotherhood whose hands will need no swords; whose hearts will need no probes. Such a nation is now being born. Our sisters are bringing it forth. With her native intuition and natural love, woman is taking the lead in the right direction. While man reasons and parleys and debates, feeling his pockets and counting the cost, woman steps boldly forward. Take the great reformatory movement; what is the source of their power?—the heart of woman. The movements like the Red Cross and the Humane Society, who are the active agents through whom the inspiration and actuation come? It is women. Blessed woman, so long kept in the background, she is now to the front, an angel of light to her brother. Woman has found the secret of being her brother's keeper, and she is teaching it.

And in every work that he began in the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered.

## SIGNS OF THE TIMES

In Shanghai, recently, the 20-year-old girl bride of former Premier Tang Shoo-yi asserted her independence of traditional custom by making her marriage conditional on his agreement that there should be no concubines. From Tokio, Japan, comes the cable dispatch that because of the public interest in the question of the rights of Japanese women, a leading publication has printed a symposium of the views of prominent men. Count Okuma says in this symposium, "The growing economic independence of women has compelled men to show greater respect to their wives and to exercise restraint in their old lordly attitude. This has been an excellent thing, because it conduces to greater harmony in married life." In Italy, Senor Cliento bequeathes \$10,000 to promote the suffrage cause and sets aside an extra \$4,000 to be given to the first woman who shall be elected to the Italian Parliament.—*Today's*.

## THE HERITAGE

I have had a dream in my darkness,  
a vision of want and sin;  
The morning could not dispel it—it  
waited the light within.  
But when through my soul that splendor  
welled up to show the way,  
The mists of error vanished, the  
night was as the day.  
I knew mine ancient lordship of air  
and sea and land,  
And remembered when earth was  
builded, how I stood at God's  
right hand.

—*Grace MacGowan Cooke.*

### WHY WE GROW OLD

The beliefs of the past have told us that we are now living in time, and that later on we shall enter eternity; but we are rapidly discarding this idea; first, because it is not true, and secondly, because we have discovered this to be one of the chief causes of age and premature death.

We all realize that old age is unnatural; and none of us require logic to demonstrate the great advantage of a life where eternal youth and eternal ascension in life are blended into one. Therefore we wish to find the fundamental cause of those conditions that produce age, that produce sickness, and that take us away from this sphere before our work is done. And this cause we find in the fact that man thinks he is living in time, when he should know that he is living in eternity.

When man fully realizes that he is living now in the great eternal now, and that he is already in eternity, he shall know age no more. Man grows old because he believes in the passing of time. He is conscious of the passing of years, and believes that the farther he goes with the years the more years will be added to the burden of his life. He therefore thinks of himself as so many years old; but here he is mistaken. Time is not passing; time is; and the time that is eternity.

What we call time is only that period in eternity that we are conscious of now, and in truth we cannot call it a period of any definite length. To some it is long, to others it is short, to some it passes quickly, to

others it drags, and it is variously interpreted by various minds; but the time itself continues to be the same—the eternity that we are conscious of now. It may be stated that time must be passing because something does appear to come and go. We look at the sun; it appears to move, but we know that the sun is not moving from the earth's point of view; it is the earth that is moving. In like manner, we have looked upon time as passing, but now we know that time is standing still; we are moving upward and onward forever.

When man becomes conscious of the fact that time is standing still, that he is moving, and that the farther on he moves the larger his life becomes, he will have attained the secret of that life that is ever young.—*The Cosmic World.*

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### OPTIMISM

There was never a sunbeam lost, and  
never a drop of rain,  
There was never a carol sweet that  
was sung, and sung in vain;  
There was never a noble thought, but  
through endless years it lives;  
And never a blacksmith's blow, but  
an endless use it gives.

There was never a child's full laugh,  
or a woman's cheerful word,  
That did not exalt the State where its  
tones were felt and heard.  
Know, then, that it still holds true from  
the skies to the humblest soil,  
That there is no wasted love and  
there is no wasted toil.

—*Marguerite Ogden Bigelow in  
Munsey's.*

# Expressions

## Voice of the Soul

The whole philosophy of life may be summed up thus: "Get all the good you can and hinder nobody else. Or give all the service you can without injuring yourself." These thoughts are but the two sides of the same truth. To get, we must give; if we give we will get.

Man's natural state is perfect health. When man controls his mind rightly his body manifests that state.

Time is delusion; place is ephemeral, space is a misnomer. The eternity alone is real, for it is the expressing of the unlimited God.

Fear robs a man of vitality, enfeebling both mind and body.

Confidence draws vitality from the universal supply from God.

Worry robs a man of the full use of his senses. It narrows his vision, dwarfs his perception, dulls his comprehension. He fails to see that which is visible, to hear that which is audible, to taste that which is palatable, to feel that which is profitable.

Fear and worry are roads to failure. Both are habits. Like all habits, they become our masters; fixed realities if we permit them. But why be their slave when we can so easily snap their chains? There is nothing to fear but that which we create. Start your desires to creating Love

and that which you can love. Love is simply the light of truth. Truth and Love are everywhere; hence, fear is nowhere. For there is no opposite to truth.

Worry is simply mixing up and turning over; molding and remolding the images of fear. All are unreal, untrue; all are nothing. "Fear not. Lo! I am with you always," is the voice of truth.

He is most deceived who deceives himself. Deception fades in the light of truth.

Thy future state shall be what thou art now, plus what progress or regress thou shalt make. Thy Heaven or hell will be of thine own building.

If you expect to be great or good some day, begin today thus to be. By persistent thought, word and deed you will surely succeed.

Beauty is a quality of soul consciousness in expression, not tints of skin or facial features or physique, as some are wont to think. These often follow as a matter of course, but are not in themselves a matter of fact.

He alone fails in life who fails to do his duty. The truth responds to the touch of knowledge in every plan of thought.

We can always do that which we

think we can do, and by doing we find we can do infinitely more.

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When it is easy to find fault it is hard to find thyself faultless.

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Thy words and actions are the expressions of thy thoughts. Entertain only such thoughts as will express unselfishness.

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The peacemaker is always blessed; for being a light bearer, he avoids the stumbling block and foot snares, himself, and helps others to do the same.

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If you would bridle the tongue you must hold the reins by the subconscious mind.

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#### EDISON AND HIS MOTHER

I was always a careless boy, and with a mother of different mental caliber, I should probably have turned out badly. But her firmness, her sweetness, her goodness, were potent powers to keep me in the right path. I remember I used never to be able to get along at school. I don't know now what it was, but I was always at the foot of the class. I used to feel that the teachers never used to sympathize with me, and that my father thought that I was stupid, and at last I almost decided that I must really be a dunce. My mother was always kind, always sympathetic, and she never misunderstood nor misjudged me. But I was afraid to tell her all my difficulties at school, for fear she, too, might lose her confidence in me.

One day I overheard the teacher tell the inspector that I was "addled,"

and it would not be worth while keeping me in school any longer.

I was so hurt by this last straw that I burst out crying, and went home and told my mother about it. Then I found out what a good thing a good mother was. She came out as my strong defender. Mother love was aroused—mother-pride wounded to the quick. She brought me back to the school and angrily told the teacher that he didn't know what he was talking about; that I had more brains than he himself, and a lot more talk like that. In fact she was the most enthusiastic champion a boy ever had, and I determined right then that I would be worthy of her, and show her that her confidence was not misplaced. My mother was the making of me. She was so true, so sure of me; and I felt that I had something to live for—someone I must not disappoint. The memory of her will always be a blessing to me.—*T. A. Edison.*

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Truth is the complete and correct apprehension of all things, and is rightly called the voice of God in the universe, never changing, never deviating, but always the same, throughout all cycles of time. Interpretations may change, generations may come and go, but the sun of Truth shines on, dispelling the shadows of ignorance, the clouds of superstition, and eliminating error is destined, one day, to illuminate the whole world. The echo of her voice is heard in every tone of nature, and her presence is felt in the life of every human being who seeks, unselfishly, to benefit mankind.—*Mystic Magazine.*

## THE EFFECT OF THE EMOTIONS ON THE BODY

W. S. Whitman

"The Danish psychologist, Alfred Lehmann, by his successful experiments, shows that emotions of pleasure in general are accompanied by a lessening of blood pressure and of the depth of respiration, an increase in the amplitude of the single heart-beat, a slowing of the heart-beat, and an increase in the arm-volume. Displeasure, on the other hand, is found to show exactly opposite changes, so that the emotions of the person being tested may be diagnosed from these objective indications alone.

"In other words, be happy and you will be healthy. Groans, grouch, grumble; these are the germs that are destroying the health of the people. Laugh, love, lightheartedness; these are the remedies that keep well people well and make sick people well. Fear, fury, fight; these are the dangerous epidemics for which there is no hope, no cure, so long as they are allowed to remain.

"Laugh and grow fat. Scowl, and grow lean. Hate, and grow ugly. Love, and grow beautiful. Worry, and get lines in your face. Be contented, and your countenance will shine like the sun.

"The United States Public Health Service is publishing some splendid documents on health topics. Reprint No. 164 is entitled 'Mental Hygiene.' It says: 'In order to be hygienic one must be mentally hygienic; that is, one must think well, feel well, and practice well that which he has

learned. Briefly, mental hygiene is the basis or the very foundation of all hygiene.'

"Ho, ye howlers on hygiene. Read it again: 'Mental hygiene is the very foundation of all hygiene.' Look this way, you health boards. If you scare the people, if you needlessly alarm them as to their bodily safety, you have cut the ground out from under all your other hygienic attempts. Don't you see? Read again from the same document:

"'It is thus seen that bad habits of thinking pass insensibly into actual mental disease. Suspiciousness, sensitiveness, brooding, anxiety, fear, fretting, overwork, overexcitement, despondency, etc., if unchecked or uninterfered with, may run riot and bring their possessor to mental wreckage.'

"Mental upset and physical ruin is often caused by poisons elaborated within the victim's own body by worry, jealousy, hate. I tell you when the government thinks it worth while to print and distribute such ideas it is time for us to sit up and take notice."

The above article was clipped from the May number of the Columbus Medical Journal. It is of more than unusual interest to both believers and questioners of mind and thought power. Ten or twenty years ago the United States Public Health Service was ready to persecute and prosecute anyone who dared to proclaim the power of mind or God as a healing factor.

We were laughed at, scorned, and in many States, arrested and sen-

tenced for doing and teaching exactly what they are advocating now.

The fact that the clipping was taken from a medical journal adds much more to the dignity of our position. Dr. Carr is to be congratulated upon the stand that he has taken in this matter. Mental Hygiene is the thing that Christian Scientists and New Thinkers have been teach-

amazing and rare article among human beings.

Anybody may stand by you when you are right; a friend stands by you even when you are wrong.

The highest known form of friendship is that of the dog to his master. You are in luck if you can find one man or one woman on earth who has that kind of affection for you and fidelity to you.

Like the shade of a great tree in the noonday heat, is a friend.

Like the home port, with your country's flag flying, after long journeys, is a friend.

A friend is an impregnable citadel of refuge in the strife of existence.

It is he that keeps alive your faith in human nature, that makes you believe it is a good universe.

He is the antidote to despair, the elixir of hope, the tonic for depression, the medicine to cure suicide.

When you are vigorous and spirited you like to take your pleasures with him; when you are in trouble you want to tell him; when you are sick you want to see him; when you are dying you want him near.

You give to him without reluctance and borrow from him without embarrassment.

If you can live fifty years and find one absolute friend you are fortunate. For of the thousands of human creatures that crawl the earth, few are such stuff as friends are made of.—

*Frank Crane.*

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### THE FRIEND

A friend is a person who is "for you," always, under any suspicions.

He never investigates you.

When charges are made against you, he does not ask proof. He asks the accuser to clear out.

He likes you just as you are. He does not want to alter you.

Whatever kind of coat you are wearing suits him. Whether you have on a dress suit or a hickory shirt with no collar, he thinks it's fine.

He likes your moods, and enjoys your pessimism as much as your optimism.

He likes your success. And your failures endears you to him the more.

He is better than a lover because he is never jealous.

He wants nothing from you, except that you be yourself.

He is the one thing with whom you can feel safe. With him you can utter your heart, its badness and its goodness. You don't have to be careful.

In his presence you can be indiscreet; which means you can rest.

There are many faithful wives and husbands; there are few faithful friends.

Friendship is the most admirable,

Our destiny is not mapped out for us by some external power; we map it out for ourselves. What we do in the present determines what is to happen to us in the future.

# Treatment

(Written for The News Letter.)

**T**REATMENT, in a general sense, is dealing with a condition in such a manner as to effect a change. In its practical application to human ills, treatment means dealing with dis-eased conditions in such a way as to bring about eased conditions, or conditions of more efficiency.

Dis-eased conditions manifest themselves in three generally recognized aspects. They are physical conditions, mental conditions, and enviroinal conditions.

People have headaches, pneumonia, rheumatism, etc., which they regard as physical ills; worry, dejection, melancholy, they regard as mental ills, while failure in projects, embarrassments socially or politically are properly enviroinal ills.

A diseased condition of whichever classification disturbs the equilibrium and prevents efficiency.

Maximum efficiency is the goal of endeavor. That life might find its best expression most harmoniously, the thinking individual strives to keep the machinery of expression in the best possible condition, but for want of proper forethought and wisdom, the machinery is most often in need of repair.

Treatment, according to medical science, is application of some sort; it is simply giving something in the way of drugs internally or applying it externally, and is based upon the old idea that something is wanting, and the old idea is correct, for in a

diseased person something is wanting. But how to supply that something has been the puzzle of the ages. To supply that something has been the impetus that has spurred on the endeavors of all honest physicians and chemists. Many years have been spent in trying to find satisfactory agents to supply the want, but so unsatisfactory have been the results that the most eminent of the profession are finding grave fault, not only with the superstructure, but also with the foundation of the structure of medical theories.

Then there are those who meet with a fair degree of success and an equally fair degree of failure who do not give drugs or use them in any way, but proceed by physical exercises, such as pulling and bending the limbs; kneading and massaging the body for the purpose of stimulating nerve and blood circulation. The various baths and water treatments all relieve and often restore to normal condition. Adjusting the spine and relieving pressure from the branches of the great nerve tree, the spinal column, is another branch of effort for restoring efficiency. It perhaps is in the advance line of effort, but like the rest, has its successes and failures.

Very recently there has come into recognition a rapidly growing school of thinkers, who find that every physical action is but the outer end of a mental action; that behind every physical ill is a mental ill; that

prompting every enviroinal discord is a mental discord.

I repeat that only recently has this idea come into recognition, but while this is true, the idea is by no means new, for all down through recorded history we find here and there one who recognized the power of mind over matter; but the great body of mankind was too grossly material to recognize the truth.

There are a number of schools of thinkers who believe in the power of mind over matter, and who practice mental healing with a fair degree of success, each proceeding in method according to his shade of ideas regarding mind and mentation.

The writer, in this brief article, will discuss the methods of only one school; namely, Christian Scientists.

Christian Scientists regard treatment as prayer. In other words, the term treatment means to them simply prayer of the understanding, or more correctly, understanding the truth and holding the thought or wording it, as the case may require, according to the understanding of the truth.

Christian Scientists reason that mind and spirit are one; that apart from spirit and mind, or more nearly the truth (spirit-mind) nothing exists; that God, the Absolute, the Eternal, the Universal, is spirit. That God being all, to all is good, and that sickness, dis-ease and all discord are but the error of human conscience, or the creations of human erroneous thinking.

In the realm of thought man is the image of God. He may create from the mind supply whatever thought he chooses, but that which he creates is his, and whether pleasant or un-

pleasant, desirable or undesirable, it is his to be held in fee until it has served its purpose to his existence; but that by proper mental attitude the "yoke may be made easy and the burden light," so light as to be lost sight of in the happiness of resignation to the highest sense of righteousness.

The law will not be reversed; every stone thrown up must fall; every sowing must have its reaping; every action its reaction, but through proper attitude the falling stone may do no damage; the wheat and the tares may be separated at a proper time; the shock of reaction may be mitigated.

Upon this foundation of truth all methods of Christian Science treatment are based.

The healer—treater or prayer—understanding this truth, that all is God and is therefore good; and that God, the All Good, is perfect in His essential nature; that nothing is wanting in God; that every thing we can conceive of has been supplied, only awaits our recognition and approbation. Realizing this truth he prays or treats not by intercession or begging, but by affirmation; declaration, thanksgiving. For instance, if he has a consciousness of a need he overcomes it with the greater consciousness of supply. If he has a sense of sickness he overcomes it with a higher sense of perfect health. If a need is apparent he loses sight of it in the consciousness of the ever abundant supply. By such an attitude he moves in harmony with the law of manifesting supply and not contrary to it.

All treatments are directions of



thought force or thought waves. All proper treatments are proper directions of thought waves by those who understand, and the efficaciousness of a treatment depends upon the degree of understanding of the healer, together with the receptivity and environmental conditions of the patient.

The medium of thought transference is universal mind. A thought of London or Calcutta is registered there the moment it is thought. A thought of the sun or the north star is accomplished as soon as begun. There is no place, time or space in Infinite Mind.

A prayer of the understanding is registered in the mind of its subject in Calcutta the moment that it is given expression in Washington, D. C.

The mental imagery held during treatment varies with different healers, and these variations are due to the temperament or conceptive power of each, according to individuality.

Some healers are absorbed in the idea of the Allness of Mind, and as such are regarded as mental healers and accomplish their work by concentration, suggestion and repetition. They hold the thought of the perfection of being up to the patient's mind, and at the same time suggest to him mentally and sometimes verbally conditions opposite to those which the patient thinks ails him. The healer then presents to the patient his true self, harmonious and perfect as God created him. Again and again he presents to the subconscious mind of the patient the picture, and when he, the patient, recognizes his true self,

the "prodigal" comes home, health is restored and harmony is begun.

Some healers again are absorbed in the idea that Spirit is all, and that mind and its manifestations are but a manifestation of spirit or spirit in its coarser nature. Treatment to such healers means abandonment of both body and mind; a losing sight, so to speak, of mental operation and material manifestation in the consciousness of the allness of spirit. To such a healer the patient's mental and physical self is absorbed in the blazing light of spirit from within the patient. In other words, he sees the spiritual nature of the patient as all-absorbing light, or as the light of the lamp when unobstructed; absorbs attention from both mantel and globe, so the aroused spiritual consciousness absorbs attention from both mind and the body.

The healing power must come from a consciousness of the Allness of Good, and come through the awakened consciousness of the patient.

The work of the healer then is to awaken this consciousness in the patient.

I venture to say, nay, I boldly declare, that the patient once thus awakened will never again be satisfied with the old life. A new fire has been kindled and though it smolder a long time it cannot be put out. It will ultimately blaze up and become all-absorbing light. Mankind is divided in his conceptibility according to development.

Some are materialists and mentate on the material plain almost wholly. Nothing impresses them, except such as comes through their conscious minds. They must see, hear and feel

to be influenced. Such people, Jesus, the Great Healer, found necessary to touch with His hands as they felt it necessary to touch His garments. Such He took by the hand and lifted up; He spat on clay and rubbed their eyes.

Some are mentalists and mentate on a more intellectual plane. They are reasoners; of such the subconscious nature is most easily affected; to such Jesus gave the thought or spoke the word of truth, and they were healed.

Others are spiritually inclined and mentate on a spiritual plane; manifesting a superconscious power to conceive. The wise healer must deal with all of these classes, and must deal according to their power to conceive. He must find it sometimes necessary to touch them; sometimes to speak truth to them audibly, and sometimes to give the silent thought-force only.

Christian Scientists practice what is called present treatment, where the healer is in the presence of the patient, and also absent treatment, where the patient may be in another home or another town or on another continent. Now these terms present and absent treatments are for convenience only, for in the Infinite Mind there is no place; no time, no space, for all is here; all is now; eternally; so. Mind is universal, thought waves set in operation now register at the end of their direction now.

But the effects will depend upon the thought waves in operation there. Waves of sweet music may fall plenteously in and around the shop, but if the smith is rapidly beating iron he can't hear the music.

The thunders may shake the earth and reverberate to the skies, but the chain or boiler factory workers will not hear if the hammers are in operation.

Distracting interests must be eliminated before healing can begin; sacrifice must be made before healing can begin. No one need hope to be healed who has set his mind to hate, defraud or in any way injure a fellowbeing.

This attitude of mind must be changed before true healing can begin. Temporary relief may be had by separated suggestion, as a spot of ground may be cleared of falling leaves by constant sweeping, but when the sweeping stops the leaves cover it. The only way to stop the falling of leaves is to remove the tree from which they fall; the only way to heal nervousness is to remove the constant worry that produces it, and this the healer knows and sets to do, but if the patient says, "I must have my way; I will worry; I will hate; I will continue to cheat and defraud anybody I can; I will pay the healer to get me well while I go ahead."

Now, so long as the patient holds this attitude of mind the work of the healer is void. He may pay all the money he pleases for healing and get poor results, for he has fortified himself against attack; he spurns good and chooses evil. The only way to get best results from treatments is to conform to your highest sense of perfect good; to submit as best you can, as honestly as you know how—your personal will to Infinite Will. Being not over anxious, but submitting unreservedly to the Divine Will

you assume a mental attitude that makes the work of the healer more effective.

The late Colonel Sabin, Bishop of the Evangelical Christian Science Church, established a system of treatment which he called cumulative treatment. The scheme of it is to put a number of healers on the same case, each giving a specified number of treatments day and night during the period of treatment.

The system is still maintained by his successors. The writer has known of many very remarkable cases of healing under this method. The majority of cases that come to Christian Scientists for healing are cases that have tried about every other system of healing and come to this as a last resort. In such cases there is a state of dejection and unbelief, a sort of "I will try it, but I don't believe it will do me any good" attitude.

Then such patients are surrounded by relatives or friends, doctors, etc., who believe them helpless cases; all this mental opposition has to be overcome. The healer's prayer must penetrate these shields of error before it can kindle the flame spiritually within the inner consciousness of the patient.

It stands to reason that cumulative treatment is most effective in such cases, for while each healer, if he is wise and good, does his full duty; still healers are human beings with human thought, and are environed by much adverse, and as a result, may not always be in a mental state for most efficacious work. Out of ten or a hundred healers a fair percentage will be in the proper attitude to

treat, and thus real treatment will be going on during the required time. It has much the effect of light in a dark room. Turn on a single electric light and the darkness is partially dispelled; turn on sufficient and the darkness is wholly dispelled.

But if the globes or bulbs be dirty the light, when turned on, cannot penetrate perfectly. The aim and end of all true healing is to turn on the light of truth. It is not to bring to the patient something from without, but rather to set free that which is already present. In the analogy cited both patient and healers must work together. The healer convinces the patient that the lamp of truth, love and power is burning within. The patient must let the light shine out through him personally by cleaning the globe; cleaning the mind of hatred, malice and deception; striving as best he knows to practice love and the square deal. Where these conditions meet healing, perfect healing, is sure.

In some way we must pay the full price for everything we get in life. We get as we give.

Every soul is an image of God, having power as God has it, only in lesser degree. So, that all or anyone can ever need of wealth or health or happiness is abundantly and unlimitedly supplied. But erroneous thinking often upsets the understanding, and men consider themselves poor, sick and sorrowful.

In these states of mind they have lost their poise, missed their center of gravity; are beside themselves instead of in themselves. Such people truly need the help of the healer, for they are, for the time being, helpless.

They need it in the same sense that a maimed limb needs the strength of the sound limb; the injured cells of the body need the help of the perfect cells, for each individual is but a life cell in the great body of humanity, and under perfect conditions, they are harmoniously adjusted to each other. But the recognized imperfect conditions demand the sympathetic side of the operation of the law of supply and demand. We are manifestations of that law.

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### THOUGHTS

The greatest power in Heaven and earth is thought. Thoughts are the prophecy of fulfillment. By the power of thought life, health and harmony are sent thousands of miles.

Thought is the vital and moulding influence of life. It is only in the quiet hours of thought that we can commune with our inmost selves, which is the voice of God speaking to His children.

We meet a person with good characteristics, a kind word, a loving smile—they are but expressions of right thoughts, words and acts.

Just stop and think what the word thought implies, every existing condition of the past, present and future is but the thoughts of some person or persons sent out in the universe. Therefore, it behooves us to be careful of the nature of our thoughts, for as King Solomon so wisely said: "As a man thinketh in his heart, so will he be." If we want health, think health; if we want prosperity, think prosperity. No matter what we want, first be sure we want it, then go to

work in the upper story and think with all your heart, soul and mind; concentrate with all the force and power of thought from fifteen to twenty minutes every day and you will be sure to get what you go after. Know the law, apply it and expect results. For by our thoughts we set in motion the power that materializes our desires.

God never made a heaven or a hell, we are our own creators, therefore, we make our own conditions. Remember always like attracts like in the thought world. Your mind is the storehouse for your thoughts. By cultivating the proper mental attitude you may draw the very best product of the world's thinking to your aid. Read Ps. 40, 5:17 139:17. Isa. 55:9. Jeh. 29:11. Romans 12:3.

Be true to every inmost thought;  
And as thy thought thy speech,  
What thou hast not with suffering  
bought,  
Presume thou not to teach!

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Robin in the tree-top,  
Blossoms in the grass,  
Green things a-growing  
Everywhere you pass:

Sudden little breezes,  
Showers of silver dew,  
Black bough and bent twig  
Budding out anew.

Pine tree and willow tree,  
Fringed elm and larch,  
Don't you think that May-time's  
Pleasanter than March?  
—From "Sing a Song of Sixpence,"  
Thomas Bailey Aldrich.

## TRUE EDUCATION

True education is the sharpening of the faculties, the development of power, the calling out of what is in the pupil; it is developing the mental timber, strengthening the fiber of all the mental faculties, training them to work in unison as the twisted strands of a great cable in a suspension bridge.

True education is teaching the youth how to handle himself in every situation of life, especially in emergencies; it is teaching him how to make the most of his faculties. The main part of an education that counts comes from within, not from without. An effective education is self-expression and not mere impression of the teacher or books.

The processes in some institutions of learning actually impair one's capacity for real education. Many a bright youth, capable of receiving an education which would make him a power in the world, has lost his zest before he has gotten through with the tortures of the methods used in teaching English grammar. The pupil ought to be so taught that his hungry mind will drink in knowledge as a thirsty deer drinks water; but, instead, school studies are often so dryly, tactlessly, bunglingly presented, that the youth loses his interest before he gets far enough to see the priceless value of a real education.

The graduate who faces the situation manfully, firmly, with common sense and judgment, who has made up his mind what he wants to do, and how to do it; who drops things academic as he would doff his canvas

suit after a football game, will find that he has his work, his allotted place, in the world's progress. Thus, his college training, though not flaunted and boasted of, will have its values and will not be a handicap. Thus the lessons the rude world teaches will not blast his hopes, but will only show him the way to be useful; will not cast down his spirit, but inspire him with a will and a purpose which will lead to grand results.

The world is all gates, all opportunities, to him who can make use of them; and power and fortune are all about us, awaiting the eye that can see, the ear that can hear, the hand that can achieve.—*Orison Swett Marden in May Nautilus.*

## RELIEF FROM CARE

A little consideration of what takes place around us every day, would show us that a higher law than that of our will regulates events; that our painful labors are very unnecessary, and altogether fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Belief and love—a believing love will relieve us of a vast load of care. O my brothers, God exists. There is a soul at the center of nature, and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature, that we prosper when we accept its advice, and when we struggle to wound its creatures, our hands are glued to our sides, or they beat our own breasts.—*Emerson.*

# The Tenets of Our Church

A Complete and Concise Statement by Bishop Sabin, Setting Forth the Cardinal Points of the Faith.

**T**HE most complete and yet concise epitome of the doctrines of Evangelical Science ever given out to the world is to be found in the biography of the late Bishop Sabin, published in the American Encyclopaedia. It was written especially for that publication by the Bishop, and has never before now been printed in any other. The News Letter reproduces the Bishop's statement of the creed of the church which he founded, assured that it will be read with the deepest interest, and preserved as the official expression of the faith.

## TENETS OF EVANGELICAL CHRISTIAN SCIENCE.

It is the mission of the Evangelical Christian Science Church to teach the people the truths of the Christian religion, and to obey the command: "Go ye, therefore, and teach all nations." (Matt. xxviii, 19.)

We hold that the authority of the Holy Bible is supreme and paramount; that its truths bring Peace, Happiness and Immortality.

We hold that there is but one living God—an Infinite, Intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of Heaven and Earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons—the Father, the Son, and the Holy Spirit.

We believe in the plan of salvation taught by Jesus Christ, and the power and dominion of truth over error,

over sin, over sickness and death, and the realization of God's love unto Peace, Harmony, Happiness and Everlasting Life.

"And He sent them to preach the kingdom of God, and to heal the sick." Those words of our Savior possess the same meaning and power as when first spoken; and it will be our pleasure and duty to execute this Divine command.

The church believes in that religion which not only heals the soul and destroys sin, but heals the body as well—a full and perfect salvation.

God never makes a change; everything is the one way forever and forever. If at any time during the cycles of eternity God healed the sick, that power is here today, and is to be used in the very way that it was in the first instance. There is no change, and there can be none; and we cannot doubt the truth of this, because the evidence comes from all over the world of wondrous healings.

The church holds to most of the basic doctrines of the other Trinitarian Christian sects, but believes more than the others—holding, realizing and demonstrating that prayer to God in the name of Jesus Christ is unerringly followed by answer, if the thing asked for is proper to be asked for, and if he who asks knows that he is the perfect child of God, created in the image and likeness of God, living, moving, having his being in God, and therefore perfect as God is perfect.

That man has the power to heal the sick through prayer to God in the name of Jesus Christ is shown in the "signs following" him who believes; and he who cannot thus heal is not a "believer," in the sense of possessing the "understanding," or "realization."

All true "believers," without exception, can heal the sick.

The church claims that its adherents heal more certainly than all others, because they follow strictly the Divine commands, and base their work upon the name of Jesus Christ, taking Him as their guide and pattern in all things.

If man, being created in the image and likeness of God, was given at his birth dominion over all things, and had all things, the prayer for that which he should have is only claiming his own—recognizing and affirming in confidence and faith that which is his natural heritage. With this understanding, the answer to prayer is as certain as that two and two make four.

It is taught by the church that Universal Love is the rule for thinking enunciated by Jesus Christ, and that Love must be the motive controlling every action of him who lives the perfect life, and enjoys the charter rights given him by the Father.

Heaven means harmony, and when man is in a condition of absolute harmony, as designed by God, he is in the kingdom of heaven. Man can as well be perfect mentally, physically and morally on earth as he can after having passed through the thing called death. The work commences on earth, but must go on forever. Men will forever be students of the Truth—ever in action, ever in life.

God is Good and God is All. Man is His image and likeness. We live, move and have our being in God; therefore man, living in God, is Good, and lives in Universal Good. Living in Universal Life and Good, he has Eternal Life, and must have Eternal Life.

God is Good and God is All. Man is His image and likeness. We live, move and have our being in God; therefore man, living in God, is Good—lives in Universal Good. Living in Universal Life and Good, he has Eternal Life, and must have Eternal Health.

The church holds that God is the only Healer, and heals through prayer. The healing is in no measure impeded by the presence of physicians with the patient. To every case wherein a sufferer or his friends desire the presence of a doctor no objection is made; and in cases in which the law requires a physician's presence the healer demands that a doctor be in attendance.

The Evangelical Christian Science Church is friendly to all other churches. Its founder at times speaks to congregations of other faiths under the auspices of associations of ministers of other churches, and ministers of other denominations take part in the services of this church.

The sacredness and divine origin of marriage and family relations are cornerstones, and divorce is most strongly opposed and condemned.

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To know God aright is life eternal, and this is the "key" which unlocks the mystery of our question at hand. In a sense, man creates the God he worships, and his creation is according to his evolution. When evolved to the instinctive plane, with his animal propensities of anger, fear and wrath dominant, and living in the letter of the law instead of its spirit, man fashioned a God of anger and wrath and placed him in idols of stone or a far-away heaven, seated upon a throne; so man's mental concept of God receiving his homage.

"The subtleness of finite mind

To mould Infinity,

To fashion God by its own plan

Of what it thinks should be;

While he who knows has no concept

Of what God should be:

Empty he stands and there awaits,

And thus transformed is he."

—Power.



Rose M. de Vaux-Royer, New York

## MAN, THE IMMORTAL

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An inner sense appeals and questions why?  
That you were so near—so very far  
Appear; even as some luminous distant star  
That burns yet brightly to the mortal eye,  
When night and all her radiant hosts pass by,  
Vanquished by dawn, which fades but cannot mar  
The worlds invisible, nor yet debar  
Your silent place in the eternal sky.

I know you live enshrined, vital and warm,  
Within God's arms enfolded, even as I.  
Obscured my vision to discern the form  
Thy spirit radiates in realms most high  
Where birth greets death transmuted from the clay;  
Man, the immortal, holds the flaming ray!

—*Rose M. de Vaux-Royer, New York, N. Y.*



## Faith in the Right

**I**T is an awful moment when the soul begins to find that the props on which it has blindly rested so long are, many of them, rotten, and begins to suspect them all; when it begins to feel the nothingness of many of the traditionary opinions which have been received with implicit confidence, and in that horrible insecurity begins also to doubt whether there be anything to believe at all. It is an awful hour—let him who has passed through it say how awful,—when this life has lost its meaning, and all seems shrivelled into a span; when the grave appears to be the end of all; human goodness nothing but a name; and the sky above this universe a dead expanse, black with the void from which God Himself has disappeared.

In that fearful loneliness of spirit, when those who should have been his friends and counsellors only frown upon his misgivings, and profanely bid him stifle doubts, which, for aught he knows, may arise from the fountain of truth itself; or to extinguish, as a glare from hell, that which, for aught he knows, may be light from Heaven, and everything seems wrapped in an uncertainty.

I know of but one way by which a man may come forth from his agony scatheless; it is by holding fast to those things which are certain still—the grand, simple landmarks of morality. In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain.

If there be no God and no future state, yet even then, it is better to be generous than selfish; better to be chaste than licentious; better to be true than false; better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of the soul, has dared to hold fast to these venerable landmarks; thrice blessed is he who, when all is drear and cheerless within and without, when his teachers terrify him, and his friends shrink from him, has obstinately clung to moral good. Thrice blessed because his night shall pass into clear, bright day.

I appeal to recollection of any man who has passed through that hour of agony, and stood upon the rock at last, the surges stilled below him, and the last cloud drifted from the sky above, with a faith and hope no longer traditional, but of his own,—a trust which neither earth nor hell shall shake henceforth forever.

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### DREAMS

For what we dream is never lost—

Dreams mold the soul within the  
clay;

The rapture and the pentecost

Of beauty shape our lives some  
way:

They are the beam, the guiding ray  
That nature dowers us with at birth,  
And, like the light upon the crown  
Of some dark hill that towers down,  
Point us to Heaven, not to Earth,  
Above the world where dreams are  
lost.

—*Madison Cawein.*



## The Silver Shilling

**T**HERE was once a Shilling. He came out quite bright from the Mint, and sprang up and rang out, "Hurrah! now I'm off into the wide world." And into the wide world he certainly went.

The child held him with soft, warm hands; the miser clutched him in a cold, avaricious palm; the old man turned him goodness knows how many times before parting with him; while careless youth rolled him lightly away. The Shilling was of silver, and had very little copper about him; he had been now a whole year in the world—that is to say, in the country in which he had been struck. But one day he started on his foreign travels; he was the last native coin in the purse borne by his traveling master. The gentleman himself was not aware that he still had this coin until he came across it by chance.

"Why, here's a shilling from home left to me," he said. "Well, he can make the journey with me."

And the Shilling rattled and jumped for joy as it was thrust back into the purse. So here it lay among strange companions, who came and

went, each making room for a successor; but the Shilling from home always remained in the bag, which was a distinction for it.

Several weeks had gone by, and the Shilling had traveled far out into the world without exactly knowing where he was, though he learned from the other coins that they were French or Italian. One said they were in such and such a town, another that they had reached such and such a spot; but the Shilling could form no idea of all this. He who has his head in a bag sees nothing; and this was the case with the Shilling. But one day as he lay there he noticed that the purse was not shut, and so he crept forward to the opening to take a look around. He ought not to have done so; but he was inquisitive, and people often have to pay for that. He slipped out into the fob; and when the purse was taken out at night the Shilling remained behind, and was sent out into the passage with the clothes. There he fell upon the floor. No one heard it; no one saw it.

Next morning the clothes were carried back into the room; the gentle-

man put them on and continued his journey, while the Shilling remained behind. The coin was found, and was required to go into service again; so he was sent out with three other coins.

"It is a pleasant thing to look about one in the world," thought the Shilling, "and to get to know strange people and foreign customs."

And now began the history of the Shilling, as told by himself.

"Away with him, he's bad—no use!" These words went through and through me," said the Shilling. "I knew I sounded well and had been properly coined. The people were certainly mistaken. They could not mean me! But, yes, they did mean me. I was the one of whom they said, 'He's bad—he's no good. I must get rid of that fellow in the dark,' said the man who had received me; and I was passed at night and abused in the daytime. 'Bad—no good,' was the cry; 'we must make haste and get rid of him.'

"And I trembled in the fingers of the holder each time I was to be passed on as a coin of the country.

"What a miserable Shilling I am! Of what use is my silver to me, my value, my coinage, if all these things are looked on as worthless? In the eyes of the world one has only the value the world chooses to put upon one. It must be terrible indeed to have a bad conscience, and to creep along on evil ways, if I, who am quite innocent, can feel so badly because I am only thought guilty.

"Each time I was brought out I shuddered at the thought of the eyes that would look at me, for I knew

that I should be rejected and flung back upon the table, like an impostor and a cheat. Once I came into the hands of a poor old woman, to whom I was paid for a hard day's work, and she could not get rid of me at all. No one would accept me, and I was a perfect worry to the old dame.

"I shall certainly be forced to deceive some one with this shilling," she said, 'for, with the best will in the world, I can't hoard up a false shilling. The rich baker shall have him: he will be able to bear the loss—but it's wrong in me to do it, after all.'

"And I must lie heavy on that woman's conscience, too," sighed I. 'Am I really so much changed in my old age?'

"And the woman went her way to the rich baker; but he knew too well what kind of shillings would pass to take me, and he threw me back at the woman, who got no bread for me. And I felt miserably low to think that I should be the cause of distress to others—I who had been in my young days so proudly conscious of my value and of the correctness of my mintage. I became as miserable as a poor shilling can be whom no one will accept; but the woman took me home again, and looked at me with a friendly, hearty face, and said:

"No, I will not deceive anyone with thee. I will bore a hole through thee, that everyone may see thou art a false thing. And yet—it just occurs to me—perhaps this is a lucky shilling; and the thought comes so strongly upon me that I am sure it must be true! I will make a hole through the shilling, and pass a string through the hole, and hang the coin around the

neck of my neighbor's little boy for a lucky shilling.'

"So she bored a hole through me. It is certainly not agreeable to have a hole bored through one; but many things can be borne when the intention is good. A thread was passed through the whole, and I became a kind of medal, and was hung round the neck of the little child; and the child smiled at me and kissed me, and I slept all night on its warm, innocent neck.

"When the morning came, the child's mother took me up in her fingers and looked at me, and she had her own thoughts about me; I could feel that very well. She brought out a pair of scissors and cut the string through.

"'A lucky shilling!' she said. 'Well, we shall soon see that.'

"And she laid me in vinegar, so that I turned quite green. Then she plugged up the hole, and carried me in the evening twilight to the lottery collector to buy a lottery ticket that should bring her luck.

"How miserably wretched I felt! There was a stinging feeling in me, as if I should crumble to bits. I knew that I should be called false and thrown down—and before a crowd of shillings and other coins, too, who lay there with an image and superscription of which they might be proud. But I escaped that disgrace, for there were many people in the collector's room; he had a great deal to do, and I went rattling down into the box among the other coins. Whether my ticket won anything or not I don't know; but this I do know, that the very next morning I was recognized as a bad shilling, and was sent out to

deceive and deceive again. That is a very trying thing to bear when one knows one has a good character, and of that I am conscious.

"For a year and a day I thus wandered from house to house and from hand to hand, always abused, always unwelcome; no one trusted me; and I lost confidence in the world and in myself. It was a heavy time. At last one day a traveler, a strange gentleman, arrived, and I was passed to him and he was polite enough to accept me for current coin; but he wanted to pass me on, and again I heard the horrible cry, 'No use—false!'

"'I received it as a good coin,' said the man, and he looked closely at me. Suddenly he smiled all over his face; and I had never seen that expression before on any face that looked at me. 'Why, whatever is that?' he said. 'That's one of our own country coins, a good, honest shilling from my home, and they've bored a hole through him, and they called him false. Now, this is a curious circumstance. I must keep him and take him home with me.'

"A glow of joy thrilled through me when I heard myself called a good, honest shilling; and now I was to be taken home, where each and everyone would know me, and be sure that I was real silver and properly coined. I could have thrown out sparks for very gladness; but, after all, it's not in my nature to throw out sparks, for that's the property of steel, not of silver.

"I was wrapped up in clean white paper, so that I should not be confounded with the other coins and spent; and on festive occasions, when fellow-countrymen met together, I

was shown about, and they spoke very well of me; they said I was interesting—and it is wonderful how interesting one can be without saying a single word.

“And at last I got home again. All my troubles were ended, joy came back to me, for I was of good silver, and had the right stamp, and I had no more disagreeables to endure, though a hole had been bored through me, as through a false coin; but that does not matter if one is not really false. One must wait for the end, and one will be righted at last—that’s my belief,” said the Shilling.—*Ander- sen’s Fairy Tales.*

#### OUR OFFERING TO GOD

After hearing the statement of Being that God and God expressed is the All-in-All, that there is but one Life, one Substance, one Intelligence, one Power, one God, who is Father of all, who is Life, Love and Truth, and that man is co-eternal and co-equal with Him, we might as well criticise the science of numbers, because new students do not always calculate accurately, as to question our being able to do anything wilfully but live the life of truth. I tell you, friends, that when once the statement of Being is understood, we know that with what judgment we judge we are judging ourselves.

Offering ourselves to God without spot or blemish, or believing ourselves to be wholly spiritual and divine now, does not make us act contrary to our belief, but enables us to act out our true nature, just as we know Supreme Being acts. Our offering to God is just what belongs to

Him, just as our offering to the science of mathematics is just what belongs to it. God does not accept any other offering. It may be likened to a child giving a bit of sugar to his father out of love. The father is pleased, although it was originally given the child by its father. It is in this sense that we are required to be children in our actions, and know that all living comes from God the Father of all. Just so should we give it a place in Him in our beliefs, and not eat or drink or do anything as unto idols.

Try, try, again—never give up; what has been done can be done, and will be done; and he who believes will know the freedom of Sonship. But in the might and power of your divinity say, “If the Son shall make me free, I shall be free indeed.” I am free; I am the embodiment of Life, Love and Truth; I am the embodiment of Substance, Intelligence and Power. I am the Son of God—I am whole.—*Harmony.*

Flower in the crannied wall,  
I pluck you out of the crannies;—  
Hold you here, root and all, in my  
hand,  
Little flower—but if I could under-  
stand  
What you are, root and all, and all  
in all  
I should know what God and man is.  
—*Tennyson.*

“By thine own soul’s law learn to live,  
And if men thwart thee, take no heed,  
And if men hate thee, have no care  
Sing thou thy song and do thy deed,  
Hope thou thy hope and pray thy  
prayer.”

# Self Knowledge

Rose M. de Vaux-Royer.

**D**O we understand life? Living is the only sufficient art. Expression is life; it introduces us to ourselves; it teaches us how to live by soul expansion. The exterior, or visible self reflects the inner spirit.

There is not a moment when that which comprises the "I am" is at rest or inactive. Action is the outcome of being. There are the mental, the moral and the physical activities. Our equilibrium and harmonious states are acquired by the proper adjustment of the above named qualities. Our deeper insight is quickened by communing in the great interminable Silence with its unmeasurable capacity that envelops every soul in its growth toward the light of understanding.

God's ways are still, mysterious ways. The soul never slumbers. The knowledge and experiences of all things belong to it—the great subconscious reservoir,—like a diamond in the darkness shining forever the same—imperishable. Here lies our borderland of consciousness, where we are related to God and where all goodness resides. Here we love, live, enjoy and suffer, for herein is the eternal principle of man.

This is the precious place, the place of the living soul, that which we are called upon to "save" and which in the final decree saves us, for the reality of being is here. Here, too, are chronicled our righteous deeds and our violations of the law. We are held responsible to and by this innermost self. What we implant here develops, as the seed in the

darkness of the soil, producing always and ever of its own kind. We are the sowers; the subconscious self or mind reproduces what we consciously or unconsciously allow to penetrate this region.

Man finds himself the guardian of his personal destiny, and a partner with nature in directing the course of his evolution. There is a system of approach, which reveals the many selves of many minds. (The struggle in evolution is to reach the One Mind—the perfect state of harmonious activity.) On the sensitive state of man's mind other thought entities may photograph or induct their desire or will—and good or evil result, according to the plan or purpose of the operator.

In hypnosis it has been demonstrated that the subject will respond to suggestion (of some remote period) given during the induced sleep. Some with their natural faculties only partially awakened are endangered by susceptibility to thought waves, vibrations or induction of the emotions—for example—epidemics, fashions, etc. The unrest of the mind operated upon, no longer its master, ever varying sensations of the soul, imposed upon by the more positive thought currents, are often the cause of disorders. Each soul is aroused with certain powers of resistance, which, cultivated, render its character inviolable. Knowledge born from ignorance assumes its rightful attributes of happiness and peace. Darkness is the absence of light. "Man, know thyself!"

# Fishers of Men

The Thoughts of Christ Preceded Action.

W. S. Whitman.

"And He said unto them, follow me, and I will make ye fishers of men."

**I**F a person wishes to get a good picture in his mind of the living, doings and teachings of Jesus he must be more or less familiar with the thoughts that were in His mind that led to His words and His actions.

The word, action and thought are physical expressions of mental desire, the thought precedes, the action follows. All the expressions of life that we see with our physical eyes, all things that interest, amuse and instruct us are either the expressions of our own mind, or of some other mind.

What Jesus did and taught, He first thought. There was first desire, mental ambition, the physical followed. "Follow me and I will make ye fishers of men." This was among the first teachings or sayings of Jesus. Why would He want followers? How would He make them fishers of men, and what prompted those thoughts would be interesting to analyse. It being among the first things that Christ said, it must be among the first most desired things in His life, and so in the selection of the two fishermen and telling them to follow Him, we have the first expression.

What would be fishers of men? What would they do? How would they catch them? What bait would

they use? What would they do with them?

"And they straightway left their nets and followed Him." What was there in Christ that His character was new to the world; men never heard of Him before, that men should leave their daily toil, their support, and follow Him. They did leave their nets, and they did follow Him and were fishers of men.

We could say that Christ wanted to make preachers, to perpetuate His teachings, to found churches, but in the light of Christian Science it has a bigger meaning, a greater meaning. After they left their nets they followed Jesus, and we are told that Jesus went all about Galilee, teaching in their synagogues, preaching the Gospel of the Kingdom, healing all manner of sickness and diseases. After three years of demonstration of His doctrine, and for nearly two thousand years after that time, the call, "Follow me and I will make you fishers of men," still rings through the ages. Fishers of men for Christ's Kingdom; fishers of men for a better life; fishers of men for healthy bodies for strong minds, and examples of Christ's Truth.

The bait they used in fishing for men was not a pleading for faith, it was a demonstration of Christ's doctrine. It took three years to free their minds from the false doctrines of centuries; it took three years to

actually demonstrate and convince those men that what He said and what He taught was of God. For nearly two thousand years those teachings have been questioned, and now that some Truth, those same demonstrations call for men to "Follow me," and many sit idly by and say, "It cannot be done."

Christian Science is comparatively new to the world, but the world is learning its truthfulness. One thing is true, fishers of men are found in every hamlet in every civilized country of the world; making the same demonstrations, trying to live the same life that Christ had and lived. ing, preaching and practicing ever since the foundation of our church, and if followed, will certainly give health.

When a wideawake Medical Journal and the United States Public Health Service says "Amen" to our preachings, it is surely time for us to say "Amen" back in long, rebounding echoes.

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"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord which executeth loving-kindness, judgment, and righteousness in the earth: for in these things do I delight saith the Lord."—*Unity*.

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You are unique; none can fill your place or do your work; your value to the world in motive power and money depends upon the fullness of your self-expression.—*Elizabeth Towne*.

### HE WHOM A DREAM HATH POSSESSED

He whom a dream hath possessed  
knoweth no more of doubting,  
For mist and the blowing of winds  
and the mouthing of words he  
scorns;

Not the sinuous speech of schools he  
hears, but a knightly shouting,  
And never comes darkness down,  
yet he greeteth a million morns.

He whom a dream hath possessed  
knoweth no more of roaming;  
All roads and the flowing of waves  
and the speediest flight he knows,  
But wherever his feet are set, his soul  
is forever homing,  
And going, he comes, and coming  
he heareth a call and goes.

He whom a dream hath possessed  
knoweth no more of sorrow,  
At death and the dropping of leaves  
and the fading of suns he smiles.  
For a dream remembers no past and  
scorns the desire of a morrow,  
And a dream in a sea of doom sets  
surely the ultimate isles.

He whom a dream hath possessed  
treads the impalpable marches,  
From the dust of the day's long  
road he leaps to a laughing star,  
And the ruin of worlds that fall he  
views from eternal arches,  
And rides God's battlefield in a  
flashing and golden car.

—*Shaemas O'Sheel*.

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Come precious soul and listen! The fountain of Wisdom is inexhaustible. Drink to thy fill, and be refreshed and enjoy Eternal Life.



# Divine Mind Controls All

Martha E. Van Voast.

**I**N PROVERBS, 3d chapter and 6th verse: "In all thy ways acknowledge Him, and He shall direct thy paths."

In order to fully understand this direction, "Commit thy ways unto God," we must know to whom we are committing our ways. Our God is a God that is all good; that knows nothing the opposite of good. Our God is an omnipotent, all-powerful God. He is an omnipotent God, and all-knowing God, and Good, God, will direct our paths. If we fully understood this text it would be the end of all worry, of all anxiety, of all thought of the future.

Many of us, when we leave the old thought and come into the new, bring with us all of our old teachings, all of our old worries, looking ahead or carrying the past. The minute we receive the realization of the allness of Good, it drops from us like shedding an old shell, and we take up the new thought, the belief in the positive and permanent good. Then whatever we have to do in our lives, it does not matter what it is, we simply commit unto our God, knowing that it is all done and we have nothing to do but to receive.

Now, something comes right in there that we find a very difficult thing to do, particularly do new students find it a hard thing to accept in its fullness, in every detail of their lives. Remember that knowledge that does not apply to every minute of your life is worthless.

There is no use to bother with it, if you can't take into every minute of your life, every bit of work you have to do. I would not bother with it. Sometimes people say, "Oh, yes; you sit and treat all day, and you do your work; it is very easy for you." We are all made on the same pattern. We each one have to fight out our own salvation and whatever we have to do, it does not matter what it is, we can always choose the wrong path. If we want to choose the right and stick to it we have to fight.

I used to plan in my old life. I would say, "Tomorrow I will get up at such an hour, I will do so and so, until I would have every hour of that day filled completely with plans of what I was to do. I got up in the morning and I tried to carry out that plan, and very likely before noon the plan got criss-cross, and my disposition got criss-cross, too, because I could not have my way. I had planned it all right, and now I could not carry it out; something happened so that it would not go, and I was in a fret and a fume. Somebody did not do as he had agreed to. I was cross because people ought to do right and should not say things they did not intend to do. I was in a fret and I was worried, and would go to bed at night with a headache. And, oh, such a tiresome day! Why? Simply because I had been working from my own self-thought, without the thought of God-Mind, of Infinite Mind, of All Good. I would not think of today

making a plan for tomorrow in my new life. I have nothing to do with it. I have given it all to God and He attends to my tomorrow. I do not have to do it. I am to do what He brings. I know when I call on Him for my good it cannot but come to me, and what comes to me is good, because I have committed my way unto Him, and I have nothing more to do with it. Something will come up in the morning very likely different from what I think now. That is all right. It will be just what He sends me, and I will do it just that way, happy that I can do whatever He sends me. I know it is good.

You see it is different from the old way of thinking. It takes you out of your personality and your wilfulness and your set ideas. You haven't any ideas. You simply accept the thing that comes, and you thank God that you can do it. Sometimes He gives you tasks that look a little bit difficult. When I first began this work He brought me some strange things. I used to say, "Well, I can't do it myself, but I know with God's help I can, I will do the best I can," and then when through with it, and it is done, something else comes next. There is always a next, it never stops. The person that commits his ways to God you may be sure will have no time to look back or compare his work with other work, or other people's work. It will just keep you busy right along, you will not have an extra minute; every one will be filled; you will go right along and do the work and thank the Lord that you have it to do; and you will be perfectly happy because you have not

time for anything else. You do not have time to think whether you are tired or whether you are not. God does it through you. How can you, a spiritual being, be tired? Impossible! You do not have to do the work; you do not have to worry about it. God does it.

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### IN THE BEGINNING WAS THE WORD

God thought, and then the worlds  
were born,  
And through abysmal deep  
The word went forth that suns must  
rise  
From their eternal sleep.

The vaulted skies sprang into space.  
The starry heavens arched over-  
head,  
The waters leapt to meet the land,  
And there was life, as God had said.

O wondrous thought! O thought of  
God,  
Whose heights, whose depths, none  
can explore—  
Thou hast sustained for ages past,  
And shalt sustain for ages more.  
—Walter Matthews in *Unity*.

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Heaven is involved in all those things that men should most cultivate—Peace, Harmony, Wisdom, Love, Justice; and Hell is involved in the things that men actually cultivate—hatred, greed, cruelty, bigotry, injustice; therefore the Heaven-going and Hell-going is in the daily thinking in one's mind. Guard well your mind if you want Heaven.—*World's Advance Thought*.

## The Right Direction

It Means Much to You—Joy vs. Sorrow ; Harmony vs. Discord.

**G**REAT Truths are children born of many parents. Like proverbs, they are the impulses of thousands of souls.

Thousands are in some crude way giving expression to them, but each individual is unconsciously waiting for the vehicle that will most happily bear forward the truth. When such a vehicle comes, no matter through whom, all accept its service with rejoicing, declaring it their own. And in very truth the claim is correct. It is the property of each, being the product of all.

Truth moves in the human mind like the waves of the ocean. It has its troughs and its crests and all that play between. The trough of this moment is the crest of the next.

All souls rising simultaneously upon the crest feel similar impulses. The one whose crest experience is most acute and vivid gives the experience of all the rest in the most perfect expression, which expression conforms most nearly to the inspiration and aspiration of each. Hence, he is only the mouthpiece of the great body.

Each drop of the ocean's waves must at some time kiss the rays of the smiling sun; must rise to the trough, then to the crest.

Every type and shade and complexion of the human race will, in due time, be drawn up to the surface then, to the crest. For the Son of Righteousness is shining down upon the great sleeping ocean of humanity.

Those who rise to the crest get such inspiration that they happily, rejoicingly, plunge again and again into the dreamland of their sleeping fellow-beings; going down into the dark night of their ignorance and superstitions; facing and suffering the perils incident thereto; that happily they may arouse some soul to consciousness of the drawing power and presence of the Son of Righteousness; may teach him how to think and act in conformity with instead of contrary to that power; may arouse his aspirations for the crest of life's wave.

While the expressions are now passing through me on to you, I am very conscious that they are passing through every soul in the universe that is attuned to the same pitch.

As we rise to higher planes of consciousness we get clearer visions, better descriptions; we sing sweeter music.

When we shall have brought our quota to the crest of the Sea of Life we shall conquer the laws of attraction and rise, as the vapors to the skies above; and probably the inspiration of that height may, in time, move us to plunge again; giving a helping hand to those upon the wave of the ocean of actual life. This, many believe; all will know the truth in due time.

The essential thing for you now is that you realize the drawing power of the Son of Righteousness. Realizing this that you find the direction and

trend, and finding it, that you turn your energies and activities in conformity therewith.

Each soul rising to the crest becomes filled with the light of the sun, finds a degree of satisfaction that leaves such a soul in a state of harmony. In other words, rising above the darkness of ignorance and superstition, he is enabled to stand himself before the mirror of knowledge and see his divine nature and eternal existence. This discovery is the Kingdom of Heaven Within.

As individuals realize their soul harmony, discord passes away. As the number of individuals realizing this soul harmony increase, and the light of truth grows brighter, society becomes purer and truer; nations draw together; wars cease, and peace reigns.

Every soul is irresistibly moving toward the crest of the wave in the sea of actual life. The question, the vital question is, Does he move with head and face forward, or does he move crosswise to the trend? It makes a world of difference. It is to turn man's face in the right direction that crest-born souls are laboring.

They are using every device; painting the guide boards in every color; voicing the truth by many metaphors, that each, according to his tastes, may be influenced.

The right direction means much to you, my brother. It means that happiness displaces misery; joy dethrones sorrow, and harmony banishes discord.

Jesus found and taught the simplest way by which the greatest number could most easily face about and move naturally in harmony with

the drawing power of the Son of Righteousness. Love God, the All Embracing Good with all your soul power, and "Love your fellow-man as yourself," was his direction. That is, give a square deal in all things, not according to somebody else's diction, but according to the highest promptings of your own unlimited soul consciousness.

Desire always the highest good for your fellow-man as well as yourself, and as desire is man's creating agent, you will create in due time the good you desire. With your face ever toward the light you will rapidly find your way to the surface of the ocean of human development.

And upon the crest of its waves you will be transfigured into the glory of light. Desire may prompt another plunge, perhaps many, but ere long desire will prompt a rise above the material to the spiritual.—*Voice of the Soul.*

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"If one does not understand his true situation he is as helpless as though the fact of his mastery did not exist. If you were put in a room and told it was a prison in which you were to remain as long as you lived, you would take all the consequences of powerless bondage, even though there were a door leading to liberty, if you did not know of the door."

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Seek to do the thing you have to do, that you find yourself compelled to do, better than you ever did anything before, better than you find it done by any other, and see the development it is to you; the glory of a new consciousness arises within you.—*Lida Hood Talbot.*

## Error Thoughts

"The soul that sinneth it shall die." What is the truth of this scripture?—C. F.

**T**HIS statement is found in the Bible, and comes in for its share of men's disapproval.

The objection to it seems to arise from the belief that when the soul dies it is annihilated, and this belief comes from ignoring the resurrection.

The soul that sins does die. The wages of sin is death. It is proved all about us every day. Humanity is, and has been for ages, sweeping on out to the grave, and the force that is carrying them out is thought, error thought.

Sin isn't always murder and theft, and like wickedness, it is any falling short of Absolute Truth. Every error thought is therefore sin and has its tendency toward the wages of sin.

Chief amongst the error thoughts that are carrying men to the grave is the belief that death is inevitable; and out of this have come other thoughts of error which spring mainly from man's desire to comfort himself in what he believes cannot be avoided. So he has built up "mansions in the skies" and a "home over there" to help him yield gracefully to the inevitable. Or he talks about death as the entrance to a new, full, free life, where opportunity is so much greater than here.

Jesus came and spoke the Word to arrest this tide of error thought. He taught the resurrection. He said, not on, but up. Life eternal is to be found, not by going on, but by going

up—up above the error thoughts that are sweeping men into the grave, and up into that consciousness of abundant everywhere present life into which no appearance of death can enter.

Jesus did not go the way of the world. He was raised up whole and complete. To follow him is to look up and go up, and not on nor out. Whichever way one looks, he goes. If he is looking to the grave as his door to life, it is only a question of time when he goes that way. But if he, in faith, lifts up his eyes to the risen Christ, he will rise with Christ into newness of life.

Putting on the new resurrection life is a matter of daily growth, and depends much upon the steadfastness with which the eyes are kept raised to the living One who was lifted up that he might draw all men to him—not up into the skies, but up into his consciousness of life. If the gaze drops down to the grave as the way into the promised land, the whole consciousness is lowered, and victory over the grave will not be gained until the gaze upward becomes steadfast. We become like that which we behold. By beholding not a dead Christ, but a risen Christ, we are changed into the same image. We are renewed daily until mind and body are transformed into the likeness of Truth, and appear as they are in Spirit and in Truth.

"I am the Way, the Truth and the Life."—*Unity*.

## The Truth in Froebel

“**I**N ALL things there lives and reigns an eternal law.

“This all-controlling law is necessarily based on an all-pervading, energetic, living, self-conscious and hence eternal unity.

“This unity is God. All things have come from the Divine Unity, from God, and have their origin in the Divine Unity, in God alone. All things are only through the divine influence that lives in them.

“It is the destiny and life work of all things to unfold their essence, hence their divine being, and therefore the Divine Unity itself—to reveal God in their external and transient being.

“It is the special destiny and life-work of man, as an intelligent and rational being, to become fully, vividly and clearly conscious of his destiny and life-work; and to accomplish this, to render it (his essence) active, to reveal it in his own life with self-determination and freedom.

“Education consists in leading man as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied conscious and free representation of the inner law of Divine Unity, and in teaching him ways and means thereto.

“The object of education is the realization of a faithful, pure, inviolate, and hence holy life.

“Man and nature proceed from God and are conditioned by him—both have their being in God.

“Education should lead and guide man to clearness concerning himself,

and in himself to peace with nature and to unity with God.

“The inner being, the spirit, the divine essence of things and of man, is known by its outward manifestations.

“The undisturbed operation of the Divine Unity is necessarily good.

“For the living thought, the eternal, divine principle, as such, demands and requires free self-activity and self-determination on the part of man, the being created for freedom in the image of God.

“Jesus himself, in His life and in His teachings, constantly opposed the imitation of external perfection. Only spiritual, striving, living perfection is to be held fast as an ideal; its external manifestation, its form, should not be limited.

“This highest externally perfect life itself \* \* \* would have each human being develop from within, self-active and free.

“In true training necessity should call forth freedom; law, self-determination; external expulsion, inner free will; external hate, inner love.

“Exhibit only thy spiritual essence, thy life, in the external, and by means of the external in thy actions, and observe the requirements of thy inner being and its nature.

“See and perceive the divine essence in whatever is human, trace the nature of man to God, and seek to exhibit both within one another in life.

“With reference to its eternal, immortal soul, every human being should be viewed and treated as a

manifestation of the Divine Spirit in human form, as a pledge of the love, the nearness, the grace of God, as a gift of God.

"Man should be viewed and treated as comprehending within himself unity (God), diversity (nature), and individuality (humanity), as well as also the present, past and future.

"It is the destiny and mission of man, as a member of humanity, to unfold and represent the nature, the tendencies and force of humanity as a whole.

"Prayer gives peace; through God man rests in God, the beginning and end of all created things.

"A religious spirit \* \* \* will rise supreme in all storms and dangers of life.

"God creates and works productively in uninterrupted continuity. Each thought of God is a work, a deed, a product.

"God created man in His own image; therefore man should create and bring forth like God.

"We become truly Godlike in diligence and industry, in working and doing, which are accompanied by the clear perception, or even by the vagrant feeling that thereby we represent the inner in the outer; that we impart an outward, finite, transient being to life in the spirit.

"Through this Godlikeness we rise and move to a more true knowledge of God, to insight into His Spirit; and thus, inwardly and outwardly, God comes even nearer to us.

"Primarily and in truth, man works only that his spiritual, divine essence may assume outward form, and that thus he may be enabled to recognize his own spiritual, divine na-

ture and the innermost being of God. Whatever food, clothing and shelter he obtains thereby comes to him as an insignificant surplus.

"Man should learn from the lilies of the field and the fowls of the air to reveal in his outward work and deeds—however small and trifling or great and weighty they may be at the time—the spirit that God has breathed in him, as place and time, position or calling in life may require. Then his sustenance will take care of itself. God will show him in a hundred ways.

"Work and religion must be simultaneous; for God, the Eternal, has been creating from eternity.

"Where religion, industry and temperance, the truly undivided trinity, rule in harmony, in true pristine unity, there indeed is heaven upon earth—peace, joy, salvation, grace, blessedness."—*The Master Mind*.

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### JUST BE YOU

You've striven hard your life to  
mould  
Like some great sage's life of old,  
And bitter failure had to rue—  
Now just be YOU.

Unique are you 'mongst all the race;  
No other one can fill your place.  
Your faith in God and self renew—  
And just be YOU.

In terms of life translate your  
dreams,  
Led by the light that inward streams.  
With fear-free mien your way pursue—  
Since you are YOU.

—Arthur William Beer.

## The Power of Words

**D**IVINE Law, which is the law of cause and effect, immutable, unchangeable and perfect, is not a hidden law except to those who allow some false idea or dogma to stand between them and the knowledge that throws light upon what before seemed hidden, therefore, it is wise to study divine law. To every earnest student of truth there comes a time when one feels compelled to admit that the words we use have a wonderful and definite influence upon all external conditions, therefore, knowledge of that law of cause and effect is of the highest importance, and that knowledge should be a matter of thorough conviction on the plane of conscious thinking.

By the very nature of God, "First Cause," or "Primal Energy," of which man is the image, created with like powers, he must work as he sees the Father work; this is, he must produce an expression of himself which is one degree below what he is in his divine sonship. That expression is the Son of Man to whom is given a conscious reasoning faculty, and the freedom to choose between truth, which is Godly, and error, which is its opposite or negative.

That conscious reasoning being is the representative man of flesh. He begins his career on the earth plane very much as Adam was supposed to have begun, perfectly ignorant of his power and ability to control circumstances and conditions, because he sees nothing but limitation on every hand, he believes in limitation be-

cause his eyes of flesh are limited to certain bounds, his hearing, his physical strength, his judgment, and all his faculties seem limited to time, distance and ignorance of his true self, to which is given unlimited powers. His belief in limitation causes him to use words that accord with his belief. He believes his body of flesh is himself, and he says he has to die. He believes he is subject to great dangers because of his inability to master the tendency of disease, dishonesty and disagreeable experiences. He gives voice to his beliefs, and even argues against the possibility of overcoming such tendencies, never dreaming that his ideas, his thoughts and his words are being continually woven into the very fiber of his physical body, his circumstances and his environments, to say nothing of the hindrance to the soul's unfoldment. Knowledge is power, and when a man on the conscious plane begins to know that he has within him every dominant quality of mind that is Godly he begins to realize that his destiny is in his own hands.

He will see that his admissions of limitation are equivalent to a rejection of the gift of dominion by the Father. The real self is son of God, and with a conscious realization of his sonship with the Almighty he is not so apt to make those admissions and limitations that have been so fruitful of disease, discord and disaster on the sense plane.

We should know that our thoughts and beliefs prompt the words we use, and our words do bear fruit. The



fruit is sure to accord with the character of the words we use.

We should never say, "I am sick," "I am weak," "I am poor," "nor I can't help it." Such admissions attract the forces that bring corresponding conditions. Every expression we send out meets a corresponding vibration and returns with a corresponding condition which will be manifest in one way or another.

It is ignorance of this law of expression that has kept the whole world of mortals in falsity.

We have not known that to fellowship with limitation of belief attracts the same. We have not known that our mental attitude acts as a magnet to attract corresponding forces, and then we wonder why we have to suffer sickness and misfortune.

One who broods over seeming misfortunes and actually believes he is the victim of poverty, ill-health or whatever, is not aware of the fact that his state of mind vibrates in unison with such forces as will bring the very conditions he anticipates and dreads. Then he says, "It's just as I expected;" and then he continues to fellowship with his misfortune by believing in it, thus increasing the force of that vibration, never dreaming that it is of his own making. One who loves to talk of his poverty, his ill-health, or the wrongs he has suffered will generally reap a plentiful harvest of what he has sown.

We are all sowers of seeds, and the character of the seeds we sow decides the character of what we reap. Every word or expression that springs from a belief of the mind is a seed planted for either good or evil fruiting.

Every true expression or word is

God prompted and need not be rooted. We take the words of Jesus as authority because he spoke from the true standpoint of being. He said, "Every plant that my heavenly Father hath not planted shall be rooted up;" and we have learned the meaning of so much that was once so obscure, many of us have practiced the rooting up process with wonderful results.

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### MY THOUGHT OF GOD

One Thought I have my only creed,  
 So deep it is and broad,  
 So equal to my every need;  
 It is my thought of God.  
 At eve my gladness is my prayer;  
 I drop in love my load,  
 And every care is pillowed there,  
 Upon my thought of God.  
 I ask not far before to see,  
 But take with joy my road;  
 Life, death and immortality,  
 Are in my Thought of God!

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Said a little girl one day when she was nestling in her mother's arms: "Mama, what makes mothers whip their little girls? They can't love them." Said the mother: "They do love them, and punish them to make them good." Quickly the little girl replied: "It doesn't make me good. It makes all the naughty in me come right up. But when you take me on your lap and talk nice to me, and put your arms around me, I feel as though I could do anything for you." Mothers, try that plan more.—*Unity*.

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"He who would obtain divine wisdom must not criticise ignorance nor imperfection in anyone.—*The Optimist*.

## WAITING AT RAILROAD STATION

A surging mass, a constant flow  
Of Life and Love here hurrying go.  
Aye, Life is here in all its forms;  
Its passions, fears, its calms and  
storms.

In faces harsh or mild, I know  
Life's vices and its virtues show.  
Yet in this tide of surging Whole  
I am one with every soul.

All tints of skin pass in review!  
The blond Teuton and swarth Hindoo;  
And all the tints that grade between,  
Express their birth in face and mien.  
The polyglot language here intoned.  
Babel's story here is owned.

Greed, lust and hunger pass by me,  
But all is human! ONE I see!  
The sins are naught!. They've but a  
lack!

They draw from me no answer back.  
I sense the virtue, love and trust.  
Mother I see in every bust.  
I feel the man in every dress.  
I know there's truth in every stress.

Should need arise, quick every one  
To a brother's aid would gladly run.  
Did earthquake shock, or field of  
flame,

Endanger life, true to its name,  
Love conquers fear. Race is forgot.  
Christ makes sacred, then, this spot.  
Each hand pour forth its healing  
balm.

A common need each heart doth  
warm.

Why not, O Christ, assert thy sway  
And holy make this place and day?  
But in the crowd around me spread  
Love is entombed, like Lazarus—  
dead!

Could Love come forth from this, its  
tomb,

This station then with heaven would  
bloom.

O stop, my Soul! Amid it all  
One flame I see! Love's potent call  
I've heard and from the dead I wake!  
Fetters of Self triumphant break!  
Heaven I feel around me move—  
For Love is Heaven and Heaven is  
Love!

—*Henry Harrison Brown in  
Now.*

## IN MAY

The world is so new! Am I fit  
To walk where the arbutus creeps,  
Where the violet buds unfold?  
This babbling brook with its silver  
sands,  
Could it sing away the shadow,  
Could it cleanse if I dipped?

The world is so sweet; to think  
I may quaff the wood-flowers' breath,  
The aroma of leaves and humming  
bees,  
The meadow mists, the fresh-turned  
mold.

This new life, can it make me whole,  
Can it bear me away from the brink?

The world is so true! it will lift  
If you trust; if you have eyes  
To see, you may read the signs;  
'Tis an open book, and the way  
Is plain before you; it answers all  
Your questions. To seek is to find.

—*Oriana Gifford in The Nautilus.*

We older children grope our way  
From dark behind to dark before;  
And only when our hands we lay,  
Dear Lord, in thine, the night is day,  
And there is darkness nevermore.

—*Whittier.*

## RESURRECTION DAYS

The golden mist of sunshine flooding  
through

The azure depths of space, like  
tender rain,

Awakens root and branch, as if they  
knew

The time of bud and leaf is here  
again.

The breath of Life is thrilling all the  
air,

And stirring softly in the dull,  
brown sod;

The trees, with arms uplifted, teach  
us where

To find the symbol of the risen God.

Deep, deep in nature's breast the  
secret lies

Which no theology of man ex-  
pounds;

Th' eternal pulse of life that never  
dies,

From human doubt and apathy  
rebounds.

O heart of love throbbing in the earth,  
Quicken our sense of thy indwell-  
ing power;

And fill us with the joy of the new  
birth

That comes to every budding leaf  
and flower.

Break, break, my soul, your icy bonds  
and sing

With the wild birds that pour their  
hearts in praise,

And let the buried seed of beauty  
sing

Under the spell of Resurrection  
Days.

—Annie L. Muzzey in *Unity*.

## THE LAND OF BEGINNING AGAIN

I wish there were some wonderful  
place,

Called the Land of Beginning Again,  
Where all our mistakes and all our  
heartaches

And all of our poor, selfish grief  
Could be dropped, like a shabby old  
coat, at the door,

And never be put on again.

I wish we could come on it all  
unaware,

Like the hunter who finds a lost trail;  
And I wish that the one whom our  
blindness had done

The greatest injustice of all,  
Could be at the gates, like an old  
friend that waits

For the comrade he's gladdest to  
hail.

We would find all the things we in-  
tended to do,

But forgot, and remembered too late,  
Little praises unspoken, little prom-  
ises broken,

And all of the thousand and one  
Little duties neglected that might  
have perfected

The day for one less fortunate.

It wouldn't be possible not being kind  
In the Land of Beginning Again;

And the ones we misjudged and the  
ones whom we grudged

Their moments of victory here,  
Would find in the grasp of our loving  
handclasp

More than penitent lips could explain.

—From *The Chariot*.

“Let no one call God his Father  
Who calls not man his brother.”

## Casting Out Fear

"Be not overcome of evil, but overcome evil with good."

**W**HEN I was a child I was taught that to overcome evil with good meant that if anyone did me an injury, I must in return for that injury do him some kindness, and that certainly was a very good teaching. The Buddhist proverb expresses it: "If a man foolishly does me a wrong, I will return him the protection of my ungrudging love. The more evil from him, the more good shall go from me."

But since I have studied the Bible conscientiously and have come to understand its teachings more clearly, I find that the above text means also that we should overcome with good the evil in ourselves. Evil in this sense does not always mean sin, as we have been in the habit of interpreting the word, but any quality which hinders us in our spiritual progress.

Fear is a great evil to be overcome, and it can hardly be called sin. Fear is oftentimes a great millstone hung around our necks, and if not overcome, will prove a stumbling-block hard to put aside. Not long ago I met a young woman of whom this evil of fear had taken possession, and frequently she was entirely in its grasp. This condition had been caused in the first place by physical weakness; but though her body had recovered its normal equilibrium, her mind had not, and although she was the picture of health—a refined, intelligent woman—she lived constantly

in the grasp of fear, a boding of some indescribable evil which never happened. It not only made herself unhappy, but created a discordant atmosphere wherever she went.

This is only one case among countless thousands. Scarcely a day passes that we do not meet someone who is consumed by fear in some form.

Superstition is simply another form of fear, and it is surprising how many people of education and refinement are victims of this particular form of evil.

In a town where I once lived, on one of the residential streets stands a fine dwelling. It is pointed out as being one of the handsomest houses in the city, and cost thousands of dollars; but the man for whom it was built never occupied it. When the place was nearly completed someone called his attention to the fact (?) that it was bad luck to move into a new house, and overcome by this foolish superstition, he allowed it to remain empty. So the house stood vacant year after year, the beautiful grounds being left in charge of a care-taker. Not long since the owner died, and his family, unwilling to go and occupy the home he had built with so much anticipation and pride, allowed it to be sold by his estate, and it passed into the hands of strangers. The family who now occupy it believe in getting joy out of life, and the house fairly rings with happiness.

Another case where fear was allowed to have dominion is that of a woman who was afraid of contagious disease. One time an epidemic broke

out in her neighborhood, and so fearful was she that her family might contract the disease, that she shut up her house—even closing the blinds on the side nearest the infected district. After the contagion had subsided and the quarantine had been removed—very few cases had proved fatal—her only son took the disease and died. She had cherished the foreboding of evil, until, as Job expressed it, “the thing she greatly feared came upon her.”

So as we go on through life, we find at every hand people who are overcome of this evil of fear. Worry is another form of fear, and if allowed to exist, soon makes a bond servant of its victim. Worry is the direct antipodes of faith. “Faith is the substance of things hoped for,” while worry is the substance of things dreaded, and which, nine times out of ten, never happen.

Worry and superstition go hand in hand, and cause more trouble in the world than pestilence and floods.

Now what is the cure for all this evil? Why, just to remember that God is Love; to live in that thought day and night; to remember that he is our Father, and that it is not his wish that any of his children should suffer or be unhappy.—*Anna Hill Roberts in Unity.*

#### ADVANCE IN DRUGLESS HEALING

According to figures supplied by a writer in Van Norden's Magazine, there are 17,600,000 persons in the United States who, instead of relying upon the resources of the pharmacy when they are ill, resort to some one of the many forms of drugless heal-

ing. In these healing systems the “mind cure” is the important factor. Two-thirds of the methods employed in these cases are of this description, according to this estimate. Ten years from now, the writer adds by way of prophecy, judging from the rate of increase during the past ten years, there will be 55,000,000 persons relying on non-medical methods. This does not necessarily imply that there will not be a scientific basis for such procedure. Scientific medicine is itself turning with increased confidence to methods in which psychotherapy plays an important part.—*Practical Ideals.*

#### WHATSOEVER WIND DOTTH BLOW

My little craft sails not alone;  
A thousand ships from every zone  
Are out upon a thousand seas,  
And what for me were favoring  
breeze

Might crush another with the shock  
Of doom upon some hidden rock.  
And so I do not dare to pray  
For wind to waft me on my way.  
Then whatsoever wind doth blow,  
My heart is glad to have it so.  
And blow it east or blow it west,  
The wind that blows, that wind is  
best. —*Anon.*

Oh, do not pray for easy lives!  
Pray to be stronger men! Oh, do  
not pray for tasks equal to your pow-  
ers! 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 won-  
der at yourself, at the richness of  
life which has come to in you by the  
grace of God.—*Phillips Brooks.*

## Laziness a Barrier to Healing

**A**NY persons are both intellectually and spiritually lazy—not wanting to do anything for themselves, but willing to have everything done for them. These people are continually in need of treatment; they are like a watch, which needs winding every twenty-four hours; they live on the strength they get from the healer, not generating as they should the forces of life for themselves; they are not willing to use their own powers of mind and soul, but think that, so long as they are paying a stipulated sum of money, the person treating them should keep them in health. Very often they are disappointed, and they find themselves far from well, notwithstanding all the treatment they have received. A patient makes a great error when he relies exclusively upon the healer instead of trying to rise, so far as he knows how, through his own power. The patient that works conscientiously with his healer is the one that will express health the soonest. Let him, first of all, try to be bright; to look on the hopeful side of things; to think thoughts of health and strength. This mental condition tends to make him more receptive to treatment; and when new thoughts or desires enter his mind, let him try to give them expression—not to put them aside and refuse to act upon them, but to act on every new and true impulse. The patient taking this course must soon give expression outwardly to that which already exists inwardly.

Health of mind precedes health of body; the whole mind makes the whole body.

After all, the phrase "absent mental treatment" does not give the true thought. It is used to denote bodily separation only; there is no other state of separateness. There is not even so-called material separation; because the very materials that compose the body have no separation as between the body of one person and that of another, no matter what distance the two may be apart. All mental healing, therefore, is really present treatment, whether the patient's body be close at hand or miles distant. There is certainly a communion—a meeting of mind with mind and soul with soul—regardless of what we term respectively time and space. Therefore, let the patient drop all thought of separation between the healer and himself; let him feel that the treatment is going to prove effectual—that it is going to accomplish the desired result—regardless of time or distance. This will also tend to put his mind in a condition of receptivity.

The office of the healer, then, is to impart a true knowledge of life to the mind of the patient; to dwell on the affirmative side; to keep ever before the mind the absolute truth of Being—the absolute quality of Love; and to throw light on the path of life. This is the healer's sole office. Each soul is endowed with the faculty necessary to work out its own salvation, or, in other words, to

come into a knowledge of its own glory and greatness as a perfect expression of God, containing within itself the fullness of the Godhead. As Jesus said: "He called them gods, unto whom the word of God came."

When the word of God becomes fully manifest in the life of man, then does he truly express the perfect image and likeness of his Creator.

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### SEEKING SYMPATHY

Never talk about your sickness, or mention your "symptoms." If you had a sleepless night, what earthly good can you do by telling about it? How will the world be made better or more joyous by knowing that you heard the clock strike every time, until four in the morning? You can throw a damper on the spirits of others by giving them detailed information as to how many times you turned over or sat up in bed; how your back ached or your feet cramped until you almost "hollered" and so on. It does not make you any better to advertise your miseries, and it does make other people worse. One of the first things to be done in starting to live constructively is to give up the habit of seeking for sympathy.

The sympathy habit, once formed, is hard to break. The desire to tell our troubles and receive commiseration grows almost irresistible if we indulge it; and yet the practice produces only evil results. To tell of a "bad" symptom conveys a suggestion to the subconscious mind which tends to fix the symptom more firmly upon us, and make it permanent; and it also tends to produce the same symptoms in those who listen to us. And

there can be no reason for telling our troubles except that we desire to be pitied; and no one who desires pity is in a constructive frame of mind.—*Nautilus.*

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### HIGHER POWERS

I firmly believe myself that our human experience is not the highest form of experience extant in the universe. I believe, rather, that we stand in much the same relation to the whole of the universe as our canine and feline pets do to the whole drawing rooms and libraries. They take part in scenes of whose significance they have no inkling. They are merely tangent to curves of history, the beginnings and ends and forms of which pass wholly beyond their ken. So we are tangent to the wider life of things, and may well believe that higher powers exist and are at work to save the world on ideal lines similar to our own.—*William James.*

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What, after all, is the meaning of Life? That to love is to fulfill all our obligations and duties to one another.

With lovingness all life beauty appears and its wisdom.

With love in the heart the soul is at peace with all, and enjoys the union with its Creator.

Life holds harmony within itself.

With harmony established between people, Life would then be able to reveal itself and its meaning.—*Alma Gillen in Expression.*

In his day and generation he helped the coming of the kingdom of truth and righteousness, and that is to fulfill one's high calling.—*MacDonald.*

## The Subjective Mind

**A** RAILROAD engineer was running at the rate of 50 miles an hour over a road where he had been employed for many years without once having met with an accident. Approaching a certain switch one night he felt, or had a strong impression, that the switch was open, and if he went on his train would be wrecked.

Without any reason for doing so, except this impression or presentiment, he stopped his fast express train just before reaching the expected point of danger. He immediately got off from his engine, greatly to the astonishment of his assistant, and went forward on the track to explore. He found the switch open, but the train was saved from destruction by his strong impression.

I may be permitted to give an example or two coming more nearly under my own observation. A patient of mine, remarkable for the correctness of her psychic impressions, being at her home in New York, saw in a dream or vision a friend of hers in a certain town in the Rocky Mountains. She saw with perfect distinctness the room which he occupied, the furniture which it contained, and the matting upon the floor. He was talking with a companion, a person of very striking appearance, whom she minutely described as regarded personal characteristics, dress and position in the room. He was saying to his companion that he was about to start for New York for the purpose of interesting capitalists in his new

scheme of irrigation. His companion sneered and argued against the plan, while he vigorously defended it. Three weeks later she dreamed that she saw this man coming up the street toward her house and her father going forward to meet him. She related both these dreams to her father that morning at the breakfast table. After breakfast her father sat upon the steps at the front door reading the newspaper, and she went about some work. Presently she heard her father's voice calling out to her in an excited manner: "M., here comes G. sure enough."

She stepped to the window, and looking out she saw her friend coming across the street toward the house and her father was going forward to meet him, exactly as she had seen him in her dream. The friend came in, and in conversation made known the object of his visit to New York. She then said to him: "Who was the person you were talking with about this journey three weeks ago?" mentioning the night of her dream. She went on to describe the scene exactly as she had observed it in her dream—the room, the furniture, situation of the persons, and the whole conversation. His astonishment was great, and was very evident. He declared that the details which she gave could never have been so exactly given except by some one actually present; and with some annoyance accused her of playing the spy. This person has been well known to me for nearly 20 years; her life has been one of indus-



try, absolute truth and self-sacrifice. She is efficient and practical to an unusual degree.

The key to this mystery is found in the subconscious action of the mind, or the work of the subliminal self—a work which is indeed marvelous. It is that which acquires knowledge by means not available to the ordinary self, and communicates this knowledge to the ordinary consciousness in these many different ways; sometimes in the normal condition by instinct and vivid impressions—as to the engineer of the express train regarding the open switch—sometimes by visions and voices, sometimes by dreams—as to my patient regarding her friend in the Rocky Mountains—sometimes in the spontaneous trance, and sometimes by means of the wonder-working and wonder-revealing power of hypnotism.

This is the reason why there is such a tendency to belief in these marvelous phenomena; it is because they have a basis in nature—it is a natural, inborn faculty of the human mind, developed in some individuals and dormant in others, and when this one fact becomes generally recognized and understood and the glamor of supernaturalism is removed, a knowledge of the laws which govern these phenomena, now looked upon as mysterious and occult, will become a part of our ordinary knowledge, and will be wholesome and useful—a grand means of human improvement and development. It is to this end that the work of the Society for Psychological Research tends.—*R. Osgood Mason, M. D., in Practical Ideals.*

### "GREATER LOVE HATH NO MAN"

I love her so, the noon of day  
As midnight seems when she's astray  
To my fond sight; my senses blur  
Like star-prick'd heav'n beyond the  
scur  
Of wind-swept clouds; but, under  
sway  
Of her dear presence, life's array  
Of glory, banishing dismay,  
Bids my whole being rouse astir,  
I love her so.

And if she smile some inward spur  
Compels me to her feet, as 'twere  
Petition at a shrine to lay—  
And I (her dog) in earnest pray  
That I may suffer—die—for her,  
I love her so.

—*Thos. J. Taylor.*

Dr. Weidman, the pathologist, of the Philadelphia Zoological Gardens, says: "Cancer in zoo animals is largely due to the depressed mental condition of the animals, incident to their captivity." If so with animals sorrow compels life into mal-expression, why not with men who are capable of deeper and more despairing griefs? If so caused, then cured by joy thoughts. Joy must, therefore, be the miracle doctor, never failing of cure in any case.—*New Thought News.*

Man has power to bless the whole earth when he comes into the consciousness of his mastery and dominion as a Son of God. Then his words are Spirit and they are Truth, and they shall not return unto him void, but shall accomplish that whereunto they are sent.

Live the highest TRUTH you know.

## Thoughts Are Things

**W**HAT is man? It is said that God made man after his own image, and it is clear that he must have done so when we come to consider that we are a center of consciousness surrounded by worlds and elementals of our own creation. Clairvoyants describe man as surrounded by an aura through which there are playing many rings of colors, and to let our thought reach out a little further, we can realize how these rings are connected with the planetary spheres.

The old teaching that the kingdom of heaven is within you is certainly true, for there is a center in us which is peace, and when that is once touched, the realization of the outer world becomes a thing to analyze with care. As above, so below, say the Hermetists. Have we not war raging in our members? Are we not moved by a sea of emotion? Is not our mind like the atmosphere, at one time calm, at another time rough, and do we not have the spiritual aspiration and the uplifting like the fire of the glorious sunlight?

Man is truly an epitome of the universe, and he peoples his thought sphere with numerous entities, both good and evil, the good being peaceful, harmonious and compassionate thoughts; the evil, loaded with perversion and self-limitation. Now man is a creator. This no one can deny. Man is a minor god; he can create, preserve and destroy, and this is one of the reasons why he can overcome his natal chart.

Let us consider how thoughts are things. Verily this is true, but it is scarcely realized at this stage of evolution, especially by those who do not think. Think evil and evil will surely come to pass; think good and wise thoughts, then knowledge and wisdom come. We realize that all this may sound idealistic to those who have not begun to take themselves in hand, and as ideals these thoughts remain. But all ideals are real, and we are today but the sum total of our past thoughts, we are reaping as we have sown, and are now creating our future by our present sowing or thinking. These words are thoroughly true, and we have proven them so in our case, and so may you.

Once we desire to become possessed of an object, though it may seem then unattainable, it is obtained; and with it comes unseen sorrow and pain. Had there been sufficient experience, the object would have had no attraction, but it was the thought that brought the thing. For instance, in looking through a book of illustrations we turn to a familiar scene, and instantly thoughts of the past arise before us and a period is lived through in a few seconds. That thought brings a long dream, the recurrence of the thought crystallizing into an act.

Desires set in motion by thought may be carefully watched and analyzed. The result will be an act. Think strongly enough and you will find your thoughts become things, and if you bind angry and resentful thoughts, they will crystallize into acts

and you will eventually speak sharply, hastily, abruptly or angrily. Set your mind upon good with concentration, and you will eventually possess it. But these are small matters, primary in their purpose, and if we will stop and consider we will see things of such moment that there can be no doubt as to the reality of thoughts becoming things.—*Henry Clay Hodges in The Stellar Ray.*

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### SHEKINAH

Ark that rode the Deluge wave  
Found on Ararat her grave,  
All her stalwart gopher-wood  
Rotted in that solitude.

Ark that held the holy things,  
Shadow'd by the golden wings,  
Fallen into dust, is blown  
Round the hills where once it shone.

Yet the Covenant is true,  
God hath kept his Oath with you;  
In the humblest heart, behold  
Something costlier than gold!—  
Hush! within that quivering shrine  
Broods the Immanent Divine!  
—*Frederick Lawrence Knowles in Bible Review.*

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I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfillment.—*Disraeli.*

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You can help your fellowmen; you must help them; but the only way you can help them is by being the noblest and best man that it is possible for you to be.—*Phillips Brooks.*

### EACH MUST SENSE GOOD FOR HIMSELF

He who sees God must look through the eyes of his own soul, not through the eyes of another. Others may tell him the story, but he must behold for himself the glory.

He who would hear the voice of God must listen with his own ears. Many metaphors may describe it correctly, but to know it, each must hear it for himself.

Much is said of the conscious indwelling of the spirit of God, but to really know its meaning is to experience its presence.

Desire, guided by love, leads to experience of real value.

Experience, to us, is the source of truth.—*Voice of the Soul.*

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I know of no more encouraging fact than the unquestionable ability of a man to elevate his life by conscious endeavor. It is something to be able to paint a particular picture, or to carve a statue, and so make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look.—*Thoreau.*

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God Almighty first planted a garden, and indeed it is the purest of human pleasures. It is the greatest refreshment to the spirit of man, without which buildings and palaces are but gross handiwork.—*Bacon.*

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We are neither in the spirit nor in the body. We are spirit and we are body. We are truth; we are Being and existence. We are whole.—*Harmony.*

## Today

**T**HIS is a very important part of your life. I mean today is. You have lived all the past years of your life and learned all you know. You have made your mistakes and your successes. You have grown and developed, have suffered and enjoyed in every part of your life just to bring yourself to this point and here you are.

It is like arriving at a very important station in a journey. You have traveled far to reach it and can only stay a short time, because the rest of your journey is beyond, but now you are here and you had better look around and enjoy it all you can for you probably will not return by this route.

On the journey you might find that you had reached a famous town on a rainy day, if you could not stay longer you would not permit the weather to interfere with your enjoyment, but would visit the important places in spite of the rain. So, also, in life, you are here in the great present, after all the struggles, joys and sorrows of the past, and if you chance to find that there are some drawbacks to your full enjoyment do not let them interfere with your extracting some good, some enjoyment and some advancement from the present, since you will never pass this way again and you can ill afford to lose what today may hold for you.

When you have passed along to another day perhaps you will be sorry that you did not think more of today, but now you are here and it behooves

you to see what good there is now at hand and what pleasure or profit is yours for the asking now.

Life well lived is today well lived. It is only by doing today's duties that we can hope for tomorrow's rewards. Tomorrow will be a new day, but our share of its joys depends upon what we have done today. Today is the cause and tomorrow the inevitable effect.

In this way we are responsible for our future and so we should consider well what causes we are setting in motion today, since our future will show the results.

If we are suffering today from the effect of yesterday's neglect, it should only be a lesson to us to take good care that tomorrow may be full of the good results of today's planting.

The future has much in store for us if we will only take good care of today, for upon it depends whether tomorrow shall be dark or fair.

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Oh, man, forgive thy mortal foe,  
Never strike him blow for blow;  
For all the souls on earth that live  
To be forgiven, must forgive.  
Forgive him seventy times and seven,  
For all the blessed souls in Heaven  
Are both forgivers and forgiven.

—Tennyson.

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The chief occupation of the great medical profession these days, is to keep those without medical certificate from curing the patients before the doctor gets there.—*The Open Road.*

## HOW I LEARNED THE SCIENCE OF HEALTH

Ten years ago I picked up a copy of Science and Health, in which Mrs. Eddy says, "All is mind." I had previously read Swedenborg, who says that the will and understanding are what constitutes a spiritual man—namely, to will and understand goodness and truth is to will and understand God. I read and reread both Science and Health, and Swedenborg on Divine Healing until I had a clear perception of both of these writers on this most important subject. I have read also many other writers on this subject, including Bishop Sabin's books, with much profit, with the result that for ten years I have never had a sick day or hardly a cold.

However, it is not what these writers have written or done that has produced these conditions, but this reading gives us a clearer understanding and love of the Truth, which frees us from every ill, mental, physical and financial, showing us the way to God. "God does the work just so far as we let His love and Truth into our lives. I am the way, the truth, and the light; without me you can do nothing.—*A Business Man.*"

Error destroys itself. Saul took his own sword and fell upon it. The sharp, cutting words we speak are like swords that lacerate the feelings of both enemies and friends. These thoughts and words are sure to return to us, and when they do the conditions are so grievous that we feel that the battle is going "sore against us."—*Charles F. Moore.*

## POINTS FOR PARENTS

Be patient and gentle with your children—flowers cannot stand rough handling.

Do not dominate the child; rather seek to call out and direct its budding energies.

The infolded soul of the child, like the infolded petals of the bud, must push out from within to bring forth the perfect blossom.

Keep the mental soil of your home enriched with true and loving thoughts.

Furnish your child-plant with plenty of the sunshine of joy.

No secret sin or petty deception can be practiced by parents without sooner or later finding its way to the surface through the child.

Be yourself all you would have your child become. "Example is better than precept."

Thank God a man Can grow!

He is not bound

With earthward gaze to creep  
along the ground.

Though his beginnings be but poor  
and low,

Thank God a man can grow!

—*Practical Ideals.*

Suffer no anxiety, for he who is a sufferer of anxiety becomes regardless of enjoyment of the world and the spirit, and contraction happens to his body and soul.—*Zoroaster.*

## Work Cures an Ingrowing Disposition

**D**ID YOU ever suffer from an ingrowing nail?

This malady sometimes attacks the extremities of the body and causes severe pain and disfigurement.

Taken in its incipency, it can be avoided, and the hands and feet saved from blemishes.

But tenfold more dreadful in its disastrous results is an ingrowing disposition.

Just as the nails on the hands and feet are intended to grow outward and to form decorations for the extremities, so the human character is meant to reach out and upward in its tendencies.

The moment our thoughts begin to turn constantly in upon our own anxieties, troubles, cares and disappointments—the moment we find ourselves dwelling persistently upon our own needs, losses, deprivations and injuries from the hands of friend, foe or fate, that moment we are beginning to suffer from an ingrowing disposition. Unless we act promptly and with decision, and prevent further trouble by correcting the abnormal tendency at the very start of the malady, inconceivable misery awaits us.

The ingrowing nail cuts into the flesh and produces inflammation and congestion.

The ingrowing disposition cuts into the heart and soul and produces mental disease.

The ingrowing nail has made amputation of a limb necessary; it has

produced blood poisoning and death.

The ingrowing disposition has caused the amputation of the real divine character; it has resulted in the death of the real self.

It has driven away friends and caused love to die, and brought loneliness and sorrow to replace companionship and joy.

If you have any symptom of this malady, begin today to apply the knife of will power and the salve of common sense. Bring out the mental qualities which have turned in, and turn their growth up and out where they belong.

Do not permit yourself to brood over your real or fancied troubles.

As soon as your mind begins to dwell upon such topics, occupy it with some study or duty. Go and visit a friend who needs cheering; entertain a child or an old person; begin a new language or the study of music or art.

Work in the open air, dig in the garden, play golf or tennis. Find something to do that will take your thoughts from your petty self, and turn your disposition out to helpfulness and wholesome growth and away from morbid introspection.

No physical malady can threaten you with such misery as the ingrowing disposition.—*Ella Wheeler Wilcox.*

---

“If to do one’s best at any given moment is possible, which will be freely admitted, then to do one’s best always is equally possible.”

## The Law Forces Man to Earn What He Gets

**W**HEN we view the laws of nature we see how continuously everything moves onward — always onward. These unchangeable laws work from the Great Universal down to the blade of grass and the smallest insect, and again advancing up the scale to man, and then onward to the distant planets and the starry heavens. The far-seeing, master-mind of Christ could well direct his hearers to learn from nature—to consider the lilies of the field that toil not, neither do they spin, and yet how beautifully they are clothed. Is there anything neglected? We think not. "He that keepeth thee will not slumber." (Ps. cxxi, 3.)

If it were possible for the Divine Mind to forget even the little blade of grass, higher life could not exist. What does this fact teach us? Faithfulness even in the smallest affairs of life. Duty must be paramount if we would gain that which we seek. There seems to be a law in nature that forces a man to earn everything that he gets. For example:

Two farmers work the same kind of soil and under the same environment. One will starve, while the other prospers; one hurries through his work with little labor and does not cultivate the soil properly, and gets nothing. "I went by the field of the slothful and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall was bro-

ken down." (Prov. xxx, 31.) The other farmer plows deep and turns over new soil if possible, and gets the seed well under ground. Fences and buildings are all in good shape. This man is prosperous and reaps a rich harvest.

"Go to the ant, thou sluggard; consider her ways, and be wise." (Prov. vi, 6.) In an ant colony we find the builder ant, the laborer, carrying from ten to twelve times its weight, and the soldier ant guarding; here all is action; no indulging in a lazy life. We who are striving to follow in the path of the Christ must be as faithful as the ant. We must be constant in purpose and as unchangeable as the mind that brought us into being. If we alter our course we have a greater distance to travel. If we go wrong, we are like unto the man traveling along a certain road. He comes to where the road forks; the left-hand road looks the pleasanter; he takes that; he travels many miles; then he discovers that he is on the wrong road; he must retrace his steps; he thereby loses many hours, and darkness may set in before he reaches the right road again. We can get wisdom and guidance from on high as to which road to travel and what course to take under all circumstances.

On the spiritual plane the same law operates as on the material plane; every man gets what he earns. If he works in the same way as the sluggard on the physical plane, desiring "a little more slumber and a little more folding of the hands to sleep,"

he will get of spiritual things a beggarly portion. It is only by keeping the mind active and alert, with an eye single to our purpose and aim, and a strong desire to know God's purpose concerning us, that we may follow that purpose—that we are enabled to reap a rich reward. "Let us therefore cast off the work of darkness, and let us put on the armor of light."—*Bible Review*.

O brother man, fold to thine 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  
deed a prayer.

Follow with reverent steps the great  
example

Of Him whose holy work was "do-  
ing good";

So shall the wide earth seem our  
Father's temple,

Each loving life a psalm of grati-  
tude. —*Whittier*.

For Spirit is a Substance, or to  
speak more truly it is THE Sub-  
stance from which all forms and all  
activities proceed.—*Kate Atkinson  
Boehme*.

Jesus said: "Ask whosoever you  
will in my name and it shall be done  
unto you." This declaration of prin-  
ciples is the foundation we accept in  
our teaching along this line.

To control our passions we must  
govern our habits and keep watch  
over ourselves in the small details of  
everyday life.

## LITTLE THINGS MAKE GREAT THINGS

Little springs and streams make  
great rivers and systems.

Little budding acorns make great  
spreading oaks.

Little drops of water make the  
ocean waves.

Little pennies saved up make the  
bank account.

Little words and deeds make the  
character fount.—*Voice of the Soul*.

Courage, heart, when shadows sweep  
Your fondly cherished hopes away;  
Remember, Love doth ever seek  
For the still more perfect day.

Sing a song of joy and praise  
Whene'er the wintry blasts beat  
'round,

And in some unselfish act  
Let your heart and soul be found.

Day or night is never cheerless  
To the heart that always sings—  
To the one who worships duty  
And accepts what each day brings.

—*Cheney L. Hatch in Practical  
Ideals*.

Each soul inherits all that each soul  
deserves. God is just.

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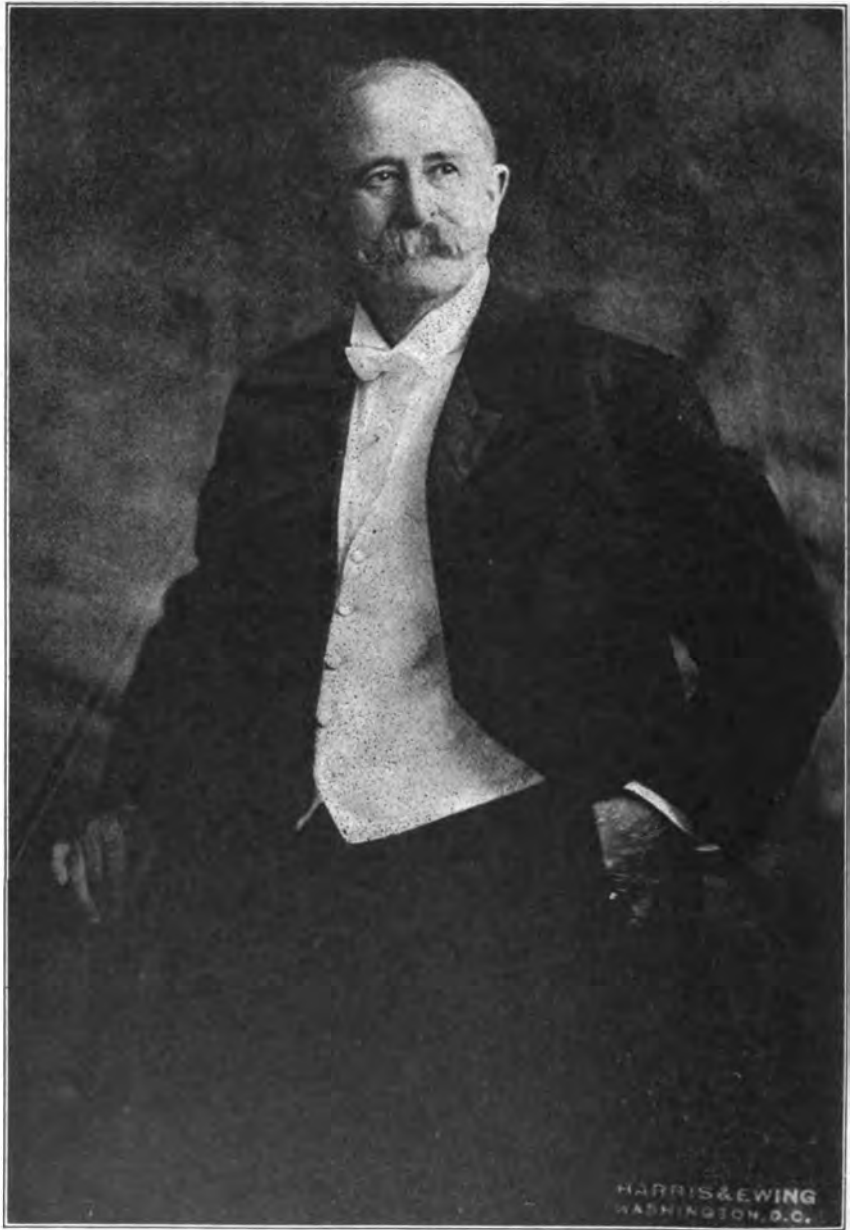
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*Oliver C. Sabin.*



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**OLIVER C. SABIN, JR.**.....Acting Editor  
**PAULINA B. SABIN**.....Managing Editor  
**OLIVER C. SABIN, JR.**.....Business Manager  
**BETTIE C. SABIN**.....General Secretary

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During Bishop Sabin's life thousands of persons were instructed by him in these personal courses. Those



*Oliver Sabie Jr.*

who have taken this class instruction have become, of course, more or less familiar with the idea generally carried out by him.

The nearest record of that idea that we have is found in one of the Bishop's early writings, sold at that time as "Correspondence Course in Metaphysical Healing." In order to perpetuate his doctrine we are revising the correspondence course to the extent of adding to it in separate form those "fill-ins," generally given by word of mouth, together with Christology as a text book, and personal letters from Washington, and are merging these into a new correspondence course. This new course proper consists of the eleven original lectures delivered by Bishop Sabin, the text book Christology, a number of valuable Bible references, suggestions for Bible study, personal letters from the school, a series of quizzes, and selections from the other writings of the Bishop.

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entire course is to give the student an understanding as nearly perfect as possible of the doctrine taught and demonstrated by the Evangelical Christian Science Church. In this way we hope to make it possible for all interested in the science to have a better and more perfect understanding of its underlying principles. The revision and correction are being done, and the additional matter is being written, by students of Bishop Sabin who have worked with him for years—some from the beginning of the church history to the present time—and every effort will be made to make it as accurate and reliable as possible. A great deal of time and effort and much work are required to make this possible. The cost of the correspondence course will be small, indeed, compared to the material furnished the student.

Requests for particulars addressed to The Washington News Letter, Washington, D. C., will bring prompt reply.

*Oliver Sabin Jr.*

# Chain of Golden Thoughts

## July

PAULINA B. SABIN

Be noble in every thought  
And in every deed!  
Let not the illusion of thy senses  
Betray thee to deadly offenses.  
Be strong! be good! be pure!  
The right only shall endure;  
All things else are but false pretenses.  
—*Longfellow.*

And to get peace, if you do want it, make for yourself nests of pleasant thoughts. Do you know what fairy palaces you may build of beautiful thought, proof against all adversity? Bright fancies, satisfied memories, noble histories, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in.—*John Ruskin.*

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. 5:8.*

There is no place too lowly for the display of high qualities. Seek only the good, and the good only will come to you.—*Oliver C. Sabin.*

Happiness is the sunshine of God's love, and is for all but those who will not accept.—*Paulina B. Sabin.*

Happiness has no limits, because God has neither bottom nor bounds, and because happiness is nothing but the conquest of God through love.—*Amiel.*

Therefore, when you ask God for anything know that you have it, and thank him and realize whence it comes, and do not worry about results. It seems to me (how often have I thought it) that the sweetest thing a person could do would be to simply trust God for every thought, and every breath, and every crumb, and every drink of water; to know and to realize that it all comes from the One Great Source.—*Bishop Sabin.*



## God's Character

—SABIN

The Nature of the Father Defined—Love, Omnipotence, Omnipresence, Omniscience, All-Life, All-Mind—The Knowledge That Heals the Sick.

**I** THINK the reason why Christian people do not know how to heal the sick, or cannot heal the sick by prayer, is as much as anything else that they have a misconception of God. That is one of the principal causes of their failure.

What is God? Our idea of God, formed from our early teaching—I am speaking of my own self—was that God was a being sitting on a great, beautiful white throne; that He lived in heaven, and that heaven was a place walled in with precious stones, the streets being paved with gold, and that this Great Jehovah, forever and for aye, sat upon that throne, judging mankind; that we, in accordance with this thought, were subject to a system of

For us the time is fast coming to the world at large when all these relics of barbarism and ignorance that have dominated and dragged man down from his sphere of eternal life to a span of life of a third of a century; the time is coming when this doctrine of devilism is going to die the death. It is dying fast today. The doctrine of eternal Love, which Jesus taught—LOVE GOD AND LOVE MAN—is the doctrine that is to redeem the world. On the night on which He was born the angels sang "Peace on earth and good-will to man," and His every enunciation from the beginning of his ministry was: Love God with all your heart, and love your neighbor as yourself, and upon these two hang all the law and the prophets. He said: "A new commandment I give unto thee: love one another, and by this shall all men know that ye are my disciples if ye love one another." Love is the only power in all the universe, because God is Love and we are His children. As we show forth this God Love in our life, we image God, and this demonstrates our childship.

If we realize that God's Love covers us as the waters cover the fishes in the sea; that His goodness supplies us with everything; that His power protects us; that all knowledge, science, come direct from God to us, and that all Mind is God, and our minds are of God and from God; when we realize these truths we have gone very far toward the knowledge which heals the sick.

thought into action, that thought and that act would be put down to our credit. On the other hand, if we allowed ourselves to become angry, or

vicious, or dishonest, or did a wrong, that act was charged up against us; and at the final summing up, if the good acts overbalanced the bad we would go and stay with the sheep, and for all eternity could dwell in the beautiful Beulah lands and enjoy the love of God, and there would meet our friends who had gone before us.

But if, on the other hand, we had done more evil than good, we were relegated to the goats, and a pretty good way to get rid of a goat was to take him to a place called hell and dump him into a hole. Moreover, that hole had

bookkeeping. Upon the one hand would be written down all the good deeds that we did in our lives. If we had a kind thought and carried that

no end, and you kept falling and falling and forever falling. It was bottomless pit. I pictured this in my mind at different stages. A sort of

chute ran in from the side into this hole, and through this chute was shoveled brimstone to keep that fearsome pit always burning red hot. Therein, as we fell and fell forever and ever, we were to burn for all eternity, "where the worm dieth not and the fire is not quenched." I was willing to try that kind of religion for a while, but I read some place where it tells us that if we have sinned in one thing we have sinned in all, and so I thought I might just as well throw up the sponge at once, and I did. I knew I was a sinner, and if I had to be condemned for all kinds of sin if I committed one, I knew, of course, I was in for all. So I drove the whole subject out of my mind and tried not to think of it longer. The less I thought of religion the better I felt.

That idea of future punishment is the idea that causes all the human misery that exists. Never was a crime committed, never a sin committed of any character, that had not its origin in the thought of eternal punishment.

But God is not that kind of a God and heaven is not that kind of heaven. There is no place like that hell. There is no creator who created a devil. The good God created all, and all that He created was good.

We now recur to the question, "What is God?" We are told, first, that God is Spirit. We find that the spiritual tree is judged by its fruits. The fruits of the spirit are love, peace, joy, long-suffering, gentleness, goodness, faith, meekness, temperance. There is no hate among these fruits; there is nothing but good there. Good is the fruit of the Spirit. We are told:

"When He shall come again we shall be like Him, for we shall see Him as He is." In other words, we do not know what Spirit is; we cannot tell. We are told that God is life—motion.

If we consider the different substances we find that the one farthest from motion or life is water, the next air, then gaseous fluids; farther on, electricity; and last of all we come to God, who is all substance. God is a substance that can be neither seen nor measured nor weighed, and yet God is All. Electricity is the ministering spirit of God, because it is next to Him. If you seat yourself in the silence and call upon God in a proper way, you will become surcharged with this power called electricity. We do not know what electricity is any more than we know what God substance is, but it is the power of God, it is the ministering angel of God Almighty, it is the first force, it is the all force, because it moves everything through God. We find God along these lines, with circumference nowhere yet everywhere the center, Omnipresent Life, Omnipresent Spirit. God is everywhere that Life is; Life is everywhere God is, for God is Life and God is everywhere; hence Life is everywhere.

We are told that the letter killeth, but the Spirit maketh alive; that God's Spirit maketh Life, for God is the Life. What is Life? Did you ever think what Life is? When God made man He breathed into his nostrils—what? The breath of Life. Since the original creation there never was one child created any way different from another. All have this breath of Life, which is the breath of God. Life, therefore, is what? Life is the breath

of God, Life is God. We are told this in a number of places. Wherever you see Life—let it be in the vegetable, let it spring through the trees or through the flower or through the grass or through the endless forests—everywhere that Life is, that Life is from God, that Life is God manifest. When you see Life in a man, that Life is from God, that Life is of God, that Life is God Manifest. Whenever we find life we find God manifest. And as we are told that God is Omnipresent, so we can see Life is Omnipresent; Life is everywhere; therefore Life is everywhere, for God is everywhere.

The devil was made only in the imagination of a deluded world that wanted something for somebody to be afraid of. That is all there is to be said about the devil. There never was any devil; there never can be any devil, except as we have a devil in our own minds.

Jesus Christ tells us in another way about that. They were talking to Him about the kingdom of heaven, and He said, as recorded in the seventeenth chapter of Luke, twenty-first verse, that the kingdom of heaven does not come by observation. You cannot say, "Lo, there is the kingdom of heaven," or "Lo, here it is." You cannot see it, but the kingdom of God is within you, and this kingdom of so-called devilism is within the man who has it; that is where it is. I have graduated out of that school; there is no devil in me. I will not any longer worship in that class. I do not believe in anything but Good, for Good is All and God is Good, and the sooner we get this hobgoblin of

a devil out of our minds the sooner we will be ready to heal the sick.

Furthermore, if a person believes in a devil—that is, Old Satan as taught us—he cannot heal the sick. When Jesus Christ told His Disciples to take His gospel and preach it to all the world He said: "These signs shall follow those who believe; among other things they shall heal the sick." Well, anybody that believes in a devil cannot heal the sick, because he does not believe the real Christian Truth which Jesus Christ taught.

I know there are a great many people who are good people—that is, as good as they can be, with the light they have—who cannot heal the sick. But I want to say to every one that any person who believes as Jesus Christ intends he shall believe can heal the sick, and if you cannot heal the sick you have not the full belief that sets you free.

Christ tells us: "Ye shall know the Truth and the truth shall make you free." Freedom means freedom from everything—freedom from the material ills of life, freedom from sickness, freedom from want, freedom from fear, freedom from trouble, freedom every possible inharmony—and when we get the real belief we can heal the sick, and in the degree that we obtain this belief and let it become more and more grounded in our very souls the more power we have with God Almighty.

For us the time is fast coming to the world at large when all these relics of barbarism and ignorance that have dominated and dragged man down from his sphere of eternal life to a span of life of a third of a cen-

tury; the time is coming when this doctrine of devilism is going to die the death. It is dying fast today. The doctrine of eternal Love, which Jesus taught—**LOVE GOD AND LOVE MAN**—is the doctrine that is to redeem the world. On the night on which He was born the angels sang "Peace on earth and good-will to man," and His every enunciation from the beginning of His ministry was: "Love God with all your heart and love your neighbor as yourself, and upon these two hang all the law and the prophets." He said: "A new commandment I give unto thee: Love one another, and by this shall all men know that ye are my disciples if ye love one another." Love is the only power in all the universe, because God is Love and we are His children. As we show forth this God-Love in our life, we image God, and this demonstrates our childship.

**GOD IS LOVE, AND MAN LIVES, MOVES AND HAS HIS BEING IN GOD. THEREFORE, I LIVE, MOVE AND HAVE MY BEING IN LOVE.** Now, if you can make that realization in your consciousness, that of itself will heal any kind of so-called sickness that ever existed. Make the perfect realization that you live, move and have your being in God, or that the person for whom you are praying has, and you can understand instantaneously that such person cannot be sick, cannot have any inharmonies of any character surrounding him.

Know that God is Omnipresent Love, and that God's Love surrounds you; that you live in it; that it covers you as the waters cover the fishes in

the sea. Now, can evil come near you? Can it touch you? Can you be sick? Can you be poor? Can you be sorrowful? Can you be in trouble of any kind or character, when God Almighty's Love engulfs you, and you live in it, and Love covers you as the waters cover the fishes in the sea? God's Love is unlimited power—omnipotence.

God is Good, all Good, and you live in Love, and you live in God, and you live in all Good as well. Therefore, Good surrounds you, and only he who fails to realize this Truth, who doubts the word of God Almighty, can suffer. Did you ever think what a wicked thing it is to doubt? God told us through His Son and His Apostles certain truths. You doubt? Well, now, do you know what and whom you are doubting when you doubt? You are, in a mild way, calling God a liar. That is what you are doing. You are simply disbelieving what God says.

Know that you are saved today, know that you are saved now, know that you live in God Almighty's Love and in God Almighty's Good; know that you live in it now and that you are enjoying it now; that all is for you now. Let that thought sink deep into your hearts; let it penetrate you and go out through you; then you are perfect, you are whole, and you cannot be sick, and that power, with that realization, will move the mountains, as Jesus told us.

The next thought is that God is Omnipotent—that is, that God is all power. Everything in the universe, throughout all endless space, is moved by God Almighty's power. It was He

who placed the worlds and created everything by His power.

God is Omniscience—that is, God is all science, all knowledge. The idea that everything which exists occurred by chance is held by a class of philosophers. They say that this earth was created by chance, and yet when you ask them which was created first, the oak or the acorn, they cannot tell you. If the acorn was created first, then it was created before there was an oak tree. If the oak tree was created first, then it was created before there was an acorn. There must have been a first cause. In all the creations there is a Creator. There must have been some Master Mind that put the worlds in motion; there must have been a Master Mind that put the life into the seed—that seed that grew and became a tree, and the tree that bore fruit and went back, its life returning to the seed—the whole process perfectly scientific.

Take all nature, everywhere, and you find everything working upon exact science, except religion. Religion, that part of it—the whole of God's phenomena or intercourse with man, as you may call it—which is the most important to us, has been relegated to chance, haphazard and ignorance. Is there any sense in that? No; none whatever. There is just as much science in religion as there is in anything else. You heal the sick by the scientific understanding that the child of God lives, moves and has his being in God, and is perfect. When Jesus came down to His own country and the inhabitants were going to throw Him over the precipice, by scientific methods He became in-

visible. When He met the woman at the well, through scientific methods He told her every thing that she ever did. \* Everything that Jesus Christ ever did was done through scientific methods. He could not teach it to the generation fully; the "how" had not been brought down to man, exactly, but we know it now; it has been formulated and given to us, and all these things are done and can be done along scientific lines. The sick are being healed everywhere with this scientific thought.

God is Omnipresent Life here and now. Omnipresent means present everywhere in the whole universe. When one asks if there are inhabitants in the stars, what answer have you ready to give him? You know that God created man in His image and in His likeness, and peopled this earth with man; everywhere God is, we know there is life. There is life in the north star; there is life in the endless, countless myriads of worlds beyond and beyond and beyond—life everywhere—everywhere God is, and God centers everywhere. His circumference is nowhere; there is no limit. Hence life is everywhere, for God is Life.

We do not understand the personality of God, but we know, as the parable tells us, that when a sheep gets out of the flock and is lost, the Holy Spirit goes out and seeks the sheep and brings it back into the fold. In the night, or in the storm, or whenever or wherever it may be, the Spirit of God will follow and bring back the lost one to the fold, and so long as we hold ourselves in a receptive condition, so long as we ask, seek and knock, this Omnipres-

ent Spirit of God Almighty will take us by the hand and lead us along the pathway of everlasting pleasantness, give us the sunshine to walk in, and grace our hearthstones with happiness and fill our surroundings with harmony; and nothing but good can come near us, and nothing but Love can touch us, if we only realize that God Almighty is Omnipresent Life, Omnipresent Love and Omnipresent Good.

These are the thoughts that are the very foundation of the healing of the sick. It is through the goodness of God, through His blessed Son, and in His name that we do the work.

God is Infinite Mind. All Mind, all Intelligence, is God. When a little one who has a defective mind comes to you for healing, what do you do? You realize in your heart and in your thought that all Mind is God, and that the mind that belongs to this little one comes from God direct. It cannot be astray; it cannot be diseased and nothing can be the matter with it; and that realization brings back the beautiful smile of intelligence and throws away the evils of insanity, and the child of God walks on in the enjoyment of His love. How often have we seen that! A young lady in a city in the State of New York was so completely insane that she had to be tied down with ropes in a cell. With the realization of God's Mind, in twenty days she walked out of that asylum, and has been perfect ever since.

All is Mind, all is God, and every good and perfect gift comes from the Father to us; everything we have comes from God.

If we realize that God's Love cov-

ers us as the waters cover the fishes in the sea; that His goodness supplies us with everything; that His power protects us; that all knowledge, science, come direct from God to us, and that all Mind is God, and our minds are of God and from God; when we realize these truths, we have gone very far toward the knowledge which heals the sick.

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### REMEMBER

Remember that in reality there is only Good, because God is Good, and God is everywhere present. Man often refuses to see this good, and obscures it from his mind by his thoughts of doubt, fear and belief in weakness.

Remember that as children of God we are entitled to share God's abundant good. We must drive away doubt and fear and all thoughts that obscure the good from our mental vision.

Remember that we can bring the good clearly into our minds by affirming its reality. This is prayer.

Remember that through prayer we affirm the Good, and we have faith that our good desire is answered.

Remember that our affirmations and prayers of faith and praise do not make God any more powerful, because He is already all-powerful, but they bring us into a realization of His goodness.—*Weekly Unity*.

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Believe that you are in the hands of fate, and the creative forces of your system will build for you a personality so constituted that it can be influenced and controlled by almost anything.

## Superior Phases of Life

The Higher Estates of Man—Science Has Now Put Its Finger on the Spiritual Body.

Rose M. de Vaux-Royer.

[Read before the Psycho Section of the Cameo Club of New York on May 28, 1914.]

"It is not death that kills, but the more living life, which, concealed behind the former, bursts forth into new development. Death and birth are but the struggle of Life with itself to assume a more glorious and congenial form."—Fichte.

**T**HE sense of the mystery of its own being abides in the soul of man and becomes the shaping power of his thought. He is instinctively seeking amid the mortal the undying, in the decadent the permanent, in the transitory the eternal.

This everyday life may be the commencement of an endless existence. Who can lessen or enlarge life, or who can retard or accelerate its progress; its extension into innumerable states and conditions and interminable avenues of expression—even bringing that chasm called death? Those who do not recognize the alchemy, the transmuting processes of nature, speak of "dead" bodies, and, according to the old order of thought, write sonnets to the dead. But who has apostrophised a "dead" *mind*? It is incalculable, unthinkable. It is that energy and its related consciousness that has served us in our progressive but abbreviated period of existence here, and there is nothing to denote that such service will be discontinued (even though forms may change in evolutionary processes) when man is recognized to be in his

past, present and future states a spiritual being. This force which operates in the infinitesimal atoms and molecules may eventually develop in its series of changes a luminous body for man's personal expression.

The scientific men of Paris, Col. de Rochas, Dr. Baraduc and others are photographing the finer vibrations of etheric substance which constitute the human aura. Rev. A. J. Waldron is credited with saying (in *Light of London*), "We are in possession of a great amount of valuable evidence from the domain of psychical research which illuminates the problems once baffling and insoluble. Science has now put its finger on the spiritual body. Between every two atoms of matter in our bodies we have an atom of ether. We have two bodies—a body of ether, incorruptible, spiritual; and a body of flesh, the sense garment, fitted for the planet on which we live. The doctrine of the New Testament, especially of St. Paul, is the resurrection not of flesh and blood, but of the spiritual body." It may be observed that into whatever channels of thought or activity man directs his intelligence and inquiry, from that source will he receive results. It has ever been his desire to discern through his mortal sensibilities the immortal; to bring the result of his beliefs and spiritual

perception into a phase or order of appeal to the material senses, that the intangible may be come known as the tangible by its own methods of verification and on its own plane—i. e., to see, feel and hear the invisible truths and principles of life made manifest. There may be no more wonderful phenomenon than created man himself; but this mind ever turns to the uncreate, exploring the dim recesses of cause and conjecture, seeking the unknown zones of being and claiming residence there.

In our analysis we have found light, sound and thought to be controlled by certain rates of vibratory force. By an increased rate of vibration matter approaches the vanishing point—to the material sense. For example, the revolutions of a piece of cardboard on a rotating point may be increased to such rapidity of motion that only a white mist is discernable; with a lowered or diminishing rate of rotation the contour, color and substance matter reappear to our vision. Spirit may be a finer rate of vibration than our mortal sense can register. According to scientific observation we are conscious only of those things in existence about us which fall within the narrow vibratory rate we correspond to. "The world invisible is merely that part of the universe that is beyond the reach of our present faculties—the methods of consciousness that evolution has thus far developed. By simply a vibratory change in the organs of sense a world may appear or vanish." (L. W. Rogers in *Scientific Evidence of a Future Life*.)

Count Tolstoy asks, "Does not our belief in the reality of this earth-life

spring entirely from our ignorance of any other life more real?" I once heard an Episcopal clergyman say that the aisles and pulpit spaces of his church were peopled with the invisible hosts gone before. Science today offers us more than intuitional hopes or vagaries of desire to verify and establish the belief in the continuity of life, and a possible communicating intelligence across the borderland. The requisite faculties called into activity for these cognitions appear to be a finer, more attenuated set of corresponding agencies to the known senses, but related thereto as spiritual perception. Through them we *know*, but cannot transfer convincing truth through this medium to others whose knowledge must come to them upon the plane to which they vibrate. There is a language peculiar to each sphere—an inner vision of the ethereal world—which transcends the known functioning faculties of the material universe, even as the "wireless" transcends telegraphy. The vast amount of research in this field has done little more than to acknowledge the existence of unknown laws, made evident by their phenomena. Dr. James Hyslop has said to me, "We have the *facts*; let those who will supply the philosophy, or account for the existence of the underlying cause."

Hereward Carrington states in his writings that while spiritualism explains much, it has barely touched upon the large outlying questions of the psychic realms.

Mr. William Butler Yeats, in his address before the British Alliance, referred to the spirit body as described by the Neo-Platonists—as a



transitional plastic body transformable by the imagination of the spirit—just as in the Neo-Platonic philosophy the soul is conceived of as like the frozen water in a jug, which would keep the form of the jug after the vessel which had contained it was destroyed. He spoke also of the suggestibility of the living man as no more important than the suggestibility of the spirit man. The subliminal consciousness of the one also existed in the other.

If assured of the survival of personality—the continuity of life—are we not still anxious to know of the laws of correspondence, interaction, communion, etc.; and to what extent we are free agents, or acted upon in our passive moments and in sleep? How may we explain the (prophetic) dreams that come true, and what is this activity we call mind—the entity that creates?

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### 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 cannot get something for nothing in either the spiritual or physical world. As a matter of truth, 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 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, 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.—*Bishop Sabin.*

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Father, we thank Thee for Thy gift of  
song,

For tho' in anguish, pain or bitter  
wrong,

There is a harp within whose magic  
strings

Love strikes, the while some guard-  
ian angel sings

Songs of the victors, promise of the  
years,

When Truth empearled in penitential  
tears

Shall rule once more, and faith and  
hope and trust

For aye dispel the thought that man  
is dust,

Hope rises glorified amidst earth's  
woes

And Faith and Love vanguish life's  
new birththroes.

# The Kingdom Within

(Written for the News Letter.)

**H**AN has always looked outward to a condition that would be very much more satisfying than that which he realized.

Recorded history of all nations and peoples reveal man as ever discontented with his present state; ever recalling better conditions of the past or looking forward to better conditions of the future.

This universal unrest has driven man hither and yonder; has led him into many theories, schemes and systems of philosophies and religions. Of course the worst of these have been filled with a great deal of truth and goodness, and the best of them have been pregnant with a great deal of error and weakness.

In this labyrinth of life, this mystery of realities and activities, this great drama, the beginning of which is so remotely past and the end of which is so indefinitely future, man must take his place, learn his lesson, as best he may—act his part as he chooses, and abide the consequence.

This has been the history of man—learning, acting, abiding—making choice, acting out the course of his choice, and taking the consequence.

All successes spur him on; all failures cause pause, reflection, reminding him of a better state of the past, or awaken a hope of a better future. This has ever been so; it is so today.

When Jesus the Christ began preaching the Kingdom of Heaven

He left the past out of the question, and the future out of consideration. "Behold, the Kingdom of Heaven is at hand," was the major text of His early ministry. It is a reality. *Now* was His doctrine.

The religious teachers of His time could not accept this; they could not understand it; it was so foreign to the prevailing beliefs.

The Kingdom, without the regalia of ceremonial display, could not be possible to them, notwithstanding all were looking forward to it, preaching it, and preparing for it. To claim it as a present reality, an actuality, was to arouse grave question; was a tint of sacrilegiousness, and so the Pharisees demand of the young master "when the Kingdom of God should come."

He told them that the Kingdom of God was not a thing to be seen. It had no relation to time or place.

"The Kingdom of God," He said, *is within you.*

He did not say that the Kingdom of God is around or about you, but "IT is in you;" and He was speaking directly to that hypocritical sect, the Pharisees.

The Kingdom of God, or Heaven, as Jesus preached it, is not a place, but, rather, a state—a state of consciousness, a state of soul consciousness.

The Kingdom of God truly IS in every life, whether of Pharisee or Sadducee, Gentile or Jew. It is a

state of harmony—the possession of every life, without respect to religion or creed, race or color.

God is enthroned in His Kingdom. God is in every life—enthroned—stimulating and actuating by His very presence the highest good of that life, waiting to reveal Himself, and He shows Himself in the degree that the individual awakens to consciousness of that presence and throws aside the dust and ashes of ignorance and superstition.

“Oh,” you say, “how can this be true? Everywhere is discord. In church, in state, in home, in office—everywhere—discontent and unrest are apparent.” Pure gold is mixed with sand and earth, but the refining fire brings it out.

Graphite often engulfs the gem, but within is the pure diamond awaiting revelation. Electricity lay dormant for thousands of years; its practical uses were not dreamed of; its demonstration was clothed in mystery to the ignorant. But when ignorance and superstition were overcome, intelligence harnessed it, and now man is a conscious possessor of a most friendly power.

The Kingdom of Heaven is within every life. When man, overcoming ignorance, throws aside superstition and takes truth where he finds it, the light of the Kingdom will begin to shine out. And when he turns his eyes inward, he beholds the glory of his Father's house.

When the vision of the Kingdom within once dawns upon your consciousness and you begin to desire its reality, you find that you must make many mental changes. The altars to many ideals must be pulled

down. Many of the pets of your mental household must be driven out.

“The fear of the Lord is the beginning of wisdom,” but not the end, for wisdom must conquer fear. Fear must be conquered, nay, annihilated, before you can realize the presence of the Kingdom of God within. Fear makes a diseased mind, a trembling body, uncertain steps. Fear is a robber that must be crucified in the presence of the Master, and buried from sight—and you must be the executioner.

Fear has numerous offspring—doubt, worry, despondency, despair, melancholy, are children of fear. Anger, hatred and malice are the allies of fear. These must all be conquered—must be banished forever.

When the soul can no longer be moved to tears by the varying manifestations of relativity; when it has lost its sensitiveness to slights, offenses, insults and rejections; when men cease to cut and wound with careless words, thoughtless expressions and malicious intentions; when they can put aside their fondest affinities and attractions, and make them as dust to their feet; when they conquer self with all its selfishness—crucify it and bury it—then comes the resurrection, the manifestation of the higher self, the outward working of the Kingdom within.

Such are the conditions of admittance to the Kingdom within—the Kingdom of God—and until you meet the conditions, you cannot know the Kingdom of God.

These conditions seem hard, the road seems long, the way seems very narrow.

It is true the conditions are hard,

and yet very easy—so easy that they may be met with a single decisive thought. The road is long, and yet so short that it may be covered with a single step. The way is narrow, and yet broad enough for every soul of earth to walk abreast.

This is true now. It was true when man first awoke to consciousness. It will be true until he rises to super-consciousness.

When Jesus came to reveal the Kingdom of Heaven he found man confused—lost in this misty maze of relativity and reality. The race had not as yet acquired the power to distinguish between the relative and the real. So the Master, after pointing out the state and condition of the Kingdom—pointing out to man that the Kingdom of Heaven was within him—proceeded directly to show him the short-cut—the broad way.

Love of God and of the fellow-man bridges the chasm, covers the distance, and "whosoever will" thus love has the passport to the Kingdom.

No man can love God and hate or hinder his fellow-man, for God and man are one; no man can love his fellow who does not love God, for the part partakes of the nature of the whole.

Love! love! love! and light appears. Love and light destroy material sight. When you become blind to materiality, then spirituality shines forth. Then you can see the Kingdom within, and you may go in and out and find pasture. When you are contented to remain within, you shall see the full glory; being like Him, you shall see Him as He is.

This, know you, that "the Kingdom of Heaven is within;" that love is the

passport to that Kingdom. It is the light upon the way. It leads by short cuts and broad ways. When you have come to consciousness of this knowledge, you may enter, for knowledge is the key that unlocks the door to the Father's House—to the Kingdom Within.

In that House, that Kingdom, there are many mansions. There are schools of learning for an eternity of study; libraries of information of endless variety; fields for exploration through countless worlds; laws of revelation throughout the universality of God; subjects of contemplation about the immensity of God.

This mighty Kingdom is within you—in nature, in quality, in character—yet you are to it as an atom to the universe.

Love, live happy, keep sweet, enjoy life, put self and selfishness beneath your feet, and you overcome the world.

"Now are you the sons of God, and it doth not yet appear what you shall be, but, know you, that when He shall appear to you, you shall be like Him, for you shall see Him as He is." Not until you are like Him in spirit-consciousness will you see Him. God is. You are becoming.—*Voice of the Soul.*

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."—*Bishop Sabin.*

## LOVE, THE ALL EMBRACING

It is right thinking that unfolds the mind, and he that teaches one how to think is his friend indeed, for he has given him the key of knowledge, which is power. You ask which of these is the best: Wisdom, love, knowledge, self-control, joy, peace, strength, power, repose, courage, uprightness, gentleness, humility, generosity, courteousness, modesty, purity, truth, patience, sympathy?

The word love embraces all the others, and it is not only the best, but the sum total. "The spectrum of love" has nine ingredients—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity; they are all in relation to men in their relation to life, here and now, not in the unknown eternity.

Love is patience, sympathy, and knowledge, for it suffereth long. It knows and can wait for the good that is and will come forth. Love is kind, because it is ever active, doing for others. Some one has said: "The greatest service we can render to God is to be kind to his children." Love is superbly upright; it never faileth. It is courage, for it feareth not. It is the energy, strength, and power of life. Love is generous; it envieth not. It is joy at the success and happiness of others. After love has gone forth and done its beautiful work in the world, it hides away even from itself, and tries to forget about it. It vaunted not itself, not puffed up, for it is humility, modesty, repose.

Love is unselfishness; it seeks not its own. It is wisdom, for it knows

that greatness and good are not in things, but in doing.

These are a few of the elements of love, but it is more than the sum of all its attributes. It is the fulfillment of the laws of life, and its spirit is the power that redeems all mankind, for love is God, and there is no word that is greater. It is the "summum bonum" that all the world is seeking.

## REVIEW

Dimly the spent days range themselves in rows;

Backward we look upon the serried files;

And what strong heart would fain recall the blows

Fate struck—the weariness, the tears, the smiles?

We did not live as we had planned to do;

We did not walk the path our eyes decried;

What deemed we sweet turned out but bitter rue;

Our firstling joys came fair, but quickly died.

Still the mosaic life so deftly wrought  
Within the halls of memory is hung,  
As wonderful as if the things we sought

Had all been found, and all our songs been sung.

—Richard Wightman.

To hear the pessimist one would think civilization had bivouacked in the middle ages and had not had marching orders since.—*Helen Keller in Optimism.*

# Success

Mrs. Susan Q. Morris, Washington, D. C.

**T**HERE is but one law in the universe that regulates success and failure. We must know the law, obey it, and live under it to have true success and happiness.

A persistent affirmation that you do possess the qualities which are necessary for your highest success; that you will develop them to your utmost strength, aids wonderfully in acquiring the desired possession. If you lack courage, if you are a coward in some part of your nature, gradually brace up your weak part by daily exercise. Like an actor, assume the part you have to play with all the strength of your being, until you actually live the life and are surrounded by the atmosphere. You will find it easier than you think if you will take God into your life, for with His help you cannot fail. All things are possible with Him.

A thoroughly earnest man never fails. In the very nature of things he cannot. If a man fails he is not earnest enough. You say, count the circumstances. I do count the circumstances. They are real. But the mightiest circumstance is the rounded man or woman. No weapon has ever been forged that will play successfully against the earnest man or woman who looks to the Almighty for help.

Not by devotion alone, or by knowledge alone, or by works alone, can the riddle of life be read. Action, faith, intellect, imagination and love are necessary, and all exist in count-

less degrees. United, they will lead to success—to that inner sea whose gateway is the heart of man, where no bounds are, and which, if a man does not reach, success is for him but a name.

Nevertheless, many ways lead to success. Who would deny that some have attained through philosophy, art, music, meditation?

The calm, serene life is the genuine life, the whole (holy) life, and God is our only ever-present help. With God we know ourselves, and believe in ourselves—our best selves. "We are all of us here of God's Kingdom, and rightful inheritors of health, happiness and success," when we recognize and realize our oneness with the Blessed One. "We are of royal blood," and are only worms of the dust as we think so.

It is only in the Holy Spirit that man can progress.

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## LINES FOR THE SILENCE

I like to "go into the silence" at the twilight hour, and here are two of my favorite quotations for that time:

"Silently one by one  
In the infinite meadows of heaven,  
Blossomed the lovely stars,  
The forget-me-nots of the angels."

And—  
"Each separate star seems nothing,  
But a myriad scattered stars break  
Up the night and make it beautiful."

—L. M. B. in *The Nautilus*.

## 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 satisfaction 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 dejection, 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.*

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To have a true friend one must love truth and right better than he loves that friend.—*W. C. Gannett.*

## CHILDREN AND LOVE

Children need love, but it should not be delivered to them in a vehicle of fear; nor in a vehicle of patronage, vacillation and concession, which means the absence of all parental control or guidance. Neither of these plans furnishes a wholesome, health-imparting love that the human animal must have if it attains its highest excellency. Parental love that imparts strength and character to the child is what is needed. This one-idea condition of the mind is found in much older subjects than the world is willing to believe. Children are often branded by parents, friends and teachers as moral perverts and degenerates, and for no other reason than that they forget because of their inability to carry enough ideas at one time in their minds to save them from lapsing. I have been a pretty close student of the child-mind, and I must declare in its defense. All children want to be loved and to have the good opinion of their friends, but, alas! how often they are driven by unkindness (mistaken, of course) to be just what they are accused of being. The power of suggestion is at work all the time, and when the young mind is told day after day that it is bad, disobedient, unlovable, etc., it will surely develop into being just what it is trained into believing that it is. The finer the grain the more spirited and original it is—the more surely it will either be killed or morally and physically ruined.—*Practical Ideals.*

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“And every day in the Temple and at home they ceased not to teach and to preach Jesus Christ.”

# Carry Sunshine

William E. Gibson

**L**IFE is a great, beautiful and all-absorbing philosophy. In its height, depth, breadth and sweep it is a marvel. But life is eminently practical. Life is the plain, everyday expression of man in his onward march to perfection.

Few are philosophers, but all are actors. Few can grasp the whole play, but all are in the game. Few can discern the various parts of the music, but all are in the chorus.

It is to this all, this greater number, that I wish to write this love letter, or extend this ray of sunshine.

Whether you are a master or a slave, a philosopher or a fool, you are under the sun. Its rays fall upon you. No matter what your attitude, your mental status, your physical well-being, or your environing influences, if you are in its shine, its rays fall indiscriminately upon you.

It blesses you, and never curses. It helps you, but never hinders.

Now you are a son, and within you is a sun. Let it shine. Let its rays of good will and cheerfulness go out from you, as the rays from the solar center.

Let it take life to those who need it. Let your cheering words lend strength to the down-hearted and discouraged. Let your strength of character lend inspiration and life to the weakling. Let your smiles awaken the smiles in other souls. Let the gentle tones of your voice and the

discretion of your speech be the soothing oil on the sea of life. Let your little acts and the manner of your conduct be as pleasant odors from fragrant flowers.

If you should do this for none other than selfish reasons, you would be the great gainer, for the exercise alone of these virtues brings strength and growth.

But when we put self in the background and act, as the sun, from principle of relation, realizing that you are suns to shine, each one his full quota, realizing also that you bear a certain relation to every other life and must express to the full due to each—when you realize this and act accordingly, you grow by leaps and bounds.

This is the wholeheartedness of life—expressing itself at every pore, taking advantage of every opportunity. It is real life—the vital breath of freedom. Such a life the cat loves to fondle around; the stray dog in the street instinctively owns as master and follows. To such the weak of humanity look for strength; the discouraged look for encouragement. Such a one is a soul of courage, a soul of strength, a light—the man of the hour.

You may be such a soul. You are. You have the possession. You are at the source of power.

If you can only smile, just smile. It will arouse a smile in another, and enable you to give a bigger smile



next time. Keep smiling, and the smiles will grow to laughter, and by-and-by will burst forth in merriment, and all will be merry, for the world laughs with them that laugh. Whether you fill little places or big places in life, let the sunlight of your love shine out.

One jolly heart in the street sewer or stone-quarry keeps all the rest happy and makes the hours of toil pass unnoticed.

A happy smile and a cheerful expression from the chief of an office, or the foreman of a gang, is often as the touch of the button that turns on the light. The darkness of the toil is dispelled by the cheerfulness and good will thus awakened.

Men often think, "Oh, I can do nothing worth while. I have nothing to give. I am too poor. Nobody wants what I have." But this is untrue. Yet such expressions build walls about you which hedge you in, and the more you thus express yourself the higher the wall becomes, the thicker the hedges grow. Begin now to express yourself otherwise. Begin to see yourself at the source of supply. Begin to realize that you are a son of God; that the cattle upon a thousand hills are yours; the mines of all the earth are yours; that you are heir to all that is.

Express it in smiles, in laughter, in sunny words, in helpful deeds. in the general conduct of your affairs as well as the special feature of your work. When you truly express it, you are it. You are a sun radiating peace and good will, and all like your aura.

Men are longing for the good things you have to give. Give them.

## GENTILE AND JEW FRATERNIZE

There was evidence of religious unity in Syracuse yesterday morning when the synagogue of the Temple Society of Concord, at University Avenue and Madison Street, was filled with worshippers from the University Avenue Methodist Church. The latter society's church was destroyed by fire last week. Rev. Dr. Adolph Guttman, Rabbi of the synagogue, occupied a seat on the pulpit platform and assisted Dr. Hamilton in the service. Dr. Guttman conducted the responsive readings, read the Scripture lesson and delivered an address of welcome. In part he said: "Religion's mission is to bind together and not to cut asunder, to cement and not to separate, to help and not to hinder, to heal and not to wound; to promote social justice, social righteousness and social welfare, to be lovers of God and friends of men. And in this spirit of unity and brotherliness, I bid you all, on behalf of my congregation, the Society of Concord, a most hearty and affectionate welcome. I welcome you to this house of God, who is the Father of us all. I welcome you to this place of worship, which has been consecrated to be 'a house of prayer for all people.' I welcome you to this our temple home, and trust that you all will feel at home here."—*Syracuse Post-Standard*.

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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*.

## WASTE OF NERVOUS ENERGY

If you hold your fist as tight as you can hold it for fifteen minutes, the fatigue you will feel when it relaxes is a clear proof of the energy you have been wasting. The waste of nervous energy would be much increased if the fist were held tight for hours; and, if the waste is so great in the useless tightening of a fist, it is still greater in the extended and continuous contraction of the brain and nerves in useless fears; and the energy saved through dropping the fears and their accompanying tension can bring in the same proportion a vigor unknown before, and at the same time afford protection against the very things we feared.

The fear of taking cold is so strong in many people that a draught of fresh air becomes a bugaboo to their contracted, sensitive nerves. Draughts are imagined as existing everywhere, and the contraction which immediately follows the sensation of draught is the best means of preparing to catch cold.

Fear of accident keeps one in a constant state of unnecessary terror. To be willing that an accident should happen does not make it more likely to happen, but it prevents our wasting energy by resistance, and keeps us quiet and free, so that if an emergency of any kind arises we are prepared to act promptly and calmly for the best. If the amount of human energy wasted in the strain of nervous fear could be measured in pounds of pressure the figures would be astonishing.

## NAPOLEON'S ESTIMATE OF CHRIST

From first to last Jesus is the same; always the same—majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye, He never gives occasion to find fault. The prudence of His conduct compels our admiration by its union of force and gentleness. Alike in speech and action, He is enlightened, consistent and calm. Sublimity is said to be an attribute of divinity; what name, then, shall we give Him in whose character were united every element of the sublime? I know men; and I tell you that Jesus is not a man. Everything in Him amazes me. His spirit outreaches mine, and His will confounds me. Comparison is impossible between Him and any other being in the world. He is truly a being by Himself. His ideas and His sentiments; the truth that He announces; His manner of convincing, are all beyond humanity and the natural order of things. His birth and the story of His life; the profoundness of His doctrine, which overturns all difficulties, and is their most complete solution; His Gospel; the singularity of His mysterious being; His appearance; His empire; His progress through all centuries and kingdoms—all this is to me a prodigy, an unfathomable mystery. I see nothing here of man. Near as I approach, closely as I may examine all remains above my comprehension—great with a greatness that crushes me. It is in vain that I reflect—all remains unaccountable! I defy you to cite another life like that of Christ.

# Truth

To Those Who Accept It Comes Freedom From the World and Its Censure  
and Criticism.

Bessie L. Davis, Washington, D. C.

Ye shall know the Truth, and the Truth shall make you free. (John viii:32.)

“**Y**E shall know the Truth and the Truth shall make you free,” is Jesus’s message.

If we open up our heart and mind and earnestly desire to know the truth, we are free. All the individual need to do is to extend a welcome hand, and Truth will enter, for Truth and Love walking hand in hand can find the way.

Truth is the square we must use to measure all our lives, to straighten out the crooked places of our way. Truth is the compass to draw circles around our passions and desires, to keep them in the bounds of righteousness.

Discrimination between the real and the unreal (so-called) comes with knowledge of and understanding of the Truth. Hence man may believe what others say, but thus he never knows, for if a man would know he must himself be what he knows. Truth can never be stayed. Though banished, it will come again. Truth it is that will conquer the world. For Christ is Truth, and truth in man is Christ manifest.

When we purify our hearts with Love, the King of Truth will enter in and cause the heart to understand, for whatever tends to purify in thought and word and in deed will

cleanse the temple of the flesh and manifest the perfect man.

We speak of a true man, meaning one who is upright and in harmony with sound principles, and never false to his duty. Love for God and for his fellow-man is the supreme law of his being. This divine harmony comes from within. It is heard and felt by the soul alone. It is the eternal pulse of Truth which ever beats in unison with humanity. Truth is with us today in power, in love, and in declaring that the time will come when every knee will bend and every tongue confess that Christ is Lord and King.

Reason will give way and bow before Christ, and then the Kingdom of Truth will come upon the earth. To those who accept the Truth comes freedom from the world and its censures and criticism. Freed from false conceptions, they go on their way rejoicing, relying not on things seen, but on things unseen, for the things seen are only temporal, while the things which are not seen are eternal. “If you love me keep my commandments, and I will pray the Father and he will give you another Comforter that he may abide with you forever, even the Spirit of the Truth, which is not seen but is eternal, whom the world cannot receive, because it seeketh him not, neither knoweth him.”

Anyone who is willing to accept the

teachings of Jesus as truth is bound to recognize that mortal man is not God's man.

Jesus came to destroy the belief of mortality and to teach man to know himself as God knows him—a spiritual being, living, moving and having his being in God, which is Truth, and Truth is freedom; and when we are freed by a perfect knowledge and understanding of the Truth we are free indeed.

Some Bible references as to freedom through Truth follow:

Proverbs 23:23—"Buy the truth and sell it not; also wisdom and instruction and understanding."

John 1:14—"And the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the father, full of grace and truth."

John 14:6—"Jesus saith, I am the way, the truth and the life. No man cometh unto the Father but by me."

John 14:37—"To this end was I born and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

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### THOUGHT THE CREATOR

All the ideas that man entertains produce living organisms, clothed in character like the thought that conceived them. Every state of mind produces microbes that carry out the work of the character, producing good or ill, according to its source. If, then, thought is the only creator, by understanding how to guide the intellect, man will learn how to produce only the good, the true and lasting; microbes of health can be

produced as readily as those of destruction, and will be, when he is willing to look for the cause instead of being satisfied in trying to cure the effect. If man is not bringing into his life desirable conditions, he must stop thinking the thoughts that produce them. To do this, man needs a guide higher than the intellect, for the intellect has not the ability to discern good and evil; that is not its office. The intellect is the formative power, but for its material it draws form the invisible substance and should be guided in all its works by the intelligence of Spirit. This is God's plan for man, that using the wisdom of Spirit for a guide, he may create in perfection. Adam has not chosen to do so, but has created after his own ideas, hence he is responsible for all these error conditions. But he is a part of God's plan, for God made him, so we are not to ignore him, but transform him. This must be done through wisdom, but it is no part of wisdom to pass judgment on things after they have appeared in the external.—*Unity*.

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Labor is life, but worry is killing. Accept things as they are, and do not bother about the yesterday, which is gone forever; do not bother about tomorrow, which is not yours, but take the present day and make the best of it.

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"The more we love God, the more hope we have.

What seems to us affliction

Is oft a hand that helps us to our wish.

So may it fall with thee—if Heaven approves. —*Bible Review*.

## Atmosphere

Every Thought a Force to Uplift or Tear Down—Importance of Proper Thinking.

Loretta Noble Coleman, Fitchburg, Mass.

**W**E have now come to a period in our evolution, and in the evolution of humanity, when minds are quickened to an extent they have never been before. Thinking men and women are no longer satisfied with only what can be discerned with the physical eye.

We are told that back of everything we see with the physical eye is the Great Cause, holding, shaping and moulding the different expressions of material we see in the external. Every tree, every shrub, every flower, to a certain extent, forms a part of the material we are using from day to day. Everything we can discern with the physical eye has a purpose and a use. Every material thing we can think of sprang first from the Great Cause—God.

Secondly, man appropriates it for his use, as God intended he should, and then, woven in and out and around every material, no matter what the article may be, is man's thought.

Every material thing we use was first constructed in man's mind. A human mind shaped and fashioned the different materials we use, but God is back of the human mind, shaping and moulding, as far as man will let him. Therefore, every article we use in the material is permeated to a certain extent with the thought atmosphere of different individuals.

Now you can readily see how thought, being an emanation of spirit, could travel from mind to mind through the different things we touch or handle in the daily routine of our life.

We hear much about germs and infectious diseases, but we hear little of the great force of forces, man's thought, that is woven in and through almost everything with which we come in contact.

It would be well for us who are sensitively and finely attuned if we would strive to understand the laws that govern the mental, holding on to the law of laws, which is back of all things, which is God; seeking prayerfully and earnestly to understand our relationship to the universal atmosphere that surrounds us.

No one in the human is free; we are all subject to one another. No man can live to himself if he tries. Thought is traveling from one to another, affecting us consciously or unconsciously every minute of our lives. We should arouse ourselves and strive to understand some of these laws; strive to find our relationship to the universal, and therefore our relationship to God. Through our mortal inheritance we have all inherited a mental quality that differentiates us one from another, but through our divine relationship we have all inherited the same life from God.

If we consider the receptivity of a

child's mind, we can more fully understand the part atmosphere, or environment, has to play in the young lives that surround us. Let us, as thinking men and women, stop and think what kind of thought are we sending out into the young minds that surround us. Are we sending out thoughts that help this or that mind to take on the attributes of worth and chivalry, the attributes that help to build for a diviner purpose; or are we sending negative and destructive thoughts that help to tear down and destroy? Remember every thought is a force either to uplift or to tear down. Let us think deeply and earnestly and truthfully; then our thoughts will be as bricks of gold, that will not crumble and fall into decay, but will stand the test of ages, and grow brighter and brighter as they are buffeted and burnished by the untruth that surrounds them.

Our race will never be uplifted and changed through any man-made law. We must have these man-made laws, to be sure, but they do not reform; they only hold in check or suppress for the time being. The reformation we need must come from within, and not from without. Only in this way can the race be lifted onto a higher plane.

If we, the fathers and mothers, would surround our children with an atmosphere of truth and imbue them with this principle, we would help to build a foundation of worth; a foundation that would stand the test of ages; a foundation that no man-made law could change or destroy; a foundation on which the Statue of Liberty could be enshrined, holding in her hand the beacon light of Truth. Every

good and pure thought sown is a meter added to the upbuilding of this statue. Laws may come and laws may go, but the law of Truth is unchangeable.

Our conceptions and attitude toward certain things do not help to make progress. Unless we go back and look at the fundamental principle, unless we take thought, unless we systematize that thought and focus it on the statue we are building, we do not help, though the right kind of thought, focussed and held in the right place, is like a ray of light in a darkened room, radiating, illuminating and penetrating, changing the atmosphere as a sequence.

If we wish to change conditions, if we wish to change persons, we must first try to realize the atmosphere or the environment that surrounds these persons and conditions. Then let us set about it in a systematic, painstaking way, and focus our thought, as we should, on truth and justice. Let us so vitalize our life with this principle that whoever we may come in contact with may feel this lifegiving force and become imbued with the same principle. And may they be lifted up and on to another plane, up and out of old conditions, one step farther on toward the higher life, where truth and justice reign supreme. A little forethought, a little care, a little self-sacrifice, or, in other words, an attitude of mind that is just—all of these things help to make an atmosphere that will lift men up and help to inspire them to try and live clean and pure lives.

We do not need to go out and proclaim on the housetops; thought is the force that will speak through our

life, for through thought we are building our mind. Mind is a receptacle for thought. What kind of thought are we generating; what kind of thought are we putting into the mind?

Every man is truly the architect of his own fortune. God leaves us free moral agents, and every thought we generate helps to build according to its nature. Mind is spirit; therefore it contains the life-giving principle force—God.

Through this same mind we get our atmosphere. Let us strive to be careful what kind of thought we use in building this mind. Let us strive to build the same mind that was in Christ.

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#### RECORDED APPEARANCES OF CHRIST AFTER HIS RESURRECTION

He appeared to Mary Magdalene, the sister of Martha, in the garden.

He appeared to other women from Galilee in Jerusalem the same day, and to two Disciples the same day at Emmaus; to Peter the same day at Jerusalem; to ten Apostles in an upper room. There were five appearances the same day.

At another time He appeared to eleven Apostles (with Thomas) Sunday following the resurrection. Then to seven Apostles and others, fishing. The week following His resurrection at Tiberias. Then He appeared to five hundred brethren at once. Also to James the less, and at times unknown in Jerusalem. To eleven Apostles and others on the Ascension Day at Bethany. Then to Stephen at his martyrdom. To Paul at his conversion.

To the Apostle John on the Lord's Day on the Isle of Patmos.

Friends, when we hear that the Bible does not teach life after death, let us remember the teachings of Jesus. Abraham, Isaac and Jacob, who the world would say had been dead a very long time, were known to Jesus to be as truly alive as God. In the transfiguration He proved that the one who had not passed through what is called literal death was equally radiant and glorified with the light and life of God as were those who were said to have "passed beyond," and that we are just as much at one with them as we are with our visible friends. In the consciousness that there is but One All, communion is natural.

Jesus taught, proved and practiced Eternal Life, or continuous life, in every conceivable way. Not only did He prove that those who have passed away, so to speak, are alive, but proved that it was not necessary for those who are here to pass through the change. This body is of God and is glorified, and to prove this Truth He restored the dead (so-called) to their friends and proved that they could not destroy this body, showing that it is the will of God that we lift up the Son of man and live in conscious realization of being Eternal Life, here and now.—*Harmony*.

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Never be satisfied with the ordinary; you can have the best that is to be had, but you must be alive.

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The man who likes what he is doing now will soon find something to do that he will like better.



Rose M. de Vaux-Royer, New York

## JUSTICE

"We lie in the lap of immense intelligence, which makes us organs of its activity, and receivers of its truth. When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage to its beams."—Emerson.

I am the Voice of human souls;  
I am the Music in the night;  
I am the Thought that God controls;  
I am the Power that makes for Right.

I am the chosen force that frees—  
That sends abroad in kindlier tone  
The world's discordant harmonies—  
Fearless and first to seek mine own.

Each soul is but a sounding-board  
For rhythm, or by vain misuse  
May vibrate to a common horde  
Of dissonant chords; jangled abuse

Of this fine instrument God gives.  
Oh, let us seek the true and brave!  
And know within each soul there lives  
The longing that our own hearts crave.

—Rose M. de Vaux-Royer, New York.



## OVERCOMING EVIL

A. T. Moore.

*"Be not overcome of evil, but overcome evil with good. Rom. xii:21.*

What is evil? Surely it is nothing real. If so, it could not be overcome. Evil is a creation of human mind. When the human race turned its back upon God it grew the first fruit of living for self, which is selfishness.

In his spiritual blindness man divided the world into two classes and labeled them good and evil. We are told that the condition of man prior to the deluge was such that every imagination of the heart was only evil continually. Thus by long continuance in wrong thinking the idea of fear and the idea of shame became the great race evils of the world. And quite naturally so, for man fears that which he conceives to be evil and is ashamed of what he regards as "no good." The effect of this distorted view of life is twofold. Fear has made him a coward, and shame has made him a bigot.

He is afraid he will lose something he has or fail to obtain something he has not; and he is ashamed of his brother because, forsooth, said brother is not of his color, or ability, or social standing.

Now, it is apparent that by adhering to such false standards of life man has lost sight of his real mission in the world, viz, to be the light of the world and co-operate with God in the promotion of peace and happiness. So much for the diagnosis of evil. Is there a cure? Yes, and it never fails. To overcome evil with good we must fill the heart to over-

flowing with God's love. Perfect love casts out fear and annihilates it.

The heart that is filled with love has no room for thoughts of error, and thus the vision is cleared and the soul sees only good.

How to love, do you ask? Learn to love by loving, just as you would learn to do by doing. Think only good thoughts and do only good deeds. Follow the Master's example, and scatter sunshine wherever you go. Always encourage. Never discourage. Help a brother up the hill. He can get down by himself.

The highest praise ever given to man was bestowed upon Jesus: "He went about doing good." Never neglect public meetings of the household of faith. Thus shall you comfort one another, and grow in grace and knowledge of the Truth as revealed in Jesus the Christ, who came into the world to lead mankind back from the darkness of sin and ignorance to the everlasting light of God's presence.

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The simplest flowers with honied sweets are stored,

The simplest thing may happiness afford;

A kindly word may give a mind repose,

Which, harshly spoken, might have led to blows.

Naught is so small but it may good contain,

Afford us pleasure or award us pain.

---

"A diamond stays a diamond, though thrown into a mud-puddle. The pond-lily lifts its cup of dazzling white above the stagnant pond."



## The Emperor's Lesson

**T**HE Emperor Alexander, while traveling in Western Russia, came one day to a small town of which he knew very little. Finding that he would be delayed some time before a change of horses could be procured, he took a walk about the town.

Alone, habited in a plain military coat, without any mark of his high rank, he wandered through the place, until he came to a point at which the road that he had been following forked. There he paused, undecided which of the two ways to take. Noticing a man standing at the door of a house, he approached him and said:

"My friend, can you tell me which of these two roads I must take to get to Kalouga?"

The man was dressed in full military uniform, and was smoking a pipe with an air of the utmost self-importance. Astonished that a person so plain-looking should dare to speak to him with familiarity, the smoker curtly answered, "To the right."

"Pardon!" said the Emperor. "Another word, if you please."

"What?" was the haughty reply.

"Permit me to ask you a question," continued the Emperor. "What is your grade in the army?"

"Guess." And the Major puffed away furiously.

"Lieutenant?" inquired the amused Alexander.

"Up!" came proudly from the smoker's lips.

"Captain," suggested the Emperor.

"Higher!"

"Major?"

"At last!" was the lofty response. The Emperor bowed low in the presence of such greatness.

"Now, in my turn," said the Major, with the lofty air that he thought fit to assume in addressing an inferior, "what are you, if you please?"

"Guess," answered Alexander.

"Lieutenant?"

"Up"

"Captain?"

"Higher."

"Major?"

"Go on."

"Colonel?"

"Again."

The smoker took his pipe from his mouth; "Your Excellency is, then,

General?" The grand air was fast disappearing.

"You are nearly correct."

The Major put his hand to his cap; "Then your Highness is Field Marshal?"

By this time the officer, so pompous a moment before, began to quail beneath the steady gaze of the traveler.

"Once more, my good major," said Alexander.

"His Imperial Majesty!" exclaimed the man, in surprise and terror, letting his pipe drop from his trembling fingers.

"His very self," answered the Emperor; and he smiled at the change in the Major's manner.

"Ah, sire, pardon me!" cried the officer, falling on his knees. "Pardon me!"

"And what is there to pardon?" said Alexander, with simple dignity. "My friend, you have done me no harm. I asked you which road I should take, and you told me. Thanks!" And the Emperor went his way.

The Major never forgot the lesson. If, later years, he was tempted to be rude or haughty to his inferiors in rank, he recalled at once the scene in which his pride had so brought him to shame.

How forcibly this picture shows the difference between the vanity of a petty officer, inflated with self-importance and that natural dignity which led the Emperor of all the Russias to be courteous to all men!

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We flatter those we scarcely know,

We please the fleeting guest,

And deal full many a thoughtless blow

To those we love the best.

## HASSAN'S HORSE

A caravan, on its way to the city of Damascus, was once attacked and captured by a party of Arabs. While the robbers were dividing their spoils, they were assailed by a troop of Turkish horsemen that had gone out from the city of Acre to escort the caravan.

The robbers were overpowered, many of them were killed, and the rest were taken prisoners. Among those captured was a man named Hassan, who had a very fine horse. This animal fell with its master into the hands of the captors.

Hassan lay at night by the side of one of the tents; his feet were bound together by a thong of leather. His horse was near by, but its legs were also fastened together, so that it could not move. Hearing it neighing, Hassan recognized its voice; and, wishing to see his faithful companion once more, he crawled along upon his hands and knees till he reached the spot where the horse was.

"My poor friend," he said, addressing the animal, "what will become of you in the hands of the Turks? They will shut you up in close and unwholesome stables with the horses of a Pasha. Go back to the tent of your master. Tell my wife that she will never see her husband again; and lick the hands of my children with your tongue, in token of a father's love."

After uttering these words, Hassan gnawed away with his teeth the thong of goat-skin with which the legs of the horse had been fastened together, and the noble animal stood free.

Seeing his wounded master at his

feet, he stooped his head, grasped with his teeth the leathern girdle around his master's waist, and ran with him at full gallop from the encampment of the Turks.

He bore him in this way over many a weary mile of mountain and plain, until his desert home was reached. Then, having gently laid him down before his wondering wife and children, he fell dead from exhaustion.

All the tribe to which Hassan belonged wept over the body of the faithful steed, and more than one poet has commemorated in song his sagacity and devotion.

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#### VACATION SONG

I have shut my books and hidden my slate,

And flung my satchel across the gate;  
My school is out for a season of rest,  
And now for the school-room I love the best!

My school-room lies on the meadow wide,

Where under the clover the sunbeams hide,

Where the long vines cling to the mossy bars,

And the daisies twinkle like fallen stars.

Where clusters of buttercups gild the scene,

Like showers of gold-dust thrown over the green,

And the wind's flying footsteps are traced, as they pass,

By the dance of the sorrel and dip of the grass.

My school-bell rings in the rippling stream,

Which hides itself, like a school-boy's dream,

Under the shadow and out of sight,  
But laughing still for its own delight.

My school-mates there are the birds and bees,

And the saucy squirrel, more dull than these,

For he only learns, in all the weeks,  
How many chestnuts will fill his cheeks.

My lessons are written in clouds and trees,

And no one whispers, except the breeze,

Who sometimes blows, from a secret place,

A stray, sweet blossom against my face.

My teacher is patient, and never yet

A lesson of hers did I once forget;

For wonderful lore do her lips impart,

And all her lessons are learned by heart.

O come! O come! or we shall be late,  
And Autumn will fasten the golden gate.

Of all the school-rooms in east or west,

The School of Nature I love the best.

*Katherine Lee Bates.*

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#### BE FAIR TOWARDS THE ANIMALS

It is far more pleasant for every boy or girl to be kind rather than cruel toward animals. It is easier and better to go on in life feeling that you are on friendly terms with all the dumb creatures about you. Remember that you should treat those under you as you would have those

above you treat you. If you keep any pets, remember that their wants should be regularly attended to; if it is a dog, see that it has plenty of exercise and chain it up as little as you can. Do not forget to feed and keep clean any animal you may have in a cage, or, better still, refuse to keep any animal or bird in a cage. It is most selfish to keep any pet merely for the pleasure of hearing it sing, or because it amuses you to watch its vain endeavors to escape from its close quarters and regain the freedom that is its birthright.

The trouble of caring for animals is nothing compared to the pleasure of their friendship and the knowledge which you can get by cultivating them. You can learn far more about the birds, animals or insects by watching them in the fields and woods than you can by making prisoners of them, and it is most unfair to punish any innocent creature by depriving it of its liberty.

If you or your friends want to collect, collect pictures of animals; stories about animals; collect stories telling of kindness to animals. You will then be learning without making any living thing suffer, and the satisfaction you will have in feeling that you are friendly with every creature around you will bring the greatest happiness into your own life.

A man's enemies are in his own thoughts. His enemies are his thoughts of limitation, haste, greed, fame, enmity; his impatience, his desire to "get even;" his fear of poverty, of being injured or defrauded. Well has it been said, "There is no devil but fear."

### THE TENDERNESS OF GOD

Of all the thoughts that come to us,  
On mount, or plain, or sea,  
The thought of God's great tenderness  
Brings most of joy to me.

He made the stars that shine on high;  
His scepter rules o'er all,  
And yet he hears the raven's cry  
And marks the sparrow's fall.

Each morn his light o'er land and  
deep  
Awakes the birds and flowers;  
He giveth his beloved sleep  
Through all the evening hours.

He paints with skill the desert flower  
In most entrancing hue,  
And gladdens with refreshing shower  
Or with the gentle dew.

Our world speeds on at His command,  
Through boundless space afar,  
And yet so gentle is his hand  
The sufferer feels no jar.

The birdlings sleep on downy nest,  
Lulled by his zephyrs mild,  
And earth rolls on at his behest,  
Nor wakes the sleeping child.

My soul in life's drear wilderness  
Would faint by cares opprest,  
But for the gentle tenderness  
Of him who giveth rest.

Of all the thoughts that come to us,  
On mount, or plain, or sea,  
The thought of God's great tenderness  
Brings most of joy to me.

—*B. F. Austin in Reason Magazine.*

If you would be loved, be lovable.

### CONCENTRATED THOUGHT IRRESISTIBLE

Concentrated thought is virtually irresistible. All the vast edifice of modern science and industry is obviously the product of thought—much of it of our own time and observation. The birth of an idea in the human mind is clearly the one and only dawn of empires and revolutions, of engines, philosophies, trade routes, civilizations. To class worry under the head of thinking, therefore, seems a glaring sacrilege. Yet worry is thought, for all that—diseased, impure, adulterated thought. It means an admixture of emotion, of the worst of all emotions—fear—into one's thinking. Instead of concentrated, clear, serene thinking on the problem in hand, worry is thinking, muddled black with fear. It is about as helpful as clapping the brakes upon wheels toiling uphill. Yet all the world is laboring under that Egyptian heaviness of the wheels, and almost every spirit is a spirit in the dark prison of fear. But once we grasp this truth clearly, once we convince ourselves that we can rid our thought of emotionalism, of fear, the day of our deliverance is at hand. And the substitution of encouraging, healthy thought, of new channels among the worn ruts, is a powerful aid. There may be failures and backslidings, as is customary in all mortal effort and human endeavor. But fear is weakened like a choking thing, and more and more clear and unimpeded becomes our thinking. For we realize at last, once for all, where thinking cannot help us, fear certainly will not. And then we have worry by the throat.—*Collier's*.

### ALCOHOL FALLACIES

The tradition that alcohol was a stimulant and tonic possessed some power to give new force and vigor to the cells and functional activity, is a thing of the past. Studies of exact science in the laboratory show that alcohol is a depressant, anesthetic and narcotic; also that its first effects on the sensory centers are to diminish their acuteness and pervert their activity. In this way they delude the victim with a consciousness of vigor and strength that is contradicted when tested by instruments. The first effects of alcohol increasing the heart's action, and sending the blood to the brain with greater velocity, is simply irritation, preceding the anesthesia and diminution of the power which follows. The patient is deceived. His consciousness of mental clearness and strength is unverifiable, and yet he does not know it.—*Dr. T. D. Crothers, Walnut Lodge Hospital, Hartford.*

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Retiring when God so regularly and tenderly lets down the evening curtains, no one should think of what he has failed to accomplish during the day. Bury the past, and think that through purpose and an unbending will what great accomplishments he may perfect tomorrow. The future should be radiant with hope and faith.—*Dr. J. M. Peebles, aged 94.*

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He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—*Ruskin.*

# So Smile and Trust in God

Trusting in God Means to Win—To Be Able to Work Out Problems.

Winfield Scott Whitman.

Trust in the Lord with all thine heart, and lean not unto thine own understanding. (Prov. iii:5.)

**R**ELIGION by conversion and religion by conviction are two very different kinds of religion. In the first place, we are converted to the fact that religion is essential. We dwell upon it in our mind, and association with kindred minds soon leads us to conversion, in which case we follow blindly the teachings of the church or mission with which we are connected. Religion by conviction comes only by study, reason and logic, by which we are convinced of the necessity and reality of religion, and we follow the teachings of the church or mission; but we are convinced by our own study of what we know to be facts.

Almost all Christian churches are founded on a theological system or school in which our ancestors, which may be prehistoric, have laid down a code of laws which they believe to be truths founded upon their study of the Bible. These the modern church follows. In later years, when modern science has taught us many things, new classes or systems have been established.

The one particular aim of the latter movement has been to teach men that man's wisdom is not to be relied upon. In the beginning this was laughed at and its followers mocked, but they persisted, and modern New

Thought, Christian Science, and similar movements have been the direct outgrowth.

For instance, man has a body. For years and for generations he has been taught to take care of it. In winter he clothes it, in summer he cools it; he feeds it according to rules, and doctors it according to science; he lives about sixty years and dies. He works all his life and acquires a fortune, which he leaves to his children to spend. His path is rough; his life burdened with troubles; the only object of his life is to get the best of some one else; but the end must be failure. He dies, no matter what he has accomplished or how he has accomplished it. A college education and a salary of fifty thousand a year have the same end as no education and a salary of one dollar and a quarter a day.

Nearly everybody on earth leans on his own understanding. We all think we know what is right. We argue, we talk, we do, but the end in every case is the same. I may understand that coffee is harmful; you may understand it is not. You may understand that tobacco kills; I may understand it does not. But the end of us both will be the same.

Scientists discover germs for the cure of diphtheria; children no longer die of that dread disease; the papers ring with it; column after column is given to the fact; but the death rate

does not decrease. Children die of scarlet fever and of the result of the treatment for diphtheria. Some man in France discovers a germ that kills old age. This germ is put up in little tablets and sold in bottles. Old people drink the milk from these little tablets, and old age is destroyed, but the man dies of Bright's disease.

Try as we may, all of our understanding does not help us ward off that day. Come it will, and come it has to billions of people, beyond the memory of man. Our understanding is no good; it is not to be relied upon; it is faulty and weak. In a few years—thirty, forty or fifty—we brag of our knowledge, but what we believe to be facts our children and children's children will laugh at as superstition, as we today do our great-grandfathers' facts.

"Trust in the Lord with all thine heart, and lean not upon thine own understanding, and thy days will be long in the land which the Lord thy God has given thee." Learn God's wishes; learn His laws; prove them, demonstrate them, and that fatal day will at least be postponed.

We have nothing to lose in trusting God; we can be no worse off than we are now. If God cannot do a thing, certainly man cannot. If God does not want a thing done, it is useless for man to attempt doing it. What have I to lose, what can I lose, by saying, "Thy will be done"? God created me, God made me, and He made millions more just like me, and yet some young fellow of twenty-four or twenty-five years of age, with three years in a medical college, will hang out his sign with the absurd thought that he knows more about

human bodies than does God. God made the world and He made the laws that govern the world, and whether I understand them or whether I do not, they will keep right on working just the same, and if I trust in the Lord and lean not upon my own understanding, it will make no difference whether I know what makes it rain or whether I do not; whether I know the chemical composition of dew or whether I do not; whether I know how many times my heart beats in a minute or whether I do not. It makes no difference; all those things are there. They are facts; God knows them, God made them, and He made them all for the good of mankind.

So trusting in God means to win; it means that some time I will be better off with the trust. God knows more than I can ever expect to know. By trusting in God I will be able to work out problems for myself that would otherwise be impossible for me. I go to the Great Physician—the One who made the machine we call the body—and if He cannot repair it, there is no use in one of His amateur children attempting to do so. My pathway can be roses, the sunshine in my heart can be eternal, the world can always be bright, I can always sing, but I cannot have it so if I fight my own battles. It is trust and confidence in God and indifference to ourselves that makes life worth while.

So smile and trust in the Lord, and you cannot lose, for you have nothing to lose.

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"There is no duty we underrate as the duty of being happy."



# The Real Self

Rose M. de Vaux-Royer

**T**HERE are so many selves, each one dominant for a certain period under certain stimulus of environment, that it is difficult to designate or determine the *real self*. We are ever growing onward and upward through the varied experiences that our contacts and conditions call into expression.

To be! to exist, is of itself wonderful. Through the action of free will and our obligations to life we develop character—individuality—that by which we are known. Personality (from *personare*, to sound through) has its share of attention and attractive force, but back of this lives the real self, the dictator, the motive power. Up from some hidden recess or region of our being comes the mentor, the revelator, and assures us of facts, vague and desired, but hitherto unknown, and we call this the subconscious self—the guardian—the theme of life from which all things come—toward which all things tend in the interminable mazes. Some call it Nature, and some call it God.

We may not interfere with another person's point of view; that is according to their own individual development, a matter of growth fostered by experience. As we go on in life the things we once thought were understood assume different bearings; we outgrow our loves and losses; something larger and better comes in place

of preconceptions, and everything assumes, relatively, a different attitude or value. So let us not be hasty in our judgments or final in our conclusions, but lenient, ever looking to the higher purpose of all that is past, is now, or is to come.

Herbert Spencer has said: "Man, with all his capacities and aspirations and beliefs, is not an accident, but a product of the time. He must remember that while he is a descendant of the past, he is a parent of the future, and that his thoughts are as children born to him, which he may not carelessly let die."

To govern impulse, rather than to be governed by it, to compose principle with principle, and measure justice by justice, and not by a fellow man's opinion—this constitutes mastery.

This governing principle of life man seems to require and acquire from an outer source, thereby presented to this tentative, reliant composite nature of the larger selfhood. He may be metamorphosed into this character, or that by special bearing upon the development of certain sets of brain-cells or physical and mental activities, but in the ultimate, back and beneath the assumed or acquired, lives and breathes, loves and dominates the real self, the eternal man, who must ever remain true to the highest interest in the natural world and the kingdom awaiting him where the cry shall welcome the loyal, royal-

souled, "Well done, thou wonderful one of God's creation."

"Wide the abyss, we span it,  
Who showering a bright spark  
came;  
And forever we smile and fan it  
Forth from the forging flame,—  
Life; flower of the planet,  
Flower of the fire, supernal,  
Burning, blooming, eternal,—  
A million names are *his* name."

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### WHY HE LOOKED 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 en-

countering 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 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.

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The greatest joy of life is service. Many think it is in getting things, but they are always disappointed. It is the people who forget themselves that bless the world with their presence. Selfishness leads to fault-finding and complaining and scolding. Consideration of others' welfare and forgetfulness of self make sunshiny people. They have the secret of happiness and satisfaction. If you are cross and irritable you may know that it is because you are allowing selfishness to rule in you. You want what you want, and when you get it you will not be satisfied. Later you will want something else just as much. Do not allow this goat to dominate you. You will be most unhappy if you do, and the longer you permit it the more unhappy you will become.—*Unity*.

## A Treatment

Bishop Oliver C. Sabin

**W**E 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 cannot touch us nor harm us, because God is love and God's love covers us as do the waters of 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 gives 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 toward 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.

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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*.

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Extremes meet, and there is no better example than the haughtiness of humility.—*Emerson*.

## The Truth in Maeterlinck

It is not enough to possess a truth; it is essential that the truth should possess us.

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We are in a world where truth reigns at the bottom of things and where it is not truth but falsehood that needs to be explained.

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As we wander from the gods within us, so does ugliness enwrap us; as we discover them, so do we become more beautiful.

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A thought that is almost beautiful; a thought that you speak not, but that you cherish within you at this moment, will eradicate you as though you were a transparent vase.

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The human soul is a plant of matchless unity, whose branches, when the hour is come, all burst into blossom together.

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There needs but so little to encourage beauty in our soul; so little to awaken the slumbering angels; or, perhaps, is there no need of awakening—it is enough that we lull them not to sleep.

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Must we always be warned, and can we only fall on our knees when someone is there to tell us that God is passing by?

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Our lives must be spent seeking our God, for God hides; but His artifices, once they be known, seem so simple and smiling. From that moment the merest nothing reveals His

presence, and the greatness of our life depends on so little.

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In a thousand diverse ways, do the gods from whom we spring reveal themselves within us, but it may well be that this unnoticed secret goodness is the purest token of their eternal life.

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Why are we so fearful lest we exhaust the heaven within us? We dare not act upon the whisper of the God who inspires us.

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Be sure that the day you lingered to follow a ray of light through a crevice in the door of life you did something as great as though you had bandaged the wounds of your enemy, for at that moment did you no longer have any enemies.

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An instant comes when the smallest ill that we fain would commit falls at our feet like a leaden ball upon a disc of bronze, when everything changes, though we know it not, into beauty, love or truth. But this atmosphere enwraps those only who have been heedful to ventilate their life sufficiently by at times flinging open the gates of the other world.

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I have no grievance against the soul of the man before me. Instinctively do I recognize that it soars high above the gravest faults and the cruelest wrongs.

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To love one's neighbor in the immovable depths means to love in oth-

ers that which is eternal; for one's neighbor, in the truest sense of the term, is that which approaches the nearest to God; in other words, all that is best and purest in man.

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Which of us has not met more than once along the paths of life a forsaken soul that has not yet lost the courage to cherish, in the darkness, a thought diviner and purer than all those that so many others had the power to choose in the light?

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Look upon men and things with the inner eye, with its form and desire, never forgetting that the shadow they throw as they pass by, upon hillock or wall, is but the fleeting image of a mightier shadow, which, like the wing of an imperishable swan, floats over every soul that draws near to their soul.

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Nothing responds more infallibly to the secret cry of goodness than the secret cry of goodness that is near.

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Be good at the depths of you and you will discover that those who surround you will be good even to the same depths.

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If we could but probe to the root of things it might well be discovered that it is by the strength of some souls that are beautiful that others are sustained in life.

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Though you have but a little room, do you fancy that God is not there, too, and that it is impossible to live therein a life that shall be somewhat lofty?

It cannot be said too often that, be the crevice never so small, it will yet suffice for all the waters of heaven to pour into our soul.

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All that happens to us is divinely great, and we are always in the center of a great world.

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If we could ask of an angel what it is that our souls do in the shadow, I believe the angel would answer, after having looked for many years, perhaps, and seen far more than the things the soul seems to do in the eyes of men: "They transform into beauty all the little things that are given to them."

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Smiles as well as tears open the gates of the other world. Go or come, you will find all you need in the darkness, but never forget that you are close to the gate.

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May it not be the supreme aim of life to bring to birth the inexplicable within ourselves? And do we not know how much we add to ourselves when we awaken something of the incomprehensible that slumbers in every corner?

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A spiritual influence is abroad that soothes and comforts, and the sternest direct laws of Nature yield here and there.

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We must learn to live in a beauty, an earnestness, that shall have become part of ourselves.

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True freedom is progress according to law.

## The American Spirit

**S**ECRETARY of the Interior Franklin K. Lane, in his address to employes of his Department, on the 13th of June, offers in classic form the idea of an American, of the spirit which has made his country great:

This morning as I passed into the Land Office, the flag dropped me a most cordial salutation, and from its rippling folds I heard it say: "Good morning, Mr. Flag Maker."

"I beg your pardon, Old Glory," I said, "you are mistaken. I am not the President of the United States, nor the Vice-President, nor a member of Congress, nor even a General in the Army. I am only a Government clerk."

"I greet you again, Mr. Flag Maker," replied the gay voice. "I know you well. You are the man who worked in the swelter of yesterday straightening out the tangle of that farmer's homestead in Idaho."

"No, I am not," I was forced to confess.

"Well, perhaps you are the one who discovered the mistake in that Indian contract in Oklahoma."

"No; wrong again," I said.

"Well, you helped to clear that patent for the hopeful inventor in New York, or pushed the opening of that new ditch in Colorado, or made that mine in Illinois more safe, or brought relief to the old soldier in Wyoming. No matter; whichever one of these beneficent individuals you happen to be, I give you greeting, Mr. Flag Maker."

"I was about to pass on, feeling

that I was being mocked, when the Flag stopped me with these words:

"You know—the world knows—that yesterday the President spoke a word that made happier the future of ten million peons in Mexico, but that act looms no larger on the flag than the struggle which the boy in Georgia is making to win the Corn Club prize this summer."

"Yesterday the Congress spoke a word which will open the door of Alaska, but a mother in Michigan worked from sunrise until far into the night to give her boy an education. She, too, is making the flag. Yesterday we made a new law to prevent financial panics; yesterday, no doubt, a school teacher in Ohio taught his first letters to a boy who will write a song that will give cheer to the millions of our race. We are all making the flag."

"But," I said, impatiently, "these people were only working."

Then came a great shout about the flag.

"Let me tell you who I am. The work that we do is the making of the real flag. I am not the flag; not at all. I am but its shadow. I am whatever you make me; nothing more. I am your belief in yourself; your dream of what a people may become. I live a changing life—a life of moods and passions; of heart-breaks and tired muscles. Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly. Sometimes I droop, for then purpose has gone from me, and cynically I play the coward. Some-

times I am loud, garish and full of that ego that blasts judgment. But always I am all that you hope to be and have the courage to try for. I am song and fear, struggle and panic, and ennobling hope. I am the day's work of the weakest man, and the largest dream of the most daring. I am the Constitution and the courts, statutes and statute makers, soldier and dreadnought, drayman and street sweep, cook, counselor and clerk. I am the battle of yesterday, and the mistake of tomorrow. I am the mystery of the men who do without knowing why. I am the clutch of an idea, and the reasoned purpose of resolution. I am no more than what you believe me to be, and I am all that you believe I can be. I am what you make me; nothing more. I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this Nation. My stars and my stripes are your dreams and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts, for you are the makers of the flag, and it is well that you glory in the making."

All that has happened and happens every day not only comes from God, but is the work of God himself.

Courageous trust in truth, faith in the power of the mind is the primary requisite. \* \* \* The secret nature of the universe is powerless to resist a courageous trust in knowledge. It is bound to open its doors, reveal its riches, and bid us rejoice in their possession.

## GOLDEN RULES

Do as you would be done by.—*Golden Rule of the Persians.*

Do not that to a neighbor which you would take ill from him.—*Golden Rule of the Greeks.*

What you would not wish done to yourself do not unto others.—*Golden Rule of the Chinese.*

One should seek for others the happiness one desires for one's self.—*Golden Rule of the Buddhists.*

He sought for others the good he desired for himself. Let him pass on.—*Golden Rule of the Egyptians.*

Whatsoever you do not wish your neighbor to do to you do not unto him. This is the whole law. The rest is a mere exposition of it.—*Jewish Golden Rule.*

All things whatsoever ye would that men should do to you, do you even so to them.—*Christian Golden Rule.*

Let none of you treat his brother in a way he himself would dislike to be treated.—*Golden Rule of the Moham-medans.*

The true rule in business is to guard and do by the things of others as they do by their own.—*Hindoo Golden Rule.*

## THE QUIET ROOM

And so I find it well to come  
For deeper rest to this still room;  
For here the habit of the soul  
Feels less the outer world's control.  
And from the silence, multiplied  
By these still forms on every side,  
The world that time and sense has  
known  
Falls off, and leaves us, God, alone.  
—Whittier.

## DAVID GRAY'S ESTATE

Over his forge bent David Gray,  
And thought of the rich man across  
the way.

"Hammer and anvil for me," he said,  
"And weary toil for the children's  
bread.

"For him soft carpet and pictured  
walls—

A life of ease in his spacious halls."  
The clang of bells on his dreaming  
broke—

A flicker of flame, a whirl of smoke.  
Ox in travis, forge grown white-hot,  
Coat and hat alike forgot,  
As up the highway the blacksmith-  
ran,

In face and mien like a crazy man.  
"School-house afire!" Men's hearts  
stood still,

And women prayed, as women will,  
While 'bove the tumult the wailing  
cry

Of frightened children rose shrill and  
high.

Night in its shadows hid sun and  
earth;

The rich man sat by his costly hearth,  
Lord of wide acres and untold gold,  
But wifeless, childless, forlorn and  
old.

He thought of the family across the  
way:

"I would," he sighed, "I were David  
Gray."

The blacksmith knelt at children's  
bed,

And looked once more at each shining  
head.

"My darlings are safe! O God," he  
cried.

"My sin in thy boundless mercy hide!  
"Only today have I learned how great

Hath been Thy bounty, and my  
estate."

—*From Brooks's Elocution.*

## BE

*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.

*Be Alert.* Opportunity comes  
sometimes disguised and surrounded  
by hard work and adverse circum-  
stances.

*Be Truthful.* Truthfulness does  
not alone consist in telling the truth,  
but more often in doing it.

*Rise Early.* The morning hours  
are the best hours of each day.

*Study Causes.* Men who succeed  
are not magicians, but you will prob-  
ably find that they have a capacity  
for hard work. If causes are created,  
effects must come.

## FAREWELL

Farewell the old, with sorrow fraught,

Farewell the joys that might have  
been;

Farewell the battles we have fought,

Farewell the grain we did not  
glean.

Prayer is not eloquence, but earn-  
estness; not the definition of help-  
lessness, but the feeling of it; not  
figures of speech, but compunction of  
soul. —*Hannah More.*



## What Wise Men Say of Liquor

**S**HAKESPEARE 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 rum-seller 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.

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."

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

Socrates says: "There is no difference 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."

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."

## "I WOULD—IF—"

When Abraham Lincoln was a lad,  
 And lived in a hut in the wood,  
 No books, no lamp, no time, he had,  
 And yet it is understood  
 He trudged many miles to borrow a  
 book.  
 The light of the flickering fire he took  
 And studied whenever he could.  
 And none of his friends ever heard  
 him say,  
 In a self-excusing and hopeless way:  
 "If I had this or that, I would."

When Joan of Arc was a little maid,  
 Untutored, gentle, good,  
 And France was conquered and dis-  
 mayed  
 By England's masterhood,  
 She had no wealth or armament;  
 Alone with her faith the little maid  
 went  
 And freed her land as she could.  
 And nobody ever heard her say,  
 In a listless, longing, empty way:  
 "If I had this or that, I would."

When young James Watt sat by the  
 fire  
 And watched the burning wood,  
 He saw the kettle's lid mount higher;  
 Observed and understood.  
 He had no need of a laboratory  
 To plan his great steam engine's  
 glory;  
 He used his eyes as he could.  
 And he never once was heard to say,  
 In a shiftless, thriftless, futile way:  
 "If I had this or that, I would."

If now you will read your histories  
 o'er  
 (As I earnestly think you should),  
 The fact will impress you more and  
 more

In the lives of the great and good,  
 That they were those who never held  
 back  
 For circumstance or material lack—  
 But rose and did what they could.  
 And never a one was heard to say,  
 In a weak, surrendering, doubting  
 way:  
 "If I had this or that, I would."  
 —*Stella G. S. Perry in St. Nicholas.*

## THE HEART'S GARDEN

Each heart is but a garden spot;  
 We cherish weeds where we should  
 not,  
 And choke the lilies—once so fair—  
 And make our garden drear and bare  
 Let not another day go by,  
 But feel yourself to Jesus nigh;  
 Let loose the streams of sympathy.  
 Let light and love your helpers be;  
 Pluck out bad thoughts, the evil  
 weeds.  
 Let kind words come to kinder deeds;  
 Your happiness on this depends,  
 For he a helping hand who lends  
 Will find no night, but brightest day,  
 To light his garden.  
 —*Mrs. George D. Hope, Kansas City,  
 Mo.*

We often fail by searching far and  
 wide  
 For what lies close at hand. To  
 serve our turn  
 We ask fair wind and favorable tide.  
 From the dead Danish sculptor let  
 us learn  
 To make Occasion, not to be denied;  
 Against the sheer, precipitous moun-  
 tain-side  
 Thorwaldsen carved his Lion at  
 Lucerne.

—*Thomas Bailey Aldrich.*

## THE WORSHIP OF NATURE

The ocean looketh up to heaven,  
As 'twere a living thing.  
The homage of its waves is given  
In ceaseless worshiping.

They kneel upon the sloping sand,  
As bends the human knee,  
A beautiful and tireless band,  
The Priesthood of the Sea!

They pour the glittering treasures  
out,  
Which in the deep have birth  
And chant their awful hymns about  
The watching hills of earth.

The green earth sends its incense up  
From every mountain shrine—  
From every flower and dewy cup  
That greetest the sunshine.

The mists are lifted from the rills  
Like the white wings of prayer.  
They lean upon the ancient hills,  
As doing homage there.

The forest tops are lowly cast  
O'er breezy hill and glen,  
As if a prayerful spirit passed  
On nature as on men.

The clouds weep o'er the fallen world,  
E'en as repentant love;  
Ere to the blessed breeze unfurl'd  
They fade in light above.

The sky is as a temple's arch;  
The blue and wavy air  
Is glorious with the spirit-march  
O messengers of prayer.

The gentle moon—the kindling sun—  
The many stars—are given  
As shrines to burn earth's incense  
on—  
The altar-fires of Heaven!

—Whittier.

## DAY-BREAK

O, watchers of the night, lift up your  
eyes!

Across the world the glory breaks  
again.

The Lord is stirring in the souls of  
men;

The hour is come when they who slept  
shall rise.

He only gropes in darkness who de-  
nies

The Living Light that evermore  
hath been.

'Tis the believing Mary Magdalen  
Who seeks and finds the love that  
never dies.

Shall not our hearts within us burn  
and thrill

With the strong Pulse of Life that  
feeds our own

With higher potencies than we have  
known?

The new day dawns, untrumpeted and  
still,

When we who will may walk and talk  
with God

Along the common ways that He hath  
trod.

—Annie L. Muzzy in *Master Mind*.

I have said that the soul is not more  
than the body,

And I have said that the body is not  
more than the soul,

And nothing, not God, is greater to  
one than one's self is,

And whoever walks a furlong without  
sympathy walks to his own fu-  
neral drest in his shroud,

And I or you pocketless of a dime may  
purchase the pick of the earth.

—Walt Whitman.

## COMMUNION

All that seek religion are in search of communion with God. What is between Him and thee? Nothing but thyself! Each can have what inspiration each will take. God is continually giving; He will not withhold from you or me. As much ability as He has given, as much as you have enlarged your talent by manly use, so much will he fill with inspiration. I hold up my little cup. He fills it full. If yours is greater, rejoice in that, and bring it faithfully to the same urn. He who fills the violet with beauty, and the sun with light, who gave Homer his song, and such reason to Aristotle, and to Jesus such manly gifts of justice and the womanly grace of love and faith in Him—will not fail to inspire you and me. Were your little cup to become as large as the Pacific Ocean He still would fill it.—*Theodore Parker.*

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 THAT LAST JUDGMENT

The description of the last judgment given in the gospels has been used to terrify men and women and thus compel them to unite with the church; but in this day of enlightenment people are not so easily led or driven by fear. They ask for understanding. When they do seek light concerning the judgment, it is given, and they learn that it is all a matter of law—the very law of being. They find that for every departure from this law, they must suffer, not in some future time of great tribulation, not in a great judgment after death, but here and now.

## FOLLOW LOVE

Why?

Because to love means to be conscious of all that is good, beautiful and true.

To love means to enter into the virtues of God and man.

To love means to see everything in its true light.

To love is to be happy and to make happy.

To love is to be rich and to surround others with splendor.

To love is to be wise and to reveal the wisdom of others.

To love is to be good.

To love is to grow in understanding, in patience, endurance, and every virtue.

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Genuine religion has its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it; the actions of the Deity make no appeal to any special sense, only a universal appeal; and our methods are, as we know, incompetent to detect complete uniformity. There is a principle of relativity here, and unless we encounter flaw or jar or change, nothing in us responds; we are deaf and blind therefore to the immanent Grandeur around us, unless we have insight enough to appreciate the Whole, and to recognize in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God.—*Sir Oliver Lodge.*

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Get better acquainted with yourself.

## All Things Work for Good

**S**OMEHOW many people think that the world can be kept right only through the regulation of other people's lives. They fail to see that the Creator is also the Preserver. They also fail to see that no matter whether we use the term good or evil, all things work together for good, the temporary evil that befalls an individual being only a necessary experience to greater growth and fuller development; and so, while another in his kindness of heart might desire to see that experience withheld, and do all in his power to prevent or retard its coming, yet in taking this course he might only be interfering with or hindering the growth of the other; for experience is, after all, the greatest instructor. We seldom or never know the real truth of anything save as we pass through it. In this way one develops a greater knowledge and more vital power.

I am trying to show the right of the individual to live his own life according to his highest ideals, and that, through doing this, he becomes adjusted to the rest of humanity in a thoroughly harmonious way. His own heart and mind makes for him the consciousness that will attract to him from others only that which he gives them, and in no sense is it necessary for him to be affected by the sins of others save as he allows a point of contact to exist in his own life.

If one is conscious that light overcomes darkness, that love overcomes hate, that good overcomes evil, then

by one's living in the light, by loving and doing good, no darkness, no hate, no evil, can penetrate from the consciousness of others to one's own. \* \*

In the great economy of life nothing is lost. Everything fulfills some purpose, some particular need. All things are working together for good, but only the enlightened soul is able to perceive it. Each individual is an epitome of his own past. Physically he is an epitome of all his physical creation—a summing up in his own body of all the varying elements. Mentally he is an epitome of all that has been lived in mind and thought, from the lowest elemental stage up to what we call the world's civilization. For what all the world has lived from the dawn of consciousness to the present is simply what all the individual units have lived.

If man's body stands representative of the physical universe, and if man's mind is the summing up of the thought and reason of the past, then man's soul must be the microcosm of the great macrocosm, and latent within that soul is every quality and every power possessed by the great Universal Soul, and is the inheritor, the soul heir, of everything in God's visible and invisible universe.—*C. B. Patterson in Sunlight of Health.*

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People are mentally blind when they meekly allow others to lead them without a true, guiding light.

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It matters little that we know what is best to do, so long as we lack the resolution to perform.

## TODAY

To be alive—in such an Age!  
 With every year a lightning page  
 Turned in the world's great wonder  
 book,  
 Whereon the leaning nations look.  
 When men speak strong for brother-  
 hood,  
 For peace and universal good;  
 When miracles are everywhere,  
 And every inch of common air  
 Throbs a tremendous prophecy  
 Of greater marvels yet to be.  
 Oh, thrilling Age! Oh, willing Age!  
 When steel and stone and reel and rod  
 Become the avenue of God!  
 A trump to shout his thunder through,  
 To crown the work that man may do.  
 —*Angela Morgan in Cosmopolitan.*

## WHEN MAN MAY MEET GOD

Oh, when I am safe in my sylvan  
 home,  
 I tread on the pride of Greece and  
 Rome;  
 And when I am stretched beneath the  
 pines,  
 When the evening star so holy shines,  
 I laugh at the love and the pride of  
 man,  
 At the sophist's schools and the  
 learned clan.  
 For what are they all in their high  
 conceit,  
 When man in the bush with God may  
 meet? —*R. W. Emerson.*

I feel within me  
 A peace above all earthly dignita-  
 ries,  
 A still and quiet conscience.—*Shake-  
 speare.*

## THE ATTRACTING POWER

To live in what we are doing is  
 the great thing. It does not make  
 much difference what the doing is, so  
 that we only live in it. One can get  
 as much life out of piecing quilts as  
 out of modeling statues; as much out  
 of cultivating strawberries as direct-  
 ing an army. It is the interest we  
 feel in our work that gives us life.  
 The life one puts in dish-washing and  
 housecleaning stacks up within us and  
 prepares us for greater work. What  
 is more, this accumulated life-force  
 becomes an attracting power that  
 surely does relate us to greater doing.  
 This is one phase of a law that is  
 unerring, namely, the law of attrac-  
 tion.

## WHY SHOULDN'T SHE VOTE?

It is very cheap wit that finds it  
 so droll that a woman should vote.  
 If she wants, the passions, the vices,  
 are allowed a full vote, through the  
 hands of a half-brutal, intemperate  
 population, I think it but fair that  
 the virtues, the aspirations, should  
 be allowed a full voice as an offset,  
 through the purest of the people.—  
*Ralph Waldo Emerson.*

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

Ever desire to approach your Crea-  
 tor, and you will never cease to pray.  
 Do not think it is necessary to pro-  
 nounce many words.—*Fenelon.*

## SPIRITUAL SUBSTANCE

Man is surrounded by a universal ether, which is the source of his life and the substance of his prosperity. In this realm, thoughts and ideas are realities, for they create and control all the conditions in the world of affairs.

Scientists tell us that every thought that we think enters the ether and forms an image of exact likeness. Thought is the creative force of the universe, and when man realizes that the essence of all things is thought, he will then choose only those thoughts which contain the germ of success and prosperity.—*Unity*.

But to come down from generals to particulars, suppose that each one who reads these words begins right now to say, "I can." Let him say it not once but thousands of times; let him say it whenever an idea that needs to be executed comes into his head—"I can do it." Suppose that cowardly, sneaking, cold water-throwing "If" puts in an appearance, saying, "Oh, yes, you can do it if you can get money enough to do it with;" or, "if somebody will help you;" or, "if you have the brains;" or if this, and if that, until you feel no bigger than your grandmother's old-fashioned pepper-box. What then? Why simply reiterate the little words, "I can, I can," keeping your mind fixed on them and not on the "ifs," and you will see your native powers arise and grow like Jack's bean stalk, until every "if" in creation is banished, and you stand in that secure recognition of self-mastery that commands

the forces which minister to the "I can;" forces pledged to your success so long as you are pledged to the positive pole of life—the pole so fittingly represented by the words, "I can."

## THE SHADOW

One soul there is that knows me as I am;  
Reads each pretense, sees through each futile sham;  
Goads me with scorning lip, with laughter dry,  
And dogs me night and day: My better I.

—*Arthur Stringer in Everybody's*.

Remember that—

"The thing thou cravest waits in the distance,  
Wrapt in the silence unseen and dumb;  
Essential to thy soul and thy existence—  
Live worthy of it, call, and it will come."

"If you think or feel anything to-day that seems too good to be true, grasp it, believe it, endeavor toward it, and tomorrow it will be true."

The best way to settle most disputes is to quit talking about them. The best way to heal most diseases is to leave off speaking of them.

Anger is a symptom of weakness, not strength. The one who gets mad is either trying to defend a weak cause, or else is weak himself.

# Day of Healing Not Passed---God's Unchanging Character

Charles E. Prather in "Spiritual Healing."

**T**HE day of healing is not past. Now, with those who understand this, there need be no discussion. To others, who do not recognize the living Truth, this is not accepted as true.

Many people go to practitioners for treatment and are benefited; they get well, and then, being in this race-thought, they may say, "Well, I suppose I would have gotten well anyway."

If any question the spiritual healing of today, we meet them with a question like this: "Does God ever change? Does Law ever change? If two and two make four today, will it ever make anything else? Will two and two ever make five?" They may say, "No; of course not." Why? Because law changes not. Well, law is God, the same yesterday, today and forever. If God ever was wisdom, God is wisdom today. If God ever was power, God is power today. If God ever was these things, then God must ever be these things. He would not be God if He changed. If God could change, He might be God today and some thing else tomorrow.

It says in the Bible, which is true, that God cannot lie. "Why, if God is all power to do anything, why cannot He lie?" Because as soon as God would lie He would not be God. If God is good, God never could be bad. Otherwise He would destroy Himself as God. These are fixed and immuta-

ble laws. Now, if God is the same presence and power today as He was in the days of the Apostles, then the same activity of God through the Christ within you will accomplish the same works. The great essential thing is to get the consciousness that God is the same today and forever.

A lady told me the other day that she went to her pastor and said to him, "You believe in the Omnipresence of God everywhere?" "Yes." "You believe God is the same yesterday, today and forever — never changes?" "Yes." "Do you believe in prayer?" "Yes, certainly; of course I believe in prayer." "And you believe God answers prayer?" "Yes." "Then will you pray that God may restore my health?" "Oh, God does not do that; the time for spiritual healing is past." "Why, I thought you said God never changes?" "Yes, I said that; but Jesus and the Apostles healed only to convince the people of the power of God, and that is not necessary today; that time is past."

The nature and laws of God are always the same—"yesterday, today and forever." What God ever was, God is today. If God was ever manifest in healing power through man, He does so today, if man will permit Him.

*Healing is now being practically demonstrated.* You have all probably demonstrated over some ill within yourselves, in the consciousness of



God. You have been blessed and uplifted and helped by this recognition of God within you. You have seen others who have been healed. I have seen almost all these "divers diseases," as they are called, healed. There is nothing so distressing that you can imagine that has not been healed through the recognition of the presence of God as life and health.

I knew a woman who had been on her bed for eleven years, and had never set her foot on the floor in that time. She had become a great student of the Bible, and she was reading where God healed through the recognition of power active within a person. Her husband had always left the Bible on a chair by her bed, so she could get it; but one day he forgot it, and left it on a table on the other side of the room. She recalled some of the passages about healing, and said, "If God can heal at any time, He can heal me now, and I am going to claim this for myself, and get up and get the Bible." So she declared that the active power of God cleansed her and made her perfectly complete. Then, without stopping there, she immediately got up and walked. That was faith. If she had stopped to doubt, she would not have done it; but she got right up. She believed what she said. She went over and got the Bible and was healed. Later she began to say, "I express God in every way and at every moment, and just as it comes to me to do, that I do."

Spiritual healing is not a questionable thing at all today. Years ago many people in the churches would have denied it, but since the churches

have taken it up with us, there is no question; there is no doubt in the minds of men. They see that healing is being done.

Now, healing is simply opening or unfolding of the Truth of God. If you would see yourself as you are in Truth this moment, you would be healed, because you are the image and likeness of God.

You are just like a drop of water from the ocean. You are ocean water—you are not the ocean. You are not God, but you are of the same nature, the same character—the substance—as God. When you know that fact, you will know that the manifestation is simply the expression of that substance, and therefore must be just as perfect as it is perfect. Therefore, see your body, see your environment, see everything, as the perfect expression of this One Presence and Power.

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Every day brings an opportunity of crushing down the worst things in one's self, and of doing the best one knows to please God. Therefore every day has a way out of weakness and unhappiness toward strength and joy. The soul that remains shut in has only itself to blame for not taking each day's step forward and upward.

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Among other causes for divorce and broken homes, an expert in divorce court work has calculated that eleven per cent of the trouble is brought about by ill-temper and three per cent by laziness. Ill-temper is not a negligible and venial fault. It is an active sin. And laziness is often active, too, in doing mischief.

## YOUR PART OF THE BARGAIN

Married life often drops into sorridness. The romance tends to fade away. Prolonged intimacy brings out a hundred little spots of dissatisfaction. Nothing but persistent thought of beauty can remedy this.

Cover your husband with thoughts of beauty. Resist and put away all other thoughts.

Study to see his better nature, his admirable qualities. Dwell on these. Magnify them. Clothe him all day with beautiful appreciation. He can no more resist this than flowers can resist the sunshine.

How many an estrangement would cease if either one of the parties concerned would stop thinking about the things that estrange!

Think beautifully of your children. They are of mixed good and evil, like all the world. Steadily overlook what is ugly in them. Think, talk of and notice as little as possible their objectionable traits. Prevent, manage, use your brains; avoid reproof and punishment. Let the good be dominant in your family conservation.

Think beautifully of your neighbors, and you will do much toward reforming your community. Drown scandal in your greatness of spirit. Make gossip ashamed to come to you.

Think beautifully of your church, of your pastor, of all your fellow-communicants. Thus you will antidote that unpleasant feeling of discontent that so often afflicts churches.

Think beautifully of strangers. Let your mind be hospitable to those whose ways and views are opposite to your own.

Think beautifully of God. No mat-

ter what your religious faith, never allow yourself to conceive of God as any thing less than the kindest, noblest, gentlest and most just and patient being you know.—*Crane.*

## DIGNIFYING YOUR WORK

I heard a woman who was washing dishes say the other day: "This work is beneath me. I wonder why I should have to do it?" If she had only known it, her remark did not put the job beneath her, but it put her beneath the job.

There is such a thing as dignifying labor. The most menial task can be glorified by attacking it in the right spirit. I have seen a woman polishing a stove and wearing such a smile while she did it that her happiness got all over the room.

A chambermaid who sings at her work makes that work thrice blest.

You can make your job better than you, or you can make yourself better than your job. Take your choice. But don't complain if you feel superior to some humble task. It will soon be superior to you.—*Selected.*

Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thoughts, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.—*John Ruskin.*

## The Dream of the Little Old Lady

**T**HE Little Old Lady sat on the front porch, working buttonholes in a small frock. She heard the lullaby of her married daughter soothing The Youngest to sleep—the married daughter who was on a visit to her, and who was herself the youngest of The Little Old Lady's nine.

She lifted her faded eyes from the buttonholes and blinked at the summer sunshine which filtered through the maple leaves and formed fantastic shadows on the lawn. The sunlight was strong and her eyes were very tired. The lids drooped ever so slightly. Then The Little Old Lady opened them with a start and sat up very straight. She must finish the buttonholes in the little frock. She found the needle and wove it desperately into the cloth.

After a little the sunshine blended with the shadows on the lawn; the needle slipped from the wrinkled hand, and the silvery white head nodded over the garment for the little tad who was going to sleep in the cool recesses of the house to the sound of his mother's lilting voice.

The Dream went back over the forty-five years The Little Old Lady had made a home out of the big house. Again she was teaching The Nine their prayers; kissing their bumps; singing them to sleep with lullabies; nursing them through all the diseases to which children are heir; shedding tears over them; saying prayers for them; seeing visions of their future greatness as she stooped above their small beds.

And now she saw The Nine as they were—grown, coming back to visit her with the grandchildren, and she was still giving her strength to the children of her children, getting up at five in the morning.

Then her youngest stood before her, made fairer by The Little Old Lady's dream.

"You are tired, dear mother of mine," she was saying, tenderly. "You must come into the house for a nap. You shall not sit here and sew all the afternoon."

Then lovingly The Little Old Lady's Youngest put her arms around the stooping shoulders. Gently she took the sewing from the withered hands.

"For haven't I three of my own now?" she went on. "And don't I know of all the forty-five years of love and of service you have given?"

Then The Boy came in, flushed and happy. He was next to the Youngest. The only unmarried one.

"You shall go for a drive with me in the new trap down the cool river road," he was saying.

"But," said The Little Old Lady, uncertainly, "I thought you were to take Madge for the first drive in the new trap."

"No Madge for me when I can have my mother," he told her, proudly, and she felt her heart thumping from sheer glory in his love and thoughtfulness.

Then she opened her eyes and blinked at the summer sunshine.

It was hard to gather her wits, but Sadie was coming toward her from the open door. Sadie was the oldest

of the grandchildren, and she helped The Little Old Lady gather her wits.

"Don't make any noise, Grandma, when you go into the house," she admonished. "Mother is asleep."

The Little Old Lady hardly heard her. She was looking down the road. The Boy was driving the new trap toward her with a flourish. Beside him sat the girl, Madge.

They did not notice The Little Old Lady as they passed the house.

She stooped for the little garment that had fallen to the floor when she nodded. She wove the needle in and out with great haste, for she must make up the time she had slept and—dreamed.—*Julia Chandler Manz.*

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#### CLOSING THE DOOR

When some youthful member of the family meets with authoritative opposition to his wishes, or a command to some unwelcome duty, he is very likely to slam the door behind him as he departs. That style of exit is a great relief to ruffled feelings that dare express themselves in no other way, and it may be well for the powers that be not to interfere with such a safety valve. Ordinarily it is better not to hear the door close.

But there are many other doors closed in the same spirit that we do well to consider—doors into other hearts and lives that are not easy to open again. There are more alienations and estrangements wrought by an angry speech or impatient movement than by any grave offense. Some offered confidence is repelled in a mood of irritation, and no after day or later sympathy brings back the auspicious opening. A sharp criti-

cism, a shaft of ridicule, and we have closed the door to some sensitive young spirit whose inner life we really long to care and help. "Oh, if I had been more patient; if I had tried harder to understand!" is the cry of many a sorrowing parent and friend. Brothers and sisters live together under the same roof, sharing in many ways the same interests, and yet with a strange feeling of walls that shut them apart from each other—doors of communication closed in an hour of selfishness or passion that they can find no way to open again. One of the saddest things in life is that a single mad moment may do that which regretful years cannot undo.

"Never shall thy spoken word  
Be again unsaid, unheard.  
Rue it all thy lingering days,  
Hide it deep with love and praise,—  
All thy travail will be vain;  
Spoken words come not again."

—*Forward.*

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Some doubters worry because this world and its problems are so far beyond man's power to control or understand. Some others are troubled because the universe is so vast that this world seems as nothing, and man a negligible quantity. But the Christian has a wider thought—that

"All behind the starry sky,  
Behind the world so broad,  
Behind men's hearts and souls doth lie  
The Infinite of God."

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None of us yet know what palaces we may build of beautiful thought \* \* \* for our souls to live in.—*John Ruskin.*

## A PRAYER OF THE SPRINGTIME

I am thinking today, O Lord, of the living things of the field. Springtime is on the earth. In song and nest-making and the gathering of food birds are active. The animals of the wild call to each other. Love wakes and trembles as at a new creation, and whatsoever has the sap of life is animated into lively force.

It has put me upon thinking; has made me to feel a responsibility toward these. For I am the connecting link between them and you. Perhaps that is what mankind is for. We inhabit two realms: with our bodies, the kingdom of the seen; with our minds, the kingdom of the unseen. Man is the middle form that links earth and sky together. Then I, O Lord, am a kind of little god to these furry and feathered folk. They can see you only through me. It makes me stand in awe of the power you have given men. Their dumb, asking eyes look up to mine, sort of in the same way that I look up to you. They are afraid of me—I am of such power and they are weak. Also my wisdom exceeds their dark understandings, as your wisdom exceeds mine.

If I am to be a little providence to these, and stand to them in your stead, help me, O God, to play the part. As I wouldn't like to have you scare me, teach me never to scare them. And they are so easily scared—timid, fluttering things, seeing but a short way, and their minds all confused. Horses and cattle and birds, domestic animals and the wild, their lives are bound up in my hand, even as my life is bound up in your hand. Help me to win their confidence. As

you are patient with me, cause me to be patient with them. As you are never cruel toward me, forbid that I should be thoughtless or cruel toward them. Their little brains will make mistakes, even as I, in your sight. Teach me to bear with them, that my gentleness may make them great.

And this will be my plea, O God, when at last I stand up before you to be judged: Treat me the same way in which I have treated the dumb animals over which you have trusted me with dominion. And against that day make me kind. Amen.—*Bouck White in Good Housekeeping Magazine.*

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Many people, in the desperate determination to make a fortune, have forgotten the honest ambition to earn a living. After all, a living is all that one can possibly get out of this world, and some of the happiest and most valuable livings never have any fortune attached to them, while some large fortunes have so crowded all sane and comfortable living as to make existence a weariness. "A man's life consisteth not in the abundance of the things which he possesseth," said the One who knew human life as no other can.

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A chance to do exactly as one chooses, if long continued, usually brings one to a point where nothing seems worth choosing. We fret at the restraint of duty and the spur of necessity, but there is nothing in life that supplies such zest as the fact that things must be done and are given into our hands to be accomplished.

# Wit and Humor

## Smart Sayings and Flashes of Fun From Many Sources

### LIKE HEROD

The family was large, consisting of seven boys, the youngest four years old. The father discovered one of the boys had committed a misdeed, for which he was going to punish him. He was unable, however, to discover the culprit.

"I shall have to whip all of you boys so as to be sure and get the right one," said the father.

The youngest, with evident signs of tears on the surface, blubbered out: "Pa is like King Herod, who was goin' to k-kill all of the l-little boys so as to be s-sure and g-get Jesus."

---

### A HOT ONE

Mr. Johnson explained how he was rather peremptorily dismissed by his lady love in this way:

"Yer see, when I got back fum my Fourt' o' July vacation, I went straight as my foot could carry me to see Miss Melindy. I ax her how she wuz, and she ax me de same, then I up and say, 'How is yo' ma standin' de heat? That's whar I drop my molasses jug. I didn't know her ma was dead.'"

---

### WOULDN'T STAND FOR IT

A countryman visited a menagerie and saw a hippopotamus for the first time. He looked at the strange beast in mute astonishment; then, after a moment, he turned away with an expression of disgusted incredulity, and remarked: "Oh, hell! There ain't no such animal!"

### WHY NOT?

Two Irishmen were digging a sewer. One of them was a big, strong man about six feet four inches in height, and the other one was a little, puny man about four feet six inches. The foreman came along to see how the work was progressing, and noticed that one of them was doing more work than the other. "Look here," he cried, "how is it that little Dennis Dugan, who is only half your size, is doing nearly twice as much work as you, Patrick?" Glancing down to his partner, Pat replied: "And why shouldn't he? Ain't he nearer to it?"

---

### SURE ENOUGH

Our little Alfred has a great aversion to work. Admonished to pull some rather large weeds in the back yard, after a faint-hearted lift on one of them, he shouted:

"Mamma, how do you think I'm going to pull these weeds, when the whole world is hitched on to them?"

---

### MISTAKEN

Mr. Timid (hearing noise at 2 a.m.)—"I th-ink, dear, that there is a m-man in the house."

His Wife (scornfully)—"Not in this room."—*Tit Bits*.

---

### A HARD TEST

"Can I get a steak here and catch the one o'clock train?"

"It depends on your teeth, sir."—*Meggendorfer Blaetter*.

## A RIPE REPTILE

Bobby was very much interested in the green chameleon that his sister had showed him on the leaves of a wisteria vine. The next day, seeing the chameleon a brilliant red, the little fellow came bursting into his sister's room, exclaiming: "Oh, Sis! Come and look at him now—he's ripe!"

## LEGAL ADVICE

Breathlessly he rushed into the lawyer's office. "My next door neighbor is learning to play the cornet," he exclaimed. "The man is a public nuisance. What would you advise me to do?"

"Learn to play the trombone," replied the astute lawyer. "Ten dollars, please."

## TIT FOR TAT

Parson: "I declare, Brother Deacon, this is a good chicken. Where did you get it?"

Deacon: "Brer Pastor, I don't think dat's a fair question. When I hear you preach er special surmon, do I ax you whar you got it?"

## EASIER

Elsie—"After I wash my face I look in the mirror to see if it's clean. Don't you?"

Bobby—"Don't have to. I look at the towel.—*Boston Transcript.*"

## GENEROUS LAD

Old Lady (to newsboy)—"You don't chew tobacco, do you, little boy?"

Newsboy—"No, mum; but I kin give you a cigarette."

## OWLE-EYED

Johnnie—"Mamma, our governess can see in the dark."

Mamma—"How do you know that?"

Johnnie—"Last night out in the hall I heard her tell Uncle Jack that he hadn't shaved."—*New Orleans Times-Democrat.*

## WASTED TALENT

Friend—"You are wasting your time painting pictures, old chap."

Artist—"But I sell my pictures."

Friend—"That proves what I said. It shows that you could sell any thing, so why not take up something there's big money in?"—*Boston Transcript.*

## NATURALLY

"What is your favorite flower? Duke?" asked the heiress. "But I ought to know that without asking."

"Well, what should it be?"

"The marigold."—*Kansas City Journal.*

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## YOUR WILD FLOWER PLOT

It seems to me that every real lover of flowers should have somewhere on the place a secluded corner dedicated to the growth of the wild woodland beauties so little known and appreciated because of their shy habits. We have such a place in our home garden—a shrubbery rather distant from the house, as being better suited to the retiring habits of the timid wild flowers.

Here in soil and shadow as near as possible to that in their chosen home we transplanted with loving care the hepatica, bloodroot, wakerobin, spring beauty, bluebell, forget-me-not, dutchman's breeches, larkspur and columbine. The list is too long to give entire, and yet I am loath to leave out one number of the galaxy of beauties which transformed the shadows of our shrubbery into a bower of bloom.

Of violets we had, I think, sixteen varieties. The lady slipper and jack-in-the-pulpit were a little shy about settling down to live with us, as was the Solomon's seal, but by furnishing a deeper shade and a richer diet of leaf mold we succeeded in making it seem homelike to them. Wild asters of various shades we permitted to crowd the borders of this sylvan nook, but because of their habit of elbowing others to one side, they were not allowed within.

Each year we learned more about the habits and needs of these retiring strangers, and we felt that we had achieved quite a triumph when we finally succeeded in persuading the yellow foxglove and the closed gentian to lay aside formality and definitely take up their abode with us.

To complete such a collection would take a long life, but even an hour or two each spring spent in transplanting and caring for your wild flowers will, in a few years, bring you a rich reward of variety and beauty.—*Orange Judd Farmer.*

## WE SHAPE OUR OWN CAREER

The greatest moment in our career is when we awaken to the shining truth that our life, to make or mar, is wholly in our hands; that neither dark destiny nor grim fate, nor the stars, nor the decrees of the gods, nor the machinations of men or devils can cheat us of that greatness of soul and serenity of mind which are the crown of real success.

The most terrible note in the despair of the despairing is the sound of helplessness. To feel that the universe is a huge machine to grind us at last to dust, that the odds of existence are against us, and that we are borne down by the tramp of irresistible forces, this is the salt taste of failure.

But when a man has discovered that he himself is master, and that no outside force can touch his inner triumph, that discovery is as of a new world, the America of the spirit, the opening vista of limitless opportunity.

Then it is he is truly "converted" from an empty, futile struggle with worry and dullness and pettiness to a large and constant victory and peace.—*Dr. Crane.*

To have what we want is riches, but to be able to do without is power.—*MacDonald.*



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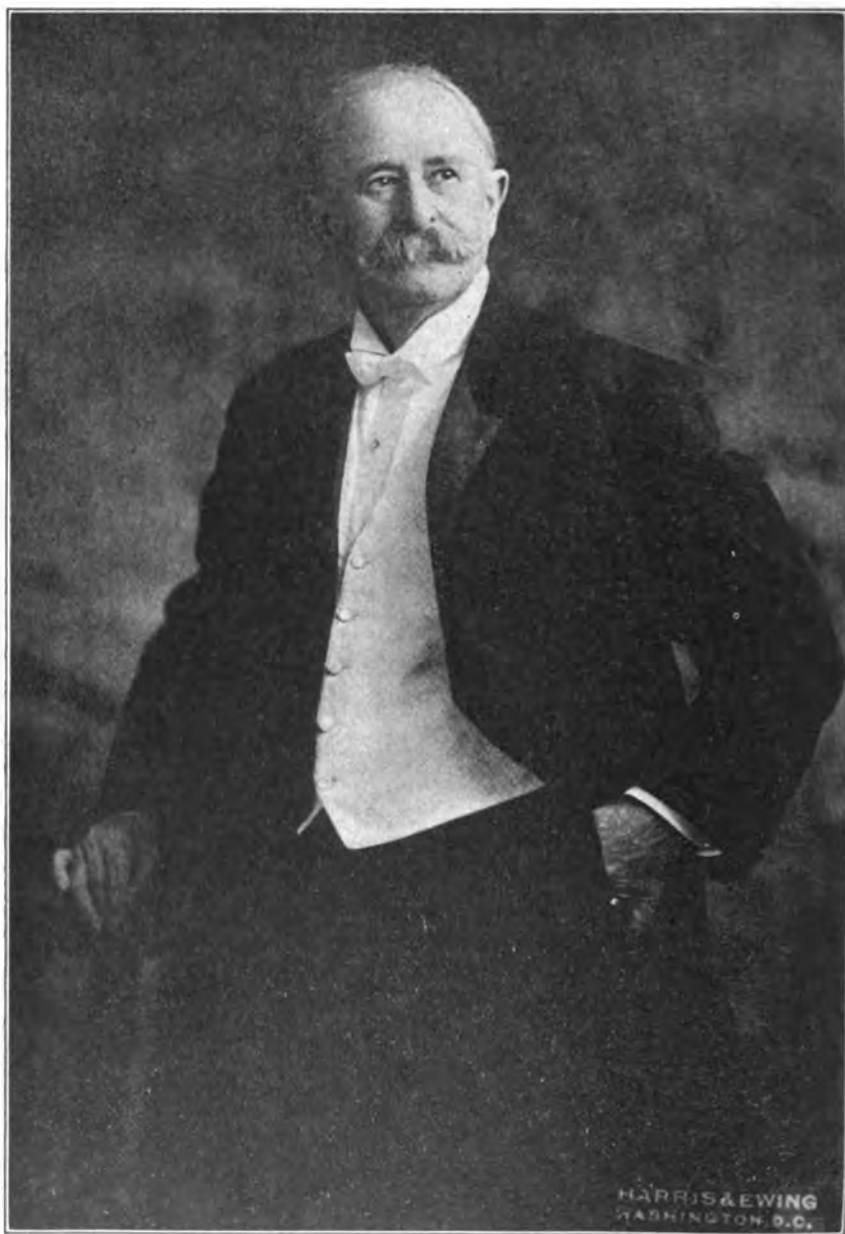
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*Oliver C. Sabier.*



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**OLIVER C. SABIN, JR.**.....Business Manager  
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## ON YOUR VACATION

When you go on your vacation take with you the simple doctrines of Christian Science, and every day keep them in your mind. When you are seeking renewed health, strength and vigor of body and mind among the mountain pines, or where old ocean hurls his breakers upon the sands, or upon the bosom of the lakes or on the river's rushing waters, the thought that gives freedom to mankind will add to your pleasures, will strengthen you and give zest to your every action. The skies will be brighter and bluer, the waters more beautiful, the mountains grander, the waterfalls more awe inspiring, the air more delicious to your lungs, because you are realizing through the Science of the Truth that you and all things about and around are one with the Infinite God; realizing that all life and motion are part of the one God—Life; that every living thing, bird and beast and fish



*Oliver Sabie Jr.*

and insects are your brothers in the brotherhood of God's Omnipresent Love.

---

#### A MOST VALUABLE BOOK

There has just been issued from the press the 111th edition of "Christian Science; What It Is and What It Does." This is one of the smaller, but most popular and noted of the volumes written by the late Bishop Oliver C. Sabin, and in former editions, has found its way to every part of the civilized world, and has performed no small part in the propaganda of the Evangelical Christian Science. This little book has been carefully revised. Orders are already on file for a large portion of the new edition. The price of the book is 25 cents per copy; 6 copies for \$1.00. Address The News Letter Publishing Company, Lock Box 324, Washington, D. C.

#### BOOKS OF PROVEN WORTH AND VALUE

There can be no better way of acquiring the principles of Christian Science and a working knowledge of the methods of healing the sick through scientific treatment in accordance therewith, than by reading the books written by the late Bishop Sabin, which have attained world-wide popularity. Bishop Sabin's books have done a great work in the propaganda of New Thought, and have brought to hundreds of thousands the blessings of the Truth which makes men free. A price list of the Sabin books will be found in The News Letter. A new edition of "Christian Science; What It Is and What It Does," has just been printed. This is one of the most widely known of the volumes, and costs but 25 cents. This little book should be in the library of every student of New Thought.

*Oliver C. Sabin Jr.*

# Chain of Golden Thoughts

## August

PAULINA B. SABIN

### MY RULE—

“In essentials, unity;  
In non-essentials, liberty;  
In all things, charity.”

—*Lincoln.*

If I might control the literature of the household, I would guarantee the well-being of church and state.—*Bacon.*

He is blessed who is assured that the animal is dying out in him, day by day, and the divine being established.—*Thoreau.*

In proportion as we love truth more, and victory less, we shall become anxious to know what it is that leads our opponents to think as they do.—*Herbert Spencer.*

This above all—to thine own self be true;  
And it must follow, as the night the day,  
Thou canst not then be false to any man.

—*Shakespeare.*

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half possession. “That which each can do best, none but his Maker can teach him.”—*Emerson.*

There is no end to the sky,  
And the stars are everywhere,  
And time is eternity,  
And the here is over there;  
For the common deeds of the common day  
Are ringing bells in the far-away.

—*Henry Burton.*

Heaven is not a place, but a condition of mind. Man is simply the architect of his own fortune. He can create his own heaven or hell within himself, at his own will. He can make himself happy or miserable, rich or poor, beautiful or ugly, strong or weak, wise or foolish, because he has the power within himself. He, himself, makes the atmosphere in which to live. His mind is the center of the universe, and from this center everything goes out. Each and every one of us must work out our own salvation.—*Bishop Sabin.*



# Evangelical Christian Science—Its Method of Work

—SABIN

Religion Used as a Cudgel—The Handmaiden of Oppression—No Excuse for Failure—The Only Truth.

**I**N discussing this subject, of course we wish to be broad, not trampling upon anybody else's toes, and, so far as we can, giving the real Truth which stands for freedom, the freedom which makes us great and makes us strong.

Religion since the earliest history of man of which we have any record, either in writing or tradition, has been used more or less as a cudgel, or you might term it a scourge, by which the people have been held under the surveillance and bondage of the powers that had control of it. Our time will not permit us to go into detail of this in proof. We have only to notice one religion, for instance, that was established perhaps four or five thousand years ago in India. That was a system by which the country has been held in absolute slavery, mentally; the people of that country are controlled by the power of fear, superinduced by what

we term a mystery, the fear of something they know not what; and you can trace that same thought ultimately through the lessons as they are given to you in the history of the world.

The beauty of our religion is that the Science of being is knowable. We can know; we do know. When one of us passes on through an error in the belief in death, we know that beyond there is no death; we know that Life Eternal is there, and the loved one, so to speak, is not dead. We know that the Science of being and of creation is perfect, and we do not longer have to grope along in this darksome way, wondering what is in the future. We know that God Almighty Life is deathless, and we know that we are its image and likeness. We know that Infinite Love covers us, is over us and takes care of us, protects us in every instant of our dally life, either in the waking or the sleeping. We know that when we retire for the night, affirming that God Almighty Love covers us, no catastrophe can come near us, nor thieves, nor robbers, nor floods, nor fires, nor earthquakes, nor any other kind of catastrophe can come near us, because God Almighty Love covers us. Nothing can harm us, nothing can come into our houses, nothing can disturb us, because Infinite Love does control all.

You will find everywhere more or less that this same dogma, called religion, has been made an instrument of man's destruction and undoing.

After the religion of Jesus Christ was called the state religion in the Byzantine Empire the followers of the thought in which Constantine believed commenced to persecute those that believed in the opposite theory as to the bread and the wine, whether they were the real body and the real blood of Christ, or merely symbolical. The followers of Constantine and that part

of the church believed it was the real body and the real blood, and that is the belief today of the Roman Catholic church. The others, who were more largely in Egypt than anywhere

else, believed that the bread and wine were symbolical. It was but a short time until they commenced to kill, and to throw the devotees of this thought to the wild beasts. In the course of time one of Constantine's brothers became emperor. He believed the opposite to Constantine, and his following in turn turned their powers against those who were of opposite belief, and killed a million or two.

All through the dark ages you find that religion has been the handmaiden of oppression, the instrument of tyranny and cruelty unspeakable; and instead of being a beacon light as it should be, and as it is to us, to lead us along the pathway of life, guaranteeing success and happiness, it has been a curse and a scourge to the world.

The methods of our church are different. We believe in the one omnipotent Power, the Universal All in All that controls, sustains and upholds the whole universe, large enough to handle the worlds in their circlings and small enough to go into the minutiae of the most infinitesimal creations that can be discovered by the strongest microscope. A few days ago, I took a prune and put a microscope upon it. It looked as though there were whole herds of buffaloes around its surface, and every once in a while one would get up and shake himself and go out and browse around and come back and lie down with the herd. Sometimes an innumerable lot of them, so many that you could not count them, would scatter over the fields. Of course, all this was invisible to the naked eye.

This great Power that controls us all and everything, gives a pathway

of life, and a rule of action, that controls us in everything we do, in everything we ask, and makes our every act a success. Instead of having a mysterious God that nobody knows anything about, we have a power that we realize is in us and through us, and through all the vitalized world; and by virtue of that power we are led along the pathway of life, with no mistakes, with no failures, but all with perfect harmony, with perfect sweetness, with perfect success.

There is no more excuse for a person having a failure in any of the undertakings of life than there is to be sick, and there is no more excuse for being sick than for stealing a horse. You have to live on the square; you have to have perfect trust and perfect reliance, and if you do that you are as invincible as the rock of ages, and nothing can supplant you and nothing can gainsay you, and you can say to yonder mountain: Go, and tumble into the sea, and it will go. But you must ask, seek and knock with the understanding that you know what you are asking for; that what you are asking for is yours for the asking, and what you command is yours for the commanding; that that power is within you you are then filled with this invincible Power that turns the worlds in their orbits, and causes creation through all the vast universe to be perfect harmony, each part with the other.

I had a patient, a good woman, better I have no doubt to everybody else than she was to herself. If you tried to heal her, so long as you had her pinned right straight down in her consciousness she would forget the error; but give her five minutes

to herself and she was right back in the slough, so to speak, dwelling in the reality and perfection of her diseases, nursing them, hugging them. I told her: "We can do nothing further for you; you are determined to beat yourself, and all we can do is to let you go." I do not know where she has gone, but she went away. She was determined to destroy herself; not purposely, but she had this error so engrafted into her constitution and her consciousness that she not only would not deny it—we could have forgiven her for that,—but she was continually affirming its strength and its power, and that is what kills.

If you were walking along, as I used to as a boy, and stubbed your toe, your toe would hurt to material sense, but if you said, "You don't hurt, you can't hurt, there is no sensation; all that is in infinite Life and that covers us," it would be no time until that toe would quit hurting. But if you should say, "Yes, it hurts," and you should get a big rag and tie around it, you could carry that sore toe a week.

I had a mashed hand. It was mashed so badly that all the surgeons in the world could not have set it, because the bones were mashed. I got beyond in my realization, into this spiritual realization of the allness and perfection of Good. I affirmed Good, that nothing but Good could exist, and it was but a very short time until the hand stopped paining. This is what the denials will do. On the other hand, affirmations build up. Do you want wealth? "Yes, I have it in abundance, an infinite supply, and infinite love comes to me." Infinite Love fills you and infinite Love

supplies you. Hold on to that thought, and you are built up, and the dream of youth will be perfected in the realization of infinite plenty.

Do you want health? "I have it." Affirm it, throw it out into the vibration. Remember the rules in my books, which tell you in thinking to think only that which you wish to see realized. Do you want health? "Yes." Think it. Do you want happiness? "Yes." Well, think it. Do you want prosperity? Think it. Do you want youth, vigor and strength? "Yes." Well, think it, throw it into the vibrations; affirm that you have these, and the thought creates them. The wrinkles will be taken from your face, the gray hairs will gradually go away from your head, bald heads will gradually fill up. I tell you there is nothing that you can't have. God Almighty Life and Truth and Power and Love are behind you, sustain you, and give you all that which you wish, and in doing that you are a success, as the great creation intended you should be.

The beauty of our religion is that the Science of being is knowable. We can know; we do know. When one of us passes on through an error in the belief in death, we know that beyond there is no death; we know that Life eternal is there, and the loved one, so to speak, is not dead. We know that the Science of being and of creation is perfect, and we do not longer have to grope along in this darksome way, wondering what is in the future. We know that God Almighty Life is deathless, and we know that we are its image and likeness. We know that infinite Love covers us; is over us, and takes care

of us, protects us in every instant of our daily life, either in the waking or the sleeping. We know that when we retire for the night, affirming that God Almighty Love covers us, no catastrophe can come near us; nor thieves, nor robbers, nor floods, nor fires, nor earthquakes, nor any other kind of catastrophe can come near us, because God Almighty Love covers us. Nothing can harm us, nothing can come into our houses, nothing can disturb us, because infinite Love does control all.

Now, this religion teaches us how to pray. The millions of prayers that go up today from the churches throughout the entire world are almost all unanswered. Why? First, they are offered to a Being that does not exist; second, they are petitions for something that you already have, doubting the divine Power that supplies. You have to realize that all that is belongs to you; that you are the infinite child of God Almighty, and that you have all, and that God, instead of being a personal being sitting upon a throne, is as wide as the infinite universe, through all, and in all, and is infinite Life, and that you live and move, and have that Life in you, and that you are in it; and that infinite Love covers you and protects you in the sustainment of all of your rights. Throw these thoughts into the vibration; throw them out; let them go and do their work, and you are a winner. But if you sit down and say, "Oh yes, that is true;" that is all right and good, you have a sick headache, or something, in a few days you get a little worse, you call in a doctor, and then the undertaker has a job. You are not fit to live on the

earth, you might just as well be dead as alive. It is as well that anybody who has not the gumption to live in the world be blotted out. I do not judge the outside fellows that do not know; but any man like me that has not sense enough to keep from anticipating disease and death, nursing the idea, and expecting them, is not fit to live and is an incumbrance on the earth.

There is a definite line. It is this religion, or it is nothing. There is no other that is worth anything. This religion that you find all around you, groping in the fear of hell fire, groping in the fear of the unknown future, knowing not what is to come, and having no idea what it is—I say such a religion as that is destructive and drives you down, fills you with misery and causes you to die. The only Truth is the Truth taught by Jesus Christ, that Life is eternal and that you shall know the Truth and the Truth shall make you free. It is freedom that we want; freedom from fear, freedom from want, freedom from sorrow. This is the freedom that we are entitled to, and it is the freedom that we enjoy from the great God Almighty Good, and I thank my Father and my God that I have lived long enough to receive it.

---

The things that are for thee gravitate to thee. O believe, as thou livest, that every sound that is spoken over the round world which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort, shall surely come home through open or winding passages.—*Emerson.*

## Is the New Thought Practical?

G. F. Mercer.

**M**ANY times the question is asked: Can we heal the sick as they did 1,900 years ago? So many questions are asked, so many criticisms offered, and so many objections raised, that I am led to write this article as an answering reason for the faith which is in me, and if through its heartfelt earnestness it helps even one inquiring soul out of darkness into the blessed light of Truth, its mission will have been fulfilled.

Dear reader, Jesus Christ came into the world to save, not only from sin, but from sickness as well; take out your Bible and search out the many beautiful promises of healing; claim the health God has for you, and "according to your faith it shall be done unto you." Did Jesus ever by word or deed teach that God's children were serving Him by carrying about a diseased body? He does not claim for Himself special power as the Son of God, "I can of myself do nothing, but the Father abiding in me doeth His work."

Any one possessing enough of the Christ Mind can heal the sick today and bring forth the teaching of His mission. More than this, He says that all who believe shall do the same works, and greater, "because I go to my Father." This movement is new then, only because of its resurrection after long years of burial under material beliefs. Jesus, the perfect expression of the Father,

came to earth that He might show to the world how God can heal the sick, and the Scripture be fulfilled.

The New Thought accepts the Gospel of Jesus Christ as the highest given to man, and recognizes but one source of revelation for that Gospel. It explains in a rational, comprehensive way the mission of Jesus Christ, the atonement He made for us, and how we may take advantage of it. It is pure Christianity, and proves itself as such by the signs which follow its exposition, as promised in Mark 16:20.

"The Kingdom of Heaven," which Jesus illustrated in many comparisons and parables, is not a place to which good people go when they die, but is a condition to be attained here and now, by those who make truly practical the teachings of the Great Master.

There is no mystery in Jesus' teachings. Christian Science is written so plain that any person may understand it. Its clearness and accuracy have been tested by many students in every section of the world, and have not been found wanting.

Having myself been raised from the grave by the power of Truth, I can speak with confidence and authority; it being the only power to cure all forms of disease. After searching for health for many years, I broke down completely in 1897. The best medical aid that could be obtained gave no hope of my recovery. After struggling all these years for health,

I was ready to give up the battle and surrender to the last enemy, Death. Literally worn out with the long struggle, I saw no place for rest except the grave; there seemed to be nothing in life worth prolonging the fight for; the joy of life had departed; my nervous system was wrecked, and many physical and mental disabilities troubled me.

At this time, when hope had departed, a ray of Truth concerning the cure of disease came to me; a friend who did not know the state of my health, came to tell me of a wonderful discovery. I listened to the friend's story; I was impressed with its reasonableness and with its scientific truth, as it presented the fact of the great discovery. I at once put into personal practice the advice that had been given to me. I very soon began to realize an improvement in my health; I was conscious that I had started on the upward way to health and happiness; the gain went on steadily, month after month; hope came back; strength increased in body and mind; the broken down nervous system was built up and made strong.

Other parts of the body and mind that were weakened by disease were gradually made healthy and active. From time to time, as I was prepared to receive it, more knowledge of the Truth came to me, which I appreciated and added to the knowledge contained in the great discovery, until at last I came into the conscious realization of health and life.

May God speed the time when humanity will understand the Truth, as taught by yourself and others, who, by practicing the laws of life,

have been restored to perfect health after years of suffering with so-called incurable diseases.

It has been about fifteen years since I came in touch with this work, and I know from personal experience, that if your lessons and instructions are followed carefully and faithfully, they will surely bring the blessings of perfect health and happiness to all.

The foregoing but feebly expresses the deep and abiding joy that has come into my life, as the result of adopting "True Scientific Living." Whoever will do likewise will come, I am sure, to regard it as the Saviour of his life, as it has been of mine, from the emancipation of man from disease.

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### POWER

To heal the hurt of childhood; to add fragrance to the rose; to safeguard a maiden's laughter; to bind a broken wing; to break the clod of a struggling plantlet; to dry a mother's tears; to clasp hands with a stumbling brother; to plant a tree for the wayfarer; to make two kernels of corn grow in place of one; to honor womanhood in all guises; to relieve the distress of the dumb and helpless; to point out the good and beautiful; to lift up the hearts of men; to raise songs of praise and thanksgiving; to send forth jewels from thy lips; to leave blossoms where thy feet press; to turn deserts into gardens, and gardens into paradise; to bless thy neighbor and thine own soul; to create peace and joy; to enter into the blessedness no man knoweth but he that loveth and doeth.—*Oriana.*

## The Old and the New

Mrs. Susan Q. Morris, Washington, D. C.

“**W**E can't dwell too continually in the lower stories of our being, without missing the still better things that are in the stories above. And somehow there is in the very center of our being, so to speak, a something that continually beckons us above.” One of man's chief defects is in looking at and living in the past. In a while this defect becomes useful through its futility. A day comes when man fully realizes there is only pain, sorrow and suffering in dwelling in the past. That living in the NOW and the NEW is the only way in which to live in the fullness of life.

Ella Wheeler Wilcox says: “The things we crave most await us in the distance.”

Saul says: “Forget those things which are behind.”

How common it is for one in mature or advanced life to wish that he were young again, and what a mistake it is! If one remembers joys that he had in former years, let him be grateful for them, and know that better things, even if not the same as these, are yet before him. The best things to God's children are ever ahead, not behind. If he thinks of mistakes that he then made, let him be grateful that he has not to try the thing over again, lest he might do even worse if he had another trial. If, indeed, he really can do better now, let him do so where and as he is, instead of showing his unfitness

for the present by repining over the lost past.

We are living at a pace today far beyond that of the past. We crowd more into one year than our forefathers did into a lifetime. This is no more true of mind and thought than it is of the more external evidences of steamships, express trains, aeroplanes, wireless telegraphy, and many other things we might enumerate. We are ever on an ascending scale. One new glory within the soul brings to the mind the vision of a glory without. Thus the inner truth is proven by the other manifestation. The joy of a new age is thrilling the soul; One in which peace and good will shall be heralded in by the Prince of Peace; One in which the mysteries of the Kingdom of God, of which the Great Master taught his disciples, will be unfolded to all who have eyes to see and ears to hear. Man is making a better world year by year, generation by generation, and through a full and complete realization of everything within, the hidden things shall be revealed and take their places in outer form.

If you had any trouble or sorrow yesterday leave it alone as much as possible, and it will right itself in due time, for yesterday is gone forever. You are living a new day, today. It is revolving the mistakes and turning them over in the dark that makes them grow gigantically. Everything passes away in this changing existence. We must never look back,

but ever forward to the new day which is coming.

The little grain of seed is the true prophecy of the coming harvest. Hence, we remember and celebrate the births of great men. We celebrate the twenty-second of February because on that day a little child was born, in whose coming came the deliverance of America from European vassalage. Fifty years from the date of his birth before his work was accomplished. His work he planned far into the future. These were the words he once uttered: "Light must be drawn from eternal light to lead and guide us on. We must be free."

In like manner we celebrate the birth of the Blessed Master, the Son of God, who died for Truth's sake. So all Christendom goes on that sacred morning with the Magi to offer its gifts of grateful love to a little infant.

So clearly we see that the very essence of a great event is not in the thing done, but in the power which is to do it; that when Jesus was born we regard spiritual progress for humanity was established. Later on, by His life and death, He blended the earth spheres with God's inner sphere of love and goodness. So He brought Life and Immortality to light. The spiritual progress of the world proves it and demonstrates its truth even now.

Centuries have passed away since the birth of Christ, but as the years go on we, in the Christian Science faith, every day grow brighter.

We journey onward and upward, and our eyes are alight with happiness and the rest that satisfies; and to all who seek for the higher light,

there are words of cheer. The way grows brighter as our thoughts ascend and even the trials in this glorious path are better than the utmost happiness the world can give.

This is the New Thought, the religion that never grows old. This is what Christ meant when He said, "All old things shall be done away, and all things new become a new commandment I give unto you, that ye love one another."

John says: "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the Word which ye have had from the beginning.

"A new commandment I write unto you, which thing is true in Him and in you, because the darkness is past and the true light now shineth."

Grown weary and worn with the conflict of creeds,

I sought a new faith for the soul with its needs.

I shall linger no longer in darkness and doubt,

When the beauty within meets the beauty without.

And life blossoms forth into beauty anew,

As we learn to repose in the simple and true.

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Faith stands and must stand upon this everyday earth, with its feet among the commonplace things of ordinary life. But its eyes look up to the infinite heavens. Its task is to make the ground about its feet blossom and bud to harvest. But its reward is not in the harvest, but in the skies above.—*Forward.*



## God Healing

Bishop O. C. Sabin in "News Letter" May, 1911.

**T**HE great aim and object of my life is to scatter this Truth throughout the entire world, broadcast it everywhere. To a person of ordinary intelligence with an honest desire to know the truth it can be proven to the satisfaction of anybody that God does through man heal the sick. One does not have to take anybody's word, but all one has to do in order to be convinced of this perfect Truth is to study—honestly, sincerely, and prayerfully—the lessons that are set forth; and God Almighty will heal the sick for anybody in answer to the sincere prayer. I suppose that there are but few who are more prejudiced and self-opinionated than I was along certain lines of what we term religion in general. I would not discuss religion with anybody. If I took up a paper and the word Christianity was brought into controversy in any shape, form or manner, I always laid that paper down.

I had become fixed on certain principles, or two certain Truths, as I regarded them and do now. First, that God Almighty was my Father and that I believed in Him, and, second, that I believed in Jesus Christ His Son; and further than that I did not know what I believed. If at any time I was cornered by anybody who would say that the Bible says one thing in one place and in another another different thing, and asked me which of them I believed I would say that I believed them both. I simply said

that I believed them both and would stop the controversy. I believed the Bible, because I just simply swallowed it whole, and did not care whether it was true or whether it was false so far as my ostensible belief was concerned, and in that way I put the subject of religion behind me.

But when this thought came up and this astounding proposition was enunciated, that God, through man, did heal the sick in the same way that Jesus cured them during the days of the Apostles, the thought brought itself to my consciousness with such force that it took hold of my whole nature. I did not believe it, and yet I did not dare to disbelieve it, because a case had been brought to my knowledge of wonderful heal of something that I knew materia medica would not and could not touch.

I commenced to study, to ascertain how they had healed this patient, and what kind of humbug they were passing off, saying that this was God Healing. I commenced to study and I continued to study, and in about six months the Truth began to dawn upon my consciousness, and in that study I began to get bodily healing and help myself. I employed a healer and kept her right along, and I began to get well. Here one ailment would slip off, and there another, and gradually I was becoming stronger. It took hold of my inner consciousness and I began to feel and realize that I was something more than I appeared to

be, a broken-down old man, racked with disease.

Gradually the Truth dawned faintly, but it came, and then I got the idea that all was Faith and that everything in this healing was simply the answer of the prayer of faith. When I believed that as thoroughly as I did, I could ask God for the healing of almost anything and the prayer would be answered instantly, and I simply prayed the old prayer of the Christian, "Father, please do this."

But I kept on in my study and this Realization of the Allness and perfection of Good, the Allness and perfection of Spirit, the Allness and perfection of Life and Love dawned upon my consciousness and I Realized that I lived, moved, and had my being in this eternal Good, this eternal Life and eternal Wisdom. In other words, I lived, moved, and had my being in God, who was my Father, and when I came to that Realization then I knew that I did not have to say "Father, please do this," but I Realized it was done already and all I had to do was to reach out my hand and grasp the Truth.

Now, my experience may be the experience of everybody in the world who will take it, everybody in the world who will study it; but I say to you, my friends, I say to everybody, Do not think you can come into this Truth by some stroke of magnetism, or some other thing; do not think you can come into this Truth by some stroke of hypnotism or some other thing; it does not come that way. Do not think you can sit down here and in a night have a shock of feeling and have an electrical effect through you

so that you can rise up and feel yourself converted. There is nothing in that; it is a fact of cold, natural law, of actual knowledge and understanding and when you get that understanding then you will have these feelings of life, of exhilaration, of thankfulness to God that He has given you the Knowledge of the Truth which makes you free. But it does not come in a minute, and there is nothing on earth that does come, that is worth anything, except as the result of labor. The slothful man or woman, who does not study and work, can not get anything. He may pick up the crumbs that fall from the rich man's table, but he will eat with the dogs as long as he lives. You have to study and you have to work. It is not only a work here, but it is a work that we have only just commenced, and which will continue on forever and forever. There never will be a time that there will not be myriads of the people who are grasping and reaching for something. God Almighty's universe is operated upon the law of universal action, universal go ahead; it is a constant move forward and we have to go ahead. If we do not, we are nothing.

Oh, it is beautiful, and I like to talk of it, and I like to think of it, and I like to thank God for what He has given me. He has me in line where I can go on more and more. It is a beautiful thought to throw out the lifeline to your brothers and sisters who are struggling along this plane, leading them on, healing them, bringing them on to the ship of state, the ship of health, and giving them the knowledge of this Truth which makes them free. This is a work that

every one ought to be in. It is a work to which all should dedicate their lives. Let it be our work to constantly throw out the lifeline and make our religion such a religion as it ought to be. If we do this, the blessings that we will receive will be beautiful and we will rejoice and be cheerful and God Almighty will bless each one of us and make us stronger and more vigorous in this work.

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### EXPERIENCE

A well known author who has just published a successful book filled with the spirit of youth and tenderness and affection, was asked how he could retain so big a faith in frail humanity.

"I'll tell you," he said. "Many years ago I went through an experience that, according to all the canons, should have embittered me. I determined that it should not. I wanted to rise above pessimism and despair; so I went on writing, thinking only of the good in life, the beauty of human existence. I cast away all enmity and hate as one would remove dead flowers from a vase and toss them into the fire. I determined that I should not lose my grip on things. I would not be beaten. If there is anything good and exalted in this last book of mine, it is because I fought to put it there. I wanted to make the pages ring and sing with joy, in contrast to my own unhappiness. If they do, then I am happier than I can ever tell you."

Utilizing our pain for pleasure! That is a great and wonderful philosophy. And how satisfying it must be to practice it!—*Selected.*

### CONCENTRATION: WHAT IT IS

One often hears the remark, "I do concentrate, but am never cured of my sickness, or my desire was not gratified." Concentration is not shutting one's eye to disease and saying it is not there. The whole process lies in creating the ideal mentally, and affirming strongly. Affirmation without the mental creation never realized anything yet. If one is ill, rest by the way for a few minutes, enter into the silence. Create a mental image of perfect health, with every nerve in the body vibrating in unison, and a feeling of joy and happiness and thankfulness for the gift of life. In the act of creating the image one is healed, an hidden power seems to suffuse the body, none the less real because unseen.

If depressed, create an image of joy and happiness and perfect peace. Stimulate your mind with pure thoughts and the whole nervous system will respond. Remember, the intellect should dominate the body.

If a thought of worry comes, banish it with a thought of peace. An ideal created mentally must be realized objectively. "What can withstand a strong will?" Be sure one's desires are good and noble, and not evil, for both are realized; be also true to the ideal created.

If one desire material things, realize them mentally; never doubt, however long the time, they must be ultimately realized objectively. "Cast thy bread upon the waters and it shall return to thee after many days."—*Psychic Review.*



Rose M. de Vaux-Royer, New York

## DIVINE DESIRE

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"Seek ye first the Kingdom within, and all things shall be added thereto."

'Tis not through unknown ways man rises higher,  
But through some kindly grace to friend or kin,  
Born from the deep recesses bared within  
The soul's quick comprehension and desire  
To reach the lofty heights that truths inspire.  
To sing with morning stars above the din,  
And herald a new brotherhood to win  
The common kingdom; light its altar fire.

Oh, Heaven-bound summit! Thy vast peaks arise  
As thought, that interpenetrates and flows  
Incessantly, beyond life's pallid woes—  
Beyond the little days of Time that flies;  
Beyond the grave, the grave of blinded eyes,—  
Reflecting what infinitude bestows."

—Rose M. de Vaux-Royer.

# Let Your Light Shine

William E. Gibson

**I**VERY life is in a very real sense of light. The eternal fire within is ever blazing forth its rays, but the fog and smoke of confusing activities obscure the light, and men go about in semi-darkness.

But you may and can easily bring order out of this confusion. Stop the fog and smoke and let the light shine. Start with the smaller things and go on to the greater.

Bathe your thoughts in the oil of love and the square deal before sending them out into the world of thought.

Perfume your words with the balm of pleasantness before giving them expression.

Fill all your acts with good cheer and all your deeds with loving kindness.

Let your whole life have an overflow that lends refreshment to other starving lives.

Let the overflow be free and full, without the demand for compensation. Compensation will take care of itself.

Live a loving, vibrant, warm, overflowing life and your light shines.

If nature's God has endowed you with special talents, don't hide them. Let the rest of God's children enjoy them; don't value them too highly. Those who enjoy them will surely pay all they are worth to you. Too high valuation destroys the market, and that stagnates production.

If you can sing, let the rest of the sons and daughters of earth enjoy your melodies.

If you perform on musical instruments, don't let laziness or indifference, pride or price rob you of that which your fellows are longing to lavish upon you. Let the light of your talent shine; let it ever grow brighter.

If you are conducting a truck garden or a farm; managing a railroad system or a steamship company; if you are a simple housewife or a queen of society; no matter what the station of life be, you can and should let the light, the highest and best in you shine to the full.

In the degree that you clear away the dust of hatred, the smoke of selfishness and the fogs of vain glory and hankerings after heaps of gold dust, your light will shine. The real fire of the true life will then blaze forth; its light will illumine the darkness; its warmth will awaken new life and activity in others.

You are a light. It is your duty to shine in all the ways you know; it is your duty, both to yourself and to your fellow-man. Shine in small ways and places as well as in great.

The miner's lamp is a great light in the bowels of the earth. The giant arc light pales to naught before the noonday sun, yet, each in its place and time, is equally great.

Don't worry as to whether your light is seen or not, just shine. Get the habit of shining; love to shine, and by and by you will find that you are walking by the light of your own lamp, and that many others are walking in the same light.

When the aura of life is freed of the dust of the senses and the spectrum of the soul lets pass only pure white rays, then your light has become the Light of the World, for you are then conscious of oneness with that Light.

One day you must be just such a light. It may be today, tomorrow or a thousand years hence. The When is yours to settle; the Act is yours to perform, but the fact is Unvarying Law.

Your light is shining when you are expressing most truly and naturally your own Perfect Self in active life.

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#### MORNING PRAYER

So great, O God, is the revelation which has come to us that we are afraid to believe it. So startling is the Truth, so contrary does it appear to the opinions of men and our own weak judgments, that we are appalled at the discovery which our souls have made. We are almost overborne in daring to proclaim it. Jesus spent years of his life before he spoke the open word to the world, and we are impressed with the thought that we should be silent in regard to the full magnitude of the revelation and the revolution which our souls have apprehended.

Were it not for the power which lies in the thing itself and in us to demonstrate its truth, were it not for the hunger of the human soul which is satisfied only by this discovery, were it not for the joy with which eager men and women are receiving it, were it not for the demonstrations which we are witnessing in the deeper life of our being, we should not dare

to make it our own—we should not dare to believe it ourselves or attempt, in any large degree, to make it known to the world. All the poets and all the prophets and seers of the earth have enunciated not merely pleasing visions, but they have made discoveries. And now that we, in some measure at least, have made this mighty discovery, we understand more fully what they meant. But, Father, we are constantly growing in the consciousness of the largeness of the arc which our souls have apprehended. Groping in the dark, we have found a living, wonderful thing, and we would make it more and more our own. We are apprised constantly of new meanings of prophet, seer, and poet, because their experiences were expressed in the revelations which they made to the world. And these experiences are potent and valuable for us in the measure that we, too, have come to the consciousness by which they become possible.

We are rising, day by day, in this beautiful life in the Truth—rising constantly to new and higher places, wherein new experiences, new possibilities, new realizations are ours. And, Father, because we have found the inner meaning of life, the inner law that underlies life, we have made the discovery of the true riches for which existence is destined. For this, O God, we praise Thee, in the one great name that is above every name but Thine, the name of Jesus the Christ. Amen.—*Truth.*

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Circumstances are but the crude material which is subject to any degree of transformation by the alchemy of faith.

# What Society Owes the Criminal

William E. Towne.

**I**T is up to society to find the causes that create criminals and remove those causes.

Our prisons, many of them, are criminal factories. They ought to be conducted as hospitals and schools for the unfortunates and defectives who people them.

Criminals are a great economic waste. In our present effort toward conservation on all lines we cannot overlook the need for turning into constructive and useful channels the energy of those who are just starting upon a criminal life.

The basis of our present methods of dealing with criminals is *revenge*. Society says to the criminal: "You have committed a crime against us. We will be revenged by confining you and making life pretty much a torment for you."

If society were just instead of revengeful it would say to the man who commits a serious crime: "You are dangerous to society as a whole. Therefore, to keep you from harming society, we must isolate you for a time; but we will help you to help yourself; we will teach you how to care for yourself without preying upon society; we will fit you to be a useful, constructive member of society when the time of your release comes; we will help you to become strong; instead of pushing you further down we will help you up."

There are enough individual penal institutions where this policy has been tried, in degree, and its success proven, to show that it is practical.

Society is responsible for the creation of criminals, and it should shoulder the responsibility.

## TRANSMUTING CRIME.

The new York World Sunday Magazine of March 29, contained a vivid description of an institution which is conserving human energy.

The young criminal who preys upon society is a parasite. He worse than wastes his own power. This school, which the World Magazine describes, is very successful in teaching the delinquent juvenile criminal to become a constructive member of society. It teaches him to be self-supporting. It teaches him to use his hands to create instead of to destroy. It brings to birth in the boy's mind the joy of the artist, which is the joy of self-expression. In short, this school shows the boy *how to live*.

This school is officially known as the New York Juvenile Asylum. It is in part a charitable institution, and receives some support from the city of New York. It takes delinquent boys direct from the Children's Court. The boys live in twenty-seven pretty cottages, two of which they themselves have built, near Dobbs Ferry, N. Y.

One of the boys who had been in the institution two years was due to leave. He was much interested in the building of one of the cottages upon which he had been at work. His mother came for him on the appointed day. "Mother," said he, "I can't bear to leave. I *must* stay until this house

is done." A way was found and the boy staid two months longer, thus getting valuable experience, which later was a great help to him.

Every state ought to have for its delinquent boys and girls homes similar to the New York Juvenile Asylum. Such a home is a splendid investment, because it conserves and directs human energy in a way that helps and strengthens and purifies society to a greater extent than almost any other human institution representing an equal investment.

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### RELAX

Don't try to drive worry out but try to let calmness in. Don't try to drive fear out, but let courage in. Don't try to drive hate out, but let love in. Don't try to drive disease out, but let health in. Think of what you want, when you think of anything. Now relax. RELAX and in a short time you will be well and happy, perfectly well and happy in body as you are now in spirit.

You will begin to behold the beauties of life. You will feel the vibrations of love and harmony course through your veins, and every nerve will thrill with satisfaction and you will at once begin reflecting a perfect body. Your friend will notice the change and tell you how well you look and wonder what it is that is making you so pleasant. But just hold yourself in the attitude of love and let them wonder. You will experience the feeling of the inner spirit, saying: "Well done, thou good and faithful servant, enter thou into the joy of the Lord."—*New Thought Companion*.

### FINDING THE BETTER WAY

A year ago a magazine was not complete without a "white slave" story. This year the magazines appear to be refusing fiction on the subject and are opening their pages to a frank discussion as to whether the exploiting of the vice evil has accomplished anything for good. The criticism touches upon the desirability of certain plays supposed to teach a moral lesson.

Brand Whitlock, former mayor of Toledo, has made the interesting discovery that practically all the current drama of the traffic type can be traced back to an old melodrama of abolition days of which an octoroon was a heroine.

From Mr. Whitlock's study of the vice situation he is led to believe that regulation of the vice evil, forcible repression in its varied forms, including segregation, which was tried first by Solon of Athens are not going to solve the problem. There must be a distinction drawn between crime and vice. The one may be punished the other cured.

Forcible repression of the traffic was what the Gallilean carpenter found in his ministry in Palestine and it was the method he rebuked. The Puritan did not stone the scarlet woman; he did what was worse—labelled her. Society is only beginning to see a better way.—*Exchange*.

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When happiness can be manufactured so cheaply and sold so high, and is always wanted in the market, it seems a pity that more of us do not set up in business.—*Gannett*.



# Charity

Bessie L. Davis, Washington, D. C.

If we have not Charity we fail to express real, true goodness. For charity is the synonym of Goodness (God). Charity meaneth not only liberality where our pocketbooks are concerned, but Charity of thought, word and deed.

For instance, if a man steals, lies or does any of the many things mortal mind, so-called, is heir to, we must show such Charity; be able to close our mortal sight, and open wide our spiritual vision and see the man as God sees him, a perfect, spiritual being, living in Spirit.

A girl is unfortunate. What is the attitude of nine mothers out of ten where daughters and sons are socially concerned. "Oh, you must not associate with that girl; she is no fit companion for a respectable girl or boy." What respect would Jesus show? What did He say to the woman taken in adultery? When the people accused her, He said: "Go and sin no more." We, as followers in the right way, must be strong enough to withstand the remarks of the not far-seeing and know ourselves as God knows us, and then we will have done away with what the world terms "respect," and instead, we will know that it is not the whole that needs the physician, but they that are sick.

If we would follow the paths of the Master we cannot make distinctions. He did not; He treated all alike. No matter what the external appearances, know that in the make-up of that man and woman dwells the Spirit

of God; therefore, the Spirit of Goodness of Truth and of Charity. Remember the great law of attraction (like attracts like). If you send out the right vibrations, there will surely be the right response. A good rule to work by is to put ourselves in the other fellow's place, and what we would want the other fellow to do for us, we should do for him. The same law is required in healing of disease, so-called. As healers we must be able to look above and beyond the manifestation brought about by belief in disease, and see our patients perfect, physically, mentally and spiritually. And what is the result? You see your desires perfectly materialized. Pray to your Father in secret, and your Father, which seeth in secret, will reward thee openly.

Paul says in 1 Corinthians, 13:13: "Now abideth faith, hope and charity, these three, but the greatest of these is Charity." Thus it behooves us to show Charity, not only to humanity, but to all of God's creation, for it is good.

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Head power is not heart power. Head power is the demonstration of human reason, intellect, logic, oratory, eloquence, persuasiveness, will power. It is selfish, and works for self. Heart power, Spiritual power, or power of the Spirit, acts from love. Divine power in the heart is unselfish and loves to help others.—*The Living World*.

### ' HEALING MESSAGES

If your body is not expressing perfect harmony it is because it is not perfectly adjusted to manifest the vibration of harmony that fill the universe. The body may be likened to the wireless telegraph station. The mechanism must be perfectly adjusted to receive the peculiar vibrations that carry the message. If this adjustment is perfect the demonstration will be perfect. The nervous system in the body is designed to receive messages of health, harmony, power, wisdom, love from the Universal Spirit. If the adjustment is perfect these will be perfectly manifested in the body. That is, the demonstration will be perfect.

Wrong living spoils the adjustment of man's receiving station. Wrong living consists in the wrong interpretation of the messages we receive from the physical world through the senses. If we think the false to be true; or the temporary to be permanent; or the means to anything to be the end; or mistake effect to be cause; or believe that values lies in possession instead of in use; or that man's worth consists in the abundance of his possessions, we are misinterpreting the meanings of existence and experience and the sure consequence will be that our receiving station will become impaired and the beautiful messages we so much desire will not be recorded in our bodies.

It is impossible to have permanent health, contentment, clear vision, vigor or love without first having a correct view of existence, and making a correct use of the senses. Such a correct view and correct use will re-

sult in establishing in our bodies a perfect adjustment to the Infinite, and thus all these things will be added unto us.—*Homalga in The Day Star.*

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### BE WITH YOURSELF

Form the habit of going off by yourself at a fixed hour every day "to see what God has to say to you." Listen and find if there is not some answer, and what that answer is. I have known a man who told me he had such a place of conference or rendezvous in the attic of his store. He went upstairs every morning. No one need see, no one need ask why, or did ask. He came to his "oratory." In the New Testament it is called a "closet." There he could sit on a box he had for the purpose; he could let the downstairs cares drop off; he could and did forget the prices of sugar and flour and candles and the rest; he forgot the mail and the unanswered letters so far that he could ask what God wanted him to do and to be that day. He did ask, and he waited five minutes before he went downstairs, to see what answer came. Sometimes he had his answer. Sometimes he thought he did not. But I have suspected that he always got it though he did not always have it in his own way. I think he went downstairs better able to work with God that day than if he had not gone up, and better able to carry out the large laws of life; and this, whether he was conscious or was not conscious of God's reply to his questions.—*E. E. Hale.*

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To be true to a man in any way is to help him.

## The Beautiful Way

Mark I. Prentiss in "Forward."

**T**HERE is a right way and a wrong way of doing everything. But more than that, there is a beautiful and an unbeautiful way of doing even right things. It takes very little experience of the world to know that. But it takes a great deal of experience and of will power to work out the beautiful way of doing things, and hold to it.

The beauty of holiness is no mere figure of speech. It is the way which God prefers. It is the way in which He works. A field of grain is a very useful and valuable thing. But the Creator has added beauty to it also. The tender lines of green on the brown earth in the spring, the billowy sweep of gold in the June breeze, are God's touches of beauty, feeding the soul as well as the body. In everything earthly there is this power of being made beautiful—made, in other words, to conform to the thought of the Almighty.

It is one of the saddest things about human life, that man has so often forgotten the beauty of holiness that people have come to consider holiness as narrow and disagreeable. Only now and then does a great saint arise, such as Francis Xavier or the greater Francis of Assisi, who sees the perfect beauty of goodness, and longing after it, and following it eagerly, makes all the world see it too. The joy of the Lord, the loveliness of right doing, the overflowing happiness of self-forgetting service to all men—

these are as much a real part of religion as the Ten Commandments. They are real where asceticism is false. They are true where self-righteousness is a lie.

There is an ugly way of doing one's duty. A boy can do his full duty in home or in office, but with such a clouded face and depressed manner that it is a trial to have him about. It is often the hardest part of duty to do it cheerfully, no doubt. But it is a real part, none the less, and cannot be omitted without making duty seem drab and drear to all lookers-on. There is an old proverb: "He who makes goodness disagreeable commits high treason against virtue," and there are too many traitors to the beauty of duty.

For this reason there are some who refuse to believe that duty can be beauty. They separate the two, and discuss their respective merits. There is much talk about art as distinct from morality—art for art's sake, unfettered by any sense of right or wrong. But the supreme artists of the world have always interfused their art with nobility. Only the second-rate artists, about whose standing there is continual question, have ever forgotten high things, and expressed that which is not also morally beautiful. Michelangelo and Shakespeare, for example, expressed noble ideas nobly. Seeing life and form with the eye of true genius, they could do nothing else.

Morally ugly things are sometimes

clothed with beauty by second-rate thinkers and writers and painters. But the beauty does not belong in their very essence. It can be stripped off, like the paint upon a haggard face. The beauty that belongs to right things, when it is expressed as it should be, is like the natural bloom upon a lovely cheek. It belongs there, and kindles the lasting admiration of the beholder. All great thinkers bring out what Emerson calls "the moral fair," as well as the moral right, and so their thoughts win the heart as well as the mind.

A modern woman, famous for her lovely personality and her great influence upon all around her, has said: "There is a beautiful and an ugly way in which to say almost everything, and happiness depends upon which way we take. You can upset a person for the whole day by the harsh way in which you may call him in the morning, or you may give him a beautiful start by the cheeriness of your greeting. So not only in words, but in all the little, common courtesies and duties of life, think of the beautiful way of doing each."

As she made her own life express grace and beauty daily, her words are worth considering. Everyday life is the place where the beautiful way is too often neglected. How many homes would be fairly revolutionized if pleasant voices and courteous manners and gentle forgiveness and hearty sympathy took the place of harsh tones and rude carelessness about everyone's feelings. Can a breakfast table be called Christian when either a gloomy silence reigns, or a continual squabble and fret? Yet

do not some Christian homes practice such uglinesses daily?

From such homes some boys and girls go into evil, largely because they feel certain that anything must be pleasanter and more congenial than the "goodness" they are accustomed to. "High treason against virtue"—the phrase is not too strong. There are many ugly ways of committing it. Are any of us playing traitor, today, to the beauty of holiness?

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### THE ONE COMMANDMENT

Moses said, "Do this or do that." Jesus refrained from regulations—He proposed that we should love. Progress in the moral world is from complexity to simplicity. First one hundred duties; afterwards they are gathered into Ten Commandments, then they are reduced to two, love of God and love of man; and, finally, Jesus says His last word: "This is my commandment, that ye love one another as I have loved you."

Jesus laid on His disciples the repeated charge of love to one another; He did not once command them to love God. This was not an accident: it was an intention—the revelation of Jesus' idea of love. Our Master accepted the solidarity of Love—that no one could love a fellow-creature with a pure, unselfish passion without loving God. "He that receiveth you receiveth Me, and he that receiveth Me, and he that receiveth Me, that sent Me." (Matt. 10:40.) As St. John has it, with an echo of past words, "Beloved, let us love one another: for love is of God, and everyone that loveth is born of God.—*John Watson.*"

## Parents and Their Children

**P**ARENTS are largely responsible for defects of character in their children. This is without reference to anything hereditary in parents. Fathers and mothers are not responsible for their own bad breeding; they are, however, responsible to a considerable extent, for the bad breeding of their children. During gestation, the mental and physical character of the child is largely influenced by the habits and environment of the mother; if the mother is physically overworked, the child, as a matter of course, sustains physical injury. The mental environments and mental habits of the mother are the most essential things to look after. Mother, if you would mold for your child a noble character, you must cultivate such turn of mind during gestation as you desire your child to have. Husband, if you would merit the name of father, your highest ambition must ever be, to honor the mother of your children. The father must not provoke evil thoughts in the mind of the mother of his child. Should a father do so, and the child ultimately falls into dishonor and disgrace, the father should recognize the character of the child as the work of his own hands. This is an inexcusable law, to violate it, is to bring misfortune and misery upon both parents and their offspring. Father and mother, if you would bring into this world children that will honor your names and be blessing to themselves and all humanity, listen, get this thought: During the

delicacy of the mother, in all those long dreary months of gestation, make home a perfect paradise of good wholesome thought; fill your minds with cheerfulness, love, mercy, and good will toward all womankind. If you desire a certain turn of mind in your child, in preparation for vocation, etc., let the mother read books and intently study the line of thought she wishes her child to ply in its mature years.

The main trend of thought as exercised by the mother during gestation, is the thought that will largely dominate the life of the child, that is, unless the mind of the child shall have been changed by psychological treatment after birth, either by intention or accidental environment. The mother may, by practice, teach her child to converse with her while asleep, during which time she may put such thought into the subjective mind of her child as she would dominate its character. Quietly go to the bedside of your child, and in a tender, loving way, stroke its forehead and begin talking in an undertone, do this every night until your child will answer and yet be asleep. It will not be long if you will try, until your child will talk freely, yet be sound asleep. When you have succeeded thus far, you have access to the most powerful leverage known to man in controlling the life, disposition, health, habits, etc., of your child. While the child is sleeping the objective sense is suspended, thus you talk directly to the subjective senses, which have charge

of all the functions and sensations of the body; you can, by suggestion, raise the temperature of the blood. You need only say positively, your heart is beating faster, fever is coming, you are getting real hot. Continue such suggestions, and soon there will be a perceptible rise in temperature.

I give you this only, that you may demonstrate the truthfulness of the proposition. Whatever change you desire to take place in the disposition of your child, talk it right into his subjective mind or soul; continue to force such ideas into the subconscious mind of your child, as will make for the child a noble, happy and useful life. You may in this way, treat your child for any defect in health. Say to your child while asleep, for instance, you will have no more chills; you will be stout and healthy from now on; your bowels will be regular, and your appetite good. Repeat over and over the thought upon which you expect the subjective mind to act. The subjective mind will force the thought given to it upon the objective sense of the child, thereby influencing the life of the child in anyway you may suggest. So, as a matter of course, you must not suggest bad thoughts to the subjective mind of your child. In case of a simple test like the suggestion of fever, opposite suggestion will at once bring about a normal condition. There is no harm that can possibly happen in this work if the thought herein given is carried out. On the contrary, inestimable good will assuredly follow honest and earnest work.

## VIVACIOUS WOMAN IS NEVER AT REST

Scientists are trying to prove that the vivacious woman loses her appearance of youth earlier than the one of phlegmatic temperament. Whether this is true or not, the pity of it all is that the vivacious woman retains her spirit of youth. She may burn herself up quicker with over-exuberance, but she never loses her kittenish ways, and therefore, is apt to make herself ridiculous.

She chatters instead of discoursing with intelligence upon subjects that come up; she mouths her words and punctuates them with disconcerting emphasis. She gesticulates in a way tended to give her vis-a-vis nervous prostration and grimaces so ludicrously that he or she—meaning the vis-a-vis—is so lost in watching the vaudeville show that he has neglected to listen to the words.

Oh, vivacity, how many sins are committed in thy name! Lips are compressed in a straight line or twisted to one side, eyes are squinted, leaving series of little wrinkles at the temples and coy looks, arching of the brows accompanying ingratiating smiles. The voice is highly pitched and staccato instead of softly modulated as a young woman's voice should be.

With this grimacing continuing day after day, is it any wonder that the lines it makes at first deepen into wrinkles, furrows, and other signs of old age all too soon?

This vivacious woman never rests. She uses up so much energy uselessly that she has no control over her nerves.

## Manifestations

Arthur Dudley Hall in "Unity."

**O**NE of the chief reasons that we do not progress more rapidly in bringing about harmonious conditions in our bodies and our affairs is that we do not stand firmly upon that which we know to be true. We must have the Truth that God, All Good, is all there really is, so firmly established in our consciousness that we will know it absolutely, and then, having the courage of our convictions, we will surely act upon it. We indeed cannot serve the Good, the Christ Principle, at one minute and the next minute act in accordance with a false conception of something beside the One Power. The truth is that there is absolutely nothing but Good in the entire universe; and this Good is the One and Only Power. When we allow ourselves to think that there are two powers, that there is something other than good, then we become a divided mind. Of course, we cannot expect to get desirable results at all times when, in solving our problems in mathematics, we work one day upon the principle that one and one are two and the next that one and one are three. In order to get definite and satisfactory results we must have a true principle to work upon, then see to it that this principle is correctly and diligently applied to every problem. We must be consistent and stand firmly to the principle we know to be true.

Knowing the Truth that God is Life, and that God is All, that noth-

ing can change God, we readily understand that our life, being God, is eternal, unchangeable, a reality being unaffected by anything whatsoever. The Life is the I Am. The Life is the Source from which all things spring. The Life, being the Source, is far greater than the food which it uses in building the body, and also far greater is the body than the clothing which adorns it.

There is but One Source for all supply. This One Source is God, the very Life within each individual. This Life knows absolutely what is needed for its perfect expression and, furthermore, knows how to bring the necessities into visibility. Knowing this Truth that Life is perfect, that Life cannot be changed in the least, we are acting unwisely in keeping our thoughts centered upon the results. All of our attention should be given to first learning what the Law is that brings all things into visibility, and then diligently carry this Law into practice. We know that when a true principle is applied only a true result can be attained. Since like produces like, we know in the beginning that the harvest will be of the same character as the seed which is planted.

"Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"

"For after all these things do the Gentiles seek; for your heavenly

Father knoweth that ye have need of all these things."

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

"Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."—Matt. 6:31-34.

Having been conscientious in planting in our minds only thoughts which we want to become manifested, there need be no anxiety as to whether or not our consciousness will be out-pictured desirably. It certainly will be, providing we have planted the right seed and take care that no weeds, or negative thoughts, are allowed to find any place in our consciousness.

It is only the unawakened ones who expect to get results before doing the work. It is only those who have not awakened to the Truth that God, All-Good, is all in all, that complain about so-called hard times, ill-health and disagreeable environments. The awakened ones know that Good is *all*, and are earnest in finding the Good which permeates everything.

Our every problem can be solved. There is only one way by which this can be done. Recognizing that everything in the visible world is the direct out-picturing of the consciousness, whether of the individual or the race, we can readily see that to change the results the cause must be changed. Absolutely speaking there is only One Cause. God, All-Good, is the One Cause, because God, Spirit, is the Source from which everything springs. In reality there is nothing

but Good, there is nothing but Spirit, there is nothing but Life.

In order to experience only the Good we must necessarily establish within our consciousness the Truth that there is nothing but Good. This is seeking the kingdom, the consciousness of God, Good. It is Jesus Christ's teaching that this kingdom of God is within each individual, it is at hand; and whoever seeks for it shall find it. When once we find the kingdom of God, when once we attain the consciousness that All-Good now is established within each one, and may be used at all times for all needs, then we find that our bodies and our affairs will begin to show forth in harmony with the Truth. When we find that we can act as if we are alive, when we can be loving, when we can use wisdom, when we understand the Truth about things, then we have proof that we have found the kingdom of All-Good which is right within ourselves. Having once established this true consciousness we find that the things which we desire of good are constantly being added.

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#### CONQUERING YOUR ENEMY

You conquer your enemy, not so much by fighting him as by cultivating toward him the spirit of radiant good will. Nothing is so baffling to hate and malice as to find itself confronted by invincible kindness. An enemy is never altogether conquered till he is made into a friend.

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The best prescription for life in the hereafter is to live now; the best prescription for good work tomorrow is to do good work today.



# THE CITY DANDELION

Minnie Irving.

(From the News Letter, May 1911. Reprinted by request.)

The Spring, with garlands in her hands,  
Came tripping into town,  
But shuddered at the stony streets,  
And houses gray and brown.  
"Between these barren walls," she said,  
"I could not live an hour,"  
And fled away, but as she went  
She dropped a tiny flower.  
It found upon the cobblestones  
A patch of shallow mold,  
And there to every passer-by  
Its tale of beauty told;  
To pallid toilers, bent and tired,  
It spoke of grassy nooks,  
The dewy pink of apple-trees,  
The silver of the brooks.  
A girl remembering purer things,  
Went home that very night;  
A boy upon the downward path  
Received its message bright;  
A man next morning bought a cot  
His little brood to rear  
Where roses twined about the door,  
And woods and fields were near.  
A ray of golden sunshine sent  
To light the city gloom,  
A missionary from a land  
Of glory and perfume,  
Lo! when it withered on the stem,  
It left behind the seeds  
Of good in many a callous soul,  
To bloom in better deeds.



## The Hazel-Nuts

“**M**MOTHER!” said Ellen Day, one cold afternoon in October, “I wish I could have a pair of shoes this fall, before the weather is very cold. After it becomes cold, the boys and girls laugh at me so for going barefooted.”

“Well, my child, your father will get you a pair as soon as he can; but I fear it will not be very soon.”

“Can’t you get me a pair, mother?”

“No, my dear; I have not money enough to buy you a pair of shoes.”

“I wish I could earn some money; don’t you, mother?”

“Yes; but I don’t know how you can earn any.”

The next day, Ellen came to her mother, with a very bright and happy face.

“O, mother!” said she, “Mr. Walker has just told me that he will give me fifty cents if I will bring him half a bushel of hazel-nuts. I know where there are a great many. Fifty cents will help to buy me a pair of shoes, will it not?”

“Yes, it will. If you can earn as

much as that, I will make up the rest myself.”

“O, thank you, mother!” and Ellen really danced with delight at the thought of so soon having a pair of new shoes.

“But where are the hazel-nuts you speak of?” asked her mother.

“You know the field back of Mr. Brown’s. There are a great many there.”

“But you will find it very hard to bring them so far. They are heavy, and it will be more of a task to bring them than to gather them.”

Ellen knew this was true, and she looked a little sober when she thought how many heavy baskets she should have to bring all that long way, before she could get enough to make half a bushel of nuts after they were shelled out.

“I will tell you what you can do,” said her mother. “You can take a bag, fill it, and leave it there. Your father will go for it after he comes home tonight.”

“In this way you can get a great many more; for you can spend all

your strength in gathering them, instead of having to spend the greater part of it in bringing them home. I should not be surprised if you should gather today all you want."

"O, that is a nice plan, mother!"

Mrs. Day found a large bag for Ellen, and she set out in high spirits. Before the bag was filled, Ellen became very tired; but she would not give up until it was full, although it held nearly all the nuts in the pasture.

Her father did not return till late at night, but her mother told him of the bag of nuts Ellen had gathered, and asked him to go for it.

"It is late, tonight," he said, "and I am very tired. But I will go early in the morning, which will do just as well."

Ellen was disappointed. She did not feel quite sure that it would do just as well, and she was very anxious to get the nuts home. But her father told her he was sure it would do exactly as well to go early in the morning; and with this she comforted herself as well as she could.

The next morning Mr. Day started before breakfast to bring home the bag of nuts. Ellen eagerly watched for his return. At last she saw him coming, not, however, with a heavy bag over his shoulder, but carrying under his arm something which looked very much like an empty one.

"O, father! where are the nuts?" she said, as her father drew near.

"This is all I found," said he, holding out the empty bag. "It was under a tree, but there were no nuts in it, though a few were scattered on the ground near it."

"I left it full. What can have become of them?"

"I suppose some naughty boy has taken them. I wish I had gone for them last night."

"It is too, too bad," said Ellen. She went back into the house, and, throwing herself into a chair, wept as if her heart would break. Her mother tried to soothe her, and her father comforted her as well as he could with the promise that he would buy her a pair of shoes before the weather was very cold.

There was only one person in the village who could have told Ellen Day what had become of her hazel-nuts. This was a young lad by the name of George Mills. After Ellen had left the pasture the night before, George Mills entered it, intending to gather the nuts which he had seen there a few days before. He was greatly disappointed when he found that the bushes had been stripped by some one.

"This is too bad!" he exclaimed. "I wonder who has taken my hazel-nuts;" for George had already regarded them as his own.

After looking around a while, he spied the bag which Ellen had left under a tree.

"Ah! here they are, all nicely stowed away in this bag. Some one has been doing a good afternoon's work. I wonder who it is."

George looked about him for a few moments, first at the bag, where the nuts were, and then at the bushes, where they were not. Suddenly a thought struck him.

"Well, I don't see but they are all here, though not exactly in the place where I expected to find them. They are in the bag, instead of on the bushes. But it's all the same, so long as they are here. I believe I'll help

myself. I'll fill my basket, at all events, out of the bag. As long as the nuts remain in the pasture, I hold that they are common property."

George filled his basket with the nuts, and carried them home. Having put them in a safe place, he began to have serious thoughts of going back for the rest.

"Now my hand is in, I may as well do the whole job," he said. "I will take a bag this time, and I can bring all the rest." So he got a bag, returned to the pasture, and brought away the rest of the nuts.

After the nuts were dried, George shelled them out, and disposed of them in various ways, and then he thought no more about them.

In the mean time poor Ellen did not obtain her shoes.

One frosty morning in October, George Mills met her in the street, and thoughtlessly called out, "Good morning, Miss Barefoot!"

Now this was touching a very tender spot in Ellen's mind. The mind has its tender spots as well as the body. This is one reason why we should be very careful not to say anything which can grieve another. Without meaning to, George had caused acute pain. Ellen quite lost her self-command, and burst into tears.

George was not a hard-hearted boy; and when he saw the pain he had caused, he felt very sorry for it.

"O, never mind!" he said soothingly. "I didn't mean to make you cry. I didn't suppose you would care anything about it. But what makes you go without shoes, on so frosty a morning? I should think your feet would freeze?"

"I haven't any to wear," said Ellen, sadly.

"Why don't your father get you a pair?"

"He will, as soon as he can. I thought I was going to have a pair; but I was so sadly disappointed."

"How was that?" said George. His manner showed so much interest that Ellen told him the whole story.

"Mr. Walker said, if I would bring him half a bushel of hazel-nuts, he would pay me fifty cents for them; and mother said, if I could earn so much, she would add to it enough to get me a pair of shoes. I went into Mr. Brown's pasture after the nuts, and filled a great bag with them. But I left them there for father to bring home, because they were so heavy; and when he went for them, someone had taken them all away."

George could only stammer out, "It was too bad," as he hurried away from Ellen, that she might not see how guilty he looked.

"O, I wish I had not taken them!" he said, to himself. "It was cruel. If I had only known, I never would have taken them."

Then, George wished that he had fifty cents to give to Ellen for the nuts he had taken; but he had not a penny.

It seemed to George as if, for the next two days, he never went out without meeting Ellen, whose bare feet caused him more suffering than they had ever cost her.

"I can't stand this," he said, at last. "I must get the money in some way." But still he could think of no means by which he could obtain it. At last he went to his father. "Father," said he, "I want half a dollar very much;

can't you tell me of some way by which I can earn it? I am willing to do almost anything to get it."

"What makes you so anxious to get it?"

"O, don't ask me that, if you please. But I do want it very much."

Mr. Mills thought a moment. He saw that George was very anxious to get the money. So he said, "I will tell you what I will do, George. Michael is digging potatoes now. If you will work hard for two days, picking up potatoes, I will pay you fifty cents." This seemed to George a hard way to get the money; but he thought of Ellen, and gladly consented.

The next morning George went into the potato field with his father's hired man. He was very tired before night, but he worked bravely on; for, if he began to play, the thought of Ellen sent him back to his task.

At the close of the second day, his father paid him the money. As he did so, he, however, asked: "What are you going to do with it, George? I did not suppose that anything would induce you to work in this way for two days."

"But the money is mine now, to use just as I choose, is it not?" asked George.

"Of course it is, if you don't choose to do anything wrong with it."

"I am not going to do wrong with the money, father," said George, blushing. "I am going to repair a wrong already done. Please not ask me any more about it now. I will tell you all another time."

"Very well; you may take your own time to tell me. But if you have been

doing wrong, you will feel much better to confess the whole."

George took the money and hastened with it to Mr. Day's. At the gate he met Ellen. "I have something to tell you, Ellen," said he. "It was I who took your hazel-nuts. I did not know they were yours. I am very sorry I took them. I can't bring them back, for they are gone. But I have brought you fifty cents for them, just what Mr. Walker agreed to pay you. I have worked hard two days to get it. So, you'll forgive me, won't you?"

"O, yes," said Ellen, as she took the piece of silver which George held out to her. "You are a good boy. Now I can have a pair of shoes, and no one will call me Miss Barefoot again."

"I am sorry I called you so. I should not have done it if I had known it would have troubled you so much. But I begin to think we don't always know how much we trouble people, when we only mean to tease them a little. I intend to be more careful in the future."

He returned home with a light heart, and found courage to tell his father all. Though sorry for the error committed by his son, Mr. Mills was glad that George had shown that he was sorry for it, too.

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Little six-year-old Harry was asked by his Sunday School teacher:

"And, Harry, what are you going to give your darling little brother for Christmas this year?"

"I dunno," said Harry. "I gave him the measles last year."

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Complain about hard times and you will create the cause of poverty in your own thought and action.

## LITTLE BY LITTLE

One step, and then another,  
 And the longest walk is ended;  
 One stitch, and then another,  
 And the largest rent is mended;  
 One brick upon another,  
 And the highest wall is made;  
 One flake upon another,  
 And the deepest snow is laid.

So the little coral workers,  
 By their slow but constant motion,  
 Have built those pretty islands  
 In the rolling, dark blue ocean;  
 And the noblest undertakings  
 Man's wisdom hath conceived,  
 By oft-repeated efforts  
 Have been patiently achieved.

## GOD CARES FOR ALL

Do you know how many stars  
 There are shining in the sky?  
 Do you know how many clouds  
 Every day go floating by?  
 God the Lord has counted all:  
 He would miss one should it fall.

Do you know how many flies  
 Play about in the warm sun?  
 How many fishes in the water?—  
 God has counted every one.  
 Every one he called by name  
 When into the world it came.

Do you know how many children  
 Go to little beds at night,  
 Sleeping there so warm and cozy,  
 Till they wake with morning  
 light?—  
 God in Heaven each name can tell,  
 Knows them all and loves them well.

## PRAYER

Prayer is the power of the great unseen that secures life and light and blessing. It is yours in unconsciousness as much as it will ever be, but you cannot be conscious of it with taking the one necessary step in its directions—without first believing that it exists, and you must believe that it contains all that you demand of it and then ask! Then you will find that it contains all that you would appropriate for your own, and all that kept you from asking heretofore was your ignorance of the fact that it existed. Man has never approached any one of the great fields of labor and power, except through the attitude of prayer and by the course which Paul lays out in the search for God, when he says: "He that cometh to God must believe that He is the rewarder of them that diligently seek Him." Then we have belief, faith and knowledge is once gained, man can exercise that most perfect of all-kinds of reliance, which we call Trust, and if you want to know what Trust means you will have to learn how to pray.

## KNOW YOUR POSSIBILITIES

You must see the possibilities in yourself if you are to make a success of life. And in order to be able to judge accurately what it is possible for you to achieve, you must study yourself not from the standpoint of prejudice, but as you would study the capacity of another. An exaggerated opinion of your own ability is almost, though not quite, as much of a handicap as to underestimate yourself.

## Human Vitalization

Orison Swett Marden in "The Nautilus."

**H**ERE are multitudes of people walking about the earth who are not really alive. The greater part of the cells in their various tissues, and even in their brains, are in a condition of semi-asphyxiation, benumbed by the poisons in their blood, by the lack of aeration, or are half dead from lack of life-giving oxygen.

The fact that a man walks around, breathes, eats and does a little work, is no sign that he is alive, for three-fourths of the cells in his entire body may be out of business, practically dead, so far as throwing off life-generating forces is concerned.

It is a rare thing to find a person who is thoroughly alive in every part of his being.

It is not enough barely to live. We should live abundantly, grandly, superbly. We should be thoroughly alive in every cell of every tissue in the body.

We ought to be infinitely more vivacious, buoyant, bubbling over with enthusiasm and an unbounded life zest. This is what life more abundant means.

Yet, everywhere we see devitalized people doing weak things because they lack the stamina to do what is strong. They are placed at a great disadvantage, handicapped at every turn in life, morally and physically, because they lack that forcefulness, that propelling power, which achieves things that are worth while.

Most people see the importance of

establishing themselves in the world—in business, in a profession, or socially, but they do not seem to realize that they need to establish themselves in health. They think health is something that comes by chance, but there is a sort of destiny in the body cells which limit the strength of the life and determines the physical condition; but health can be established, just as anything else can be established,—by right living, by right thinking.

How many people are running their physical institutions upon credit instead of capital, using up more energy and vital force than they can generate in any one day, thus drawing recklessly upon their reserves! We cannot safely bottle up sleep to-night for tomorrow night's use, nor cram our stomachs at one meal because we expect to eat sparingly at the next. Sooner or later we find that we are physical bankrupts. Nature's price for health is regular and intelligent care of our bodies.

The great problem in the establishing and maintaining of health is to avoid the habits which waste energy, which exhaust vitality—in short, devitalize the body.

A foreigner traveling in this country, says: "Americans waste as much energy as most other nations utilize." We do not know how to be quiet. When at rest we are restless. We are not at home in repose. There is a perpetual needless expenditure of energy going on all the time. We do

not know how to shut off the waste and loss. We do not even know how to slow down our mental machinery at night. We let it run on.

The average American is always on the strain. He cannot even stand still while waiting for an elevator. He pushes the button and then paces back and forth, back and forth, with an anxious expression upon his face as though the weight of an empire was upon him. He twirls his moustache, or cane, or umbrella, thinking, thinking, wasting his energy in a concentrated brain and tense muscles when he is not working and should be perfectly relaxed.

We see these strenuous energy wasters and nerve exhausters everywhere. They cannot sit still and keep relaxed in the car until the train stops. Every muscle is tense long before the car reaches its destination. There is an anxious expression on the face. They hitch forward and take hold of the seat in front of them, their muscles are on the stretch, and they waste energy enough in the morning before they get to the office to do a great amount of work.

While reading his newspaper, the American business man grabs his noon-day meal from a crowded lunch counter, in ten minutes, to hurry back to the office or to keep an appointment, never allowing his stomach even five minutes to take care of what he has eaten. He forces his blood to the brain to do mental work when it should be in the stomach digesting his food. He hurries about all day as if his very life depends upon his speed. He crowds into a day what a European would take several days to accomplish, and then he wonders why

he suffers from dyspepsia and insomnia, why he is nervous, irritable, prematurely old when he should be just in his prime.

Very few people ever learn the art of mental and physical economy. I know men who do almost everything with a great unconscious, nervous resistance. They do not come in perfect freedom to the thing they wish to do. They are worrying, they are thinking, there is a constant subconscious anxiety about something else than that which they are doing. Their minds are on a stretch and strain, wondering how something else will turn out or will be done.

In other words, they are unconsciously expending a great deal of surplus energy. And with this undercurrent of trouble, a leakage is going on all the time, which exhausts the vitality and prevents vigorous concentration of mind upon the thing in hand.

The mind ought to be so trained that it will automatically shut off all nervous waste, so that all the energies can be focused upon the thing we are doing. Then the thing will not only be done with vigor, but without unnatural exhaustion.

Shut off all wastes, repair any leak in your mental or physical reservoir, and then, instead of wondering why you accomplish so little, you will be surprised that you do so much and still feel refreshed after it all.

Many active, nervous people do not realize how rapidly they exhaust their vitality. They burn up their energies too quickly; their mental combustion is too rapid. Such people are usually very quick motioned, extremely active. They should learn to slow up



in their movements, to think more deliberately. But as a matter of fact, these nervous characters often goad themselves on, because they are frequently very ambitious, and they overdo things. They exhaust their nervous vitality more rapidly than it is generated, and sometimes suffer from mental depression, a sense of discouragement, and become melancholy.

How few people realize to what a tremendous extent ambition depends upon the physical condition. And what is man without ambition? Who would care to live in this world if all ambition were annihilated? It is the mainspring of the watch, the drive-wheels of the engine.

Is it not pitiable to see an over-towering ambition in a little puny body, to see great intelligence thwarted in its struggle to express power through a weak body, a body not able to back it up, to stay it, to support it, to buttress it? It seems mockery to be filled with a yearning to do that which the vitality cannot enable one to carry out. But this is usually our own fault. We have thrown away our energy,

Of what use is great brain power, or even genius, if you are physically weak, if your vitality is so low that your energy becomes exhausted at the least effort?

For a young man to come to the throne of his career with the weakness of a vassal instead of the strength of a king, to feel that he is starting out in life with a handicap, for which he alone is to blame, is a most humiliating spectacle.

Like the foolish general who does not carry ammunition and provisions

enough for the campaign, he is obliged to forage for provender on the march. He has no supplies; his army is so exhausted when it reaches the enemy that it is in no condition to fight.

If we live scientifically, we should profit immeasurably by the many inventions and discoveries of the day, the marvelous progress in the improved facilities of living, and especially the improved knowledge of hygienic conditions; the conquering of so many of the diseases which once carried off vast multitudes of human beings, the tremendous strides in medicine and surgery—all these things which have increased life so tremendously. While we have made some advance through this knowledge, yet we have counteracted a large part of the advantages by our complex, abnormal living, and by our method of forcing pleasure out of the human machine by abnormal, artificial and highly unnatural methods. The result is chronic depletion of energy and often a very materially shortened life.

The more prosperous people become the more they keep themselves in an unnatural state of artificial excitement and nervous exhilaration most of the time.

At the club, it is taking a cocktail, smoking a lot of cigars, then calling for another cocktail or for whiskey. Men don't realize how they keep themselves strung up, stimulated, all the while. They never give themselves a chance to come down to a normal level for any length of time.

The Indian, after he has shot his game, unstrings his bow. He knows that only thus will it retain its spring,

its elasticity and its "rebound." But men today keep their physical bows tense all the time. Instead of recreation, instead of proper sleep, they resort to all sorts of stimulants and drugs. We almost never see a man or woman in New York City who is up to his normal health standard. We are devitalized with the strenuous life, with our complex living, with entangling alliances, with our artificial forcing of pleasure from the human machine; we do not live the simple life we should. We need to change our whole way of living if we would ever get back our normal ability, ever realize to the full the measure of power in each one of us.

Men who perpetually goad their nervous system for the sake of increased exhilaration or for a sense of well-being, or in order to force themselves to do more work, do not realize that they are burning out their physical and mental reserves, and that it is a dangerous thing to use up all the material vitality that is generated during the day. Our surplus strength is for our protection against the attack of disease, a reserve force to tide us over emergencies. People who burn out all their reserve energy by stimulants and excitants have but little resisting power, and are an easy prey to all sorts of diseases, and especially contagious diseases, and the risk of losing their life, is infinitely greater, because they have nothing to fall back upon, no physical reserves, no resisting power.

This habit of unnatural stimulation, exciting the nervous system and prodding the brain, is producing frightful results. We see wrecks of these pernicious practices on every

hand, tea fiends, drug fiends, whiskey fiends. There are tens of thousands of wretched men and women in bondage to the stimulation habit. Excesses of all kinds are great devitalizers. One of the reasons why most people who are capable of doing good work, do a great deal of bad work, is because they abuse their health by neglect, by excesses, by irregularities of all sorts; and then wonder why a stream cannot rise higher than its fountain head. If the physical condition is low the ambition suffers, the ideals are dim, their energies lag. Everything a man does sympathizes with his physical condition, and his mental status harmonizes with his physical.

We see youths and young men going to their business in the morning with evidence of dissipation in their faces, with sallow cheeks, flabby muscles, dull eyes, shuffling gait, an evident lack of self-respect, disgusted with themselves, and they wonder why they do not feel more like working, why they have to force themselves to their task instead of going to it with a love and enthusiasm which can scarcely wait for activity.

The trouble is, they have exhausted their energies, wasted their vitality in some sort of dissipation, robbed themselves of sleep, gotten their digestive apparatus all out of order, and then they try by drugs and tonics and stimulants to brace themselves up for the day's work.

This is not the way great things get done. All these artificial devices to cheat nature, to force her to do what she does not do naturally, are fatal to effective work. All the assistance nature needs is a chance to

be natural. There is no way of forcing an artificial energy that can be effective. Such physical and mental exhaustion it may take all the forces of nature weeks and months to repair; she can perhaps never replenish this lost energy during the entire career.

"Let your competitor smoke," was the advice of a prominent college professor to his students. He meant by this that the young man who expects to win out in any large sense must early in life learn to leave alone the habits and practices which will sap his energies, lessen his vitality, and undermine his health.

Anything which impairs one's greatest success capital—the health—which cuts down a person's achievement, and makes him a possible failure when he might have been a grand success, is a crime against himself. Anything which benumbs the senses, deadens the finer perceptions, dulls the mental faculties, and takes the edges off one's ability, is a fatal enemy; and there is nothing else which effects all this so quickly as the cigarette.

Young men of great natural power, everywhere, some of them in high positions, are constantly losing their grip, deteriorating, dropping back, losing their ambition, their push, their stamina, and their energy, because of its deadly hold upon them.

Then, there is an increasing number of men and women in this country who, a large part of the time, are neither drunk nor sober. They would think it a great disgrace to get drunk, and yet it would be much better for them physically than to keep their

brain and nerves deadened, in a state of semi-stupor, all the time.

I know some of these habitual drinkers who boast that they are never drunk. They say that drink never interferes with their work, but they do not realize its deadening, blighting influence upon it, because the deterioration is so insidious, so seductive and gradual as to be almost imperceptible at first.

What a pitiable confession of weakness to see business men excuse themselves to go out to get a drink to brace themselves up in the morning before they can attend to the business in hand, just at the time when they ought to be refreshed and have a large reservoir of surplus energy stored up for the day's work.

Oh, it is a terrible thing to have a blight in the upper story, to have creeping paralysis gradually strangling all that is noblest and best in us! It is a terrible thing to feel that we are practically dead in the upper stories—that we exist but do not truly live; that what is best and noblest in us has already ceased to act, that the highest functions no longer work. It is a terrible thing to feel a slow atrophy creeping from the very top of our natures gradually downward, slowly strangling the highest aspirations, dulling the ideal, befogging the mind, to feel that we are living in a haze, merely breathing and no longer living.

What state is a young man in to grapple with the great problems of life after such dissipation, in an age when the keenest faculties of physical and mental giants are taxed to the utmost? What chance is there of a

boy succeeding with nine-tenths of his energies exhausted, the great bulk of his vitality squandered in vicious living? When only a very few out of a hundred succeed, what of the boy who brings to his task a weak constitution, a wornout physique, exhausted vitality? What are his chances in this bitter struggle for supremacy.

If we keep ourselves constantly below par through exhausting, profligate waste of nervous energy, and brain force through dissipated habits, we lay ourselves open to the invasion of a score of enemies which are always lurking in the system, ready to lay siege the moment the physique loses its vitality. When it loses its power of resistance, these enemies spring upon us, which do not dare assail us when we are vigorous and strong, because then we have the resisting power to hold them at bay. It is when the vitality is low, when the energies are at ebb that they get in their deadly work.

When an organ of the body becomes devitalized through under-nourishment, its disease-resisting power is gradually lessened until the millions and millions of disease germs, which are ever waiting to attack the body the instant any part of it falls below the health line, which are ready to jump in and feed upon the debris, the foul matter left in the system from the broken down tissues, triumph. But when the integrity of all of the cells is maintained, these germs cannot attack us, and disease cannot effect us because the tissue cells are immune.

Recently a German scientist who was lecturing on bacteria, wishing to

emphasize the disease-resisting power of a robust physique, when the blood is kept pure by healthful food and right living, drank a glass of water which the university professor of bacteriology had charged with disease germs of every description. The professor said that there were germs enough in that glass of water to depopulate an entire city, if they were as deadly as people regarded them.

I believe that if people were in perfect health, if every cell in their bodies was up to the mark, they could come in contact with any disease germs and would be immune. A well nourished and well cared for body is a protected body.

Exhausted and depleted vitality is responsible for much of the failure, the unhappiness and the crime of the world.

Devitalized people are victims of vicious moods. They do not have vitality and resisting power enough to throw off despondency, to conquer discouragement. Bad nutrition is the mother of fear, worry and anxiety, and all sorts of physical ills. The well fed, well nourished man, does not even see many of the difficulties and temptations which overpower the weak, for he is conscious of the strength that conquers.

A depleted, devitalized body and brain will give off a diluted quality of courage and weakened initiative. Your mental grip will be loosened; your tenacity of purpose will be weakened; your perceptions will be dulled. You will not have that fine discrimination, that keen insight into affairs which once distinguished you; your judgment will not be so reliable. In fact, every one of your mental

faculties will be less acute when your physical standards are down.

In other words, just in proportion as you are devitalized, will all your faculties suffer. You will be less of an artist, a poorer physician, a commoner lawyer, a less capable salesman. Men with equal ability, but who take better care of their health, will have the advantage of you.

In these days of sharp competition, tenacity of purpose and staying power are imperative to signal achievement. It is the man who can work the hardest and stand by his proposition the longest; the man who can push on when others turn back, who can stay by an undertaking when others give up, who can stick and hang, that wins out.

Most of the great prizes of life fall to the man with a strong vigorous physique, capacious lungs, and great physical stamina. Nothing else can take their place—breeding cannot, talent cannot, education and training cannot. There is nothing that will take the place of personal power, and this depends upon a strong, vigorous vitality. Anything which will increase the robustness of your health is of untold value as a getting-on asset.

It takes a giant to do a giant's work. Most men judge their ability to do great things by the size of their ambition; but the basis of a great ambition is a vigorous constitution, a robust vitality.

The strong vitality has the advantage of radiating power, of creating an impression of being victory organized. It was said that Napoleon's presence was equal to an additional army; the same was true of Washington. The very personality of

these men multiplied the power of every soldier in the ranks. Such a man is conqueror before he strikes a blow; everybody believes he will win, because he is physically and mentally equipped for it.

It is the man with the superbest health who is *alive in every fiber of his being*, that is master of the situation.

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### WORTH TRYING

The practice of deep easy breathing known as the complete breaths will make any man or woman immune to consumption, so it is said; and all the other pulmonary diseases. It will prevent one from taking cold, and is beneficial for bronchial trouble and similar ailments.

Consumption is a result of lowered vitality, caused by an insufficient amount of air being inhaled.

The impairment of one's vitality renders the system open to attacks from disease germs.

Full breathing exercises the full capacity of the lungs, while imperfect breathing allows a considerable portion of the lungs to be unused and thus lose a certain amount of vitality, thus presenting a fruitful field for the ever ready bacilli, which, entering the weakened tissues, cause trouble. Good healthy lungs will resist the attack of disease germs and the only way to secure good healthy lungs is to use the lungs for the purpose for which they were constructed. Think about it and try it.—*Quincy Record*.

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True religion is never confined within the bounds of narrow creeds, nor church walls.

## Marriage as a Business Partnership

**B**EFORE the marriage day there should be a very definite and complete understanding of each other's aims and ideals. Those who put their best foot forward before marriage are certain to trip on the other foot afterward. Absolute honesty before marriage is the best insurance against divorce.

There are two sides to marriage. There is the love side, which thrives on the little attentions and appreciations of courtship. And there is the business side of marriage, the economics side, which is to the love side exactly what the foundation of a house is to the superstructure. So in order to insure marriage the couple must not only strive to love, honor and court each other, but they must make and live up to a just business partnership agreement which will take care of the economics side of the marriage. You may depend that love will die if its foundation is one of unjust economics.

The business partnership between man and wife must assign to each his and her clearly defined work, and each must aim to become efficient and praiseworthy in his particular department, taking pains not to interfere in the other department. In the ordinary home the husband should be the head of the business, and make the decisions for the business; the wife should be the head of the household, and she is the one who should make the decisions in regard to the household, and the training of the chil-

dren. In the household it is the man's place to co-operate under the orders of his wife. In the man's business life it is his place to decide, and it is the woman's place to take orders and to co-operate.

In other words, the husband should encourage and back his wife in the home, the woman should back the man in his business, and encourage him in every way possible. And always there should be absolute honesty with each other in regard to both departments. But this does not mean that the husband should bring home all his pessimisms and fears, and pour them out on his wife at night; nor does it mean that the woman should store up all the little annoyances of the day and pour them out on the head of the husband. It means that they shall tell all the facts necessary to give to each other the correct understanding of the way things are going in both departments. It is facts, courage and appreciation that should be exchanged, discouragement and little annoyances and worries should be dropped into the bottomless pit of forgetfulness, where they can do nobody any harm.

In an honest business partnership each partner draws his salary, and the profits are shared equally. Every wife should have an allowance for personal use, corresponding to a salary, and every man and wife should run all their business affairs on a mutually agreed budget plan.

If man and wife will treat each other as honestly and considerately

on the economic side of marriage, as a man treats his business partner whom he respects and honors, it will remove not only fifty per cent of the causes of unhappiness in marriage, but it may remove them all.—*Elizabeth Towne in The Nautilus.*

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### GOOD WILL AND ITS VALUE

"Good will," a modern business man has said, "is the chief producer of common-stock values and dividends." He was speaking of an offer of a million dollars that had been made—and refused—for the good will represented by the trade-mark of a certain firm. Many concerns of national scope hold their good will, crystalized in name and trade-mark, at several millions, and could get that much for it if they chose to sell tomorrow.

It has been said that advertising creates good will. But an advertising man recently asserted that if "advertising is the father of good will, business integrity is the mother of good will. Any well-conducted business, with no other advertising than the recommendation of pleased customers, will acquire valuable good will." He knows his business. All the advertising in the world will only lead people to buy. Once they are buyers, if they find themselves cheated, the good will is worse than lost, for an active contempt is created in its place. Integrity is the thing that means permanent value. No matter how "smart" a business man may be, he cannot get away from that fundamental truth.

Good business is, and must be, good. Righteousness makes for pros-

perity in the end, because this is God's world, made and sustained by his power. The will to do things truly and well, the will to be honest and friendly with others, counts day by day and year by year in a community. The Ten Commandments are friends to business, just as they have always proved friends to civilization, building it up out of savagery. The Christian man, whose word is as good as his bond, is always needed in the business world.

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### YOUR INDIVIDUALITY SHOULD CARRY WEIGHT

If your individuality does not carry weight, something is wrong. Sometimes the trouble is that one lacks convictions. He has no great controlling principle of action, but as each new crisis presents itself, he is guided by circumstances.

People who have convictions but are afraid to express them, never weigh much. They are so anxious to be pleasant that they agree with everybody—outwardly, that is. And as might be expected, no one cares a srtaw for their opinion.

In order to have weight, you must believe strongly and be ready to stand by your beliefs. A ball of thistledown is no lighter than a human being who does nothing but echo other people's opinions.

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Memory is like a purse—if it be over-full that it cannot shut, all will drop out of it. Take heed of a gluttonous curiosity to feed on many things, lest the greediness of the appetite of thy memory spoil the digestion thereof.—*Fuller.*

## The Scriptures

**T**HE Bible is a library of sixty-six books, bound in one. There are two main divisions; the Old Testament, comprising thirty-nine books, and the New Testament, twenty-seven. The first five books of the Old Testament are called the Pentateuch. Moses is the accepted author of the Pentateuch. Genesis, the first book of Moses, has to do with the beginning. It tells of the creation of man and his fall, and gives the first promises of his redemption. The history of the Israelites, the chosen people through whom redemption was to come, begins in the book of Genesis, and is carried on throughout the whole of the Old Testament.

Exodus, the second book, describes the going out or departure of Israel from bondage in Egypt, to the Land of Canaan. The third book, Leviticus, is a book of laws and ceremonies given to the Israelites to train and discipline, and prepare them for the Christ Truth. Numbers, the fourth book, is so named because it records the numbering of the people of Israel at the beginning and end of their journey from Egypt to the Land of Canaan. Deuteronomy, the fifth and last book of the Pentateuch, is a repetition of the Law given by God through Moses to the children of Israel.

The remaining books of the Old Testament are classified as historical, poetic and prophetic. The historical books begin with Joshua, and include Judges, Ruth, 1st and 2d; Samuel, 1st

and 2d; Kings, 1st and 2d; Chronicles, Ezra, Nehemiah and Esther. The poetical books are Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon. The prophetic books are Jonah, Joel, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Ezekiel, Haggai, Zechariah, Malachi, Lamentations, Daniel and Obadiah.

The first four books of the New Testament are historical, Matthew, Mark, Luke and John, each giving the story of the birth and work of Jesus of Nazareth. The account of these four disciples is the same in a general way, but each throws a different light upon the facts. The gospels are followed by the Acts of the Apostles, which is generally believed to have been written by Luke. It is the history of the beginning and spread of the Christian church. In it is recorded the conversion of Saul, afterward called Paul, whose letters to the various churches make up a large part of the New Testament writings. The epistles were named after the ones to whom they were written, and we have Romans, 1st and 2d; Corinthians, Galatians, Ephesians, Philipians, Colossians, 1st and 2d; Thessalonians, 1st and 2d; Timothy, Titus, Philemon and Hebrews. Following these books comes the epistle of James, which was written to the church in general. Then the two letters written by Peter, known as 1st and 2d Peter. Next in order are the three epistles of John; then the book of Jude, which is a short, gen-



eral letter to all the Christians. The New Testament closes with the "Revelation of Saint John the Divine," which is a prophetic book.

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### HOW TO BE HAPPY THOUGH MARRIED

The fewer vows a man and wife exchange, the better. Make no promises that you are not absolutely certain you can and will keep without strain. A very tiny promise broken assumes huge proportions.

Subdue yourself, devote yourself with all Good Will to the work which belongs to you; *expecting nothing in return*. Give love and service, expecting nothing in return; knowing that love and service are for the lover and server—they bring their own reward. If you expect things from others you will be disappointed; if you expect nothing from others you will find yourself made happy at every turn by little unexpected attentions and services.

Cultivate the habit of appreciation; lay for chances to say, "Thank you, dearest!"—but never let yourself be fretted because the other party forgets to say it.

Resist not evil; but never mind when the other party resists! Go cheerfully on your way, making your own decisions in your own sphere, and knowing that in due time the other person will leave you free to make your own choices in your own sphere, just as you leave him free to make his choice in his sphere. Forgive trespasses, and smile! So shall your trespasses be forgiven.

Let husband and wife keep on polite terms with each other. Loving kind-

ness covereth the multitude of shortcomings—it does not poke fun at them, or tease. Teasing begins in smiles and ends in galled spots. Avoid the galled spots.

Make it your rule never to get provoked when the other one is provoked. Wait until he is calmed down before you make your answer. Then make it in truth and likewise in gentleness. Make this the high habit of your marriage, and you will find it a talisman against evil.

Last but not by any means least, remember that it always takes two to make a quarrel, and that *either one can stop it*. By just LETTING GO, and remembering that what you cannot get for yourself, the One Spirit working in and through both will get for you, if you give it a little time. When in doubt, be still until the spirit of love tips you the wink.

Avoid tension as you would a pestilence—let go! So shall patience have her perfect work.

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### EXPRESSIONS

Opportunity passes every day, and passes every way, but it passes; it never stays.

Health is Soul-harmony. Soul-harmony is at-one-ment, of body, mind and spirit, with the Infinite One. This at-one-ment is ever a fact, but a want of conscious knowledge of it makes the actual quite otherwise. Thus blind conscience makes slaves of all.

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That which I preach to you I must do, for since we are so nearly one, our needs are one.

## A SUMMER IN THE VALLEY

Gems from Folger McKinsey in "The Baltimore Sun."

A summer in the valley, with lovers  
hand in hand,

The babbling Shenandoah singing  
ditties to the land:

The green land of Virginia,  
That it kisses as it flows

Through the country of the clover  
And the Eden of the rose.

A summer in the valley, and it makes  
the soul so young

To hear the Shenandoah on the soft  
Virginia tongue:

The dream land of Virginia,  
With green fields to the knee

In blue grass bobbing gently  
O'er the dead that died for Lee.

A summer in the valley, and it's come  
up little lad

To the waters of the river that are  
babbling bright and glad:

The waters of Virginia,

With the sunlight in their net,  
And the dreams of daisied  
meadows

With the dews of Dixie wet.

A summer in the valley, just with love  
to stroll along,

Or swing within the hammock to the  
low tune of a song:

The song of Shenandoah,  
That in silver to the sea

Sings the golden dreams of sum-  
mer

In the Dixieland of Lee.

## THAT OTHER WORLD

That other world—it's always there,  
That other world of mist and air,  
That other world of dream and light  
We look to from the field of fight,  
And in the trust of far-off things  
Say that therein the morning sings  
As bluebirds do at spring's green  
door—

That other world, that phantom shore.

That other world—from day to day  
We talk of it along the way;  
We think of it, in all we do,  
It looms the long day's toiling  
through,

And in the twilight of our rest  
It comes with peace unto the breast,  
And breathing low in joy we sit  
To dream and think and sing of it.

That other world—that world of  
dream,

Across whose borders glow and gleam  
The mystic lights we think will glow  
When we take up our couch to go;  
That world that ever with us here  
Lends of its comfort and its cheer  
The gift and promise of life's grace—  
That other world, that far-off place.

After the triumph the letting down,  
The longing and greed for rest;  
The dainty device of displaying the  
crown,

And beating one's manly breast.  
After defeat the brave going ahead  
And the grasping once more of the  
blade,

And the daring to try where the  
wounds may have bled,  
In the dark hour of loss unafraid.

## YE MARSHES OF GLYNN

Ye marshes, how candid and simple  
and nothing withholding and free  
Ye publish yourselves to the sky and  
offer yourselves to the sea!  
Tolerant plains, that suffer the sea  
and the rains and the sun,

Ye spread and span like the Cath-  
olic man who hath mightily won  
God out of knowledge and good out of  
infinite pain

And sight out of blindness and purity  
out of a stain.

As the marsh-hen secretly builds on  
the watery sod,

Behold, I will build me a nest on the  
greatness of God;

I will fly in the greatness of God as  
the marsh-hen flies.

In the freedom that fills all the space  
'twixt the marsh and the skies;

By so many roots as the marsh-grass  
sends in the sod,

I will a-heartily lay me a-hold on the  
greatness of God;

Oh, like to the greatness of God is the  
greatness within

The range of the marshes, the liberal  
marshes of Glynn.

—*Sidney Lanier.*

Oh, God, my Father, 'tis but this I'd  
be,

A son of Thine, eternally with Thee.  
Lost in Thy love; deep in Thy knowl-  
edge grown;

Unknown to every spirit save Thine  
own.

Let me but bear the undefiled impress,  
Oh, God, my Father, of Thy holiness;  
That I may live Thy love on sea and  
shore,

And be Thy truth expressed forever  
more.

—*Homalga.*

## PUT IT THROUGH!

Something that you want to do?

Put it through!

You can do if you will.

Think so now, and think so still

In the doubt and failure hour.

Strong desire will summon power.

To your wish be bravely true—

Put it through.

Has a vision come to you?

Put it through!

Never mind what others say.

All the world will come your way

Once you make the thing you mean

Stand out bold and firm and clean.

If you start it, finish too!

Put it through!

Does your way seem queer and new?

Put it through!

Seek no model—have no fear.

What you are, is first time here.

Keep your dream before your eyes

In your earthly enterprise.

Live the life that's born in you—

Put it through!

To be forgotten of the things we've  
done,

And unremembered of the things  
we do—

This is the common fate of all, my  
son,

And don't forget that it must come  
to you.

To sing or play or in some mighty art  
Perform with mastery of the  
genuine touch—

And then to stand through suffering  
years apart,

So lonesome in the strife to hold  
our clutch!

# True Peace

Voice of the Soul

**L**IFE, as we see it in its onward flow, is a panorama of change, a restless sea of dissatisfaction.

Men rush hither and yonder in their longing for what seems to be the highest good. They seek, only to find disappointment. But over and above that which disappoints, and amid the raging of the storm of failure is the resonant voice "*Peace*." And the soul answers back: "Beloved, I am longing for thee."

Life is ever more this rolling, tumbling, dirty, dusty; nay, bloody battlefield. Men jostle, rush upon and crush each other in their madness for personal gratification, gain and pleasure, only to create greater desire and to arouse more displeasure.

Existence becomes a storm; nay, more a whirlwind, and men go dashing around too dizzy to stop, too much stupified to hear; yet all the while the great bell of truth is pealing, "*Peace! Peace! Peace; be Still!*"

Men hear the echo—"Peace"—and their hearts flow out in longing for it, but their lives sweep on in the angry, thundering storm of the senses.

All of this shifting and changing; this vibrant oscillation is but the play of the senses. Man gives his best years to this play of the senses; spends his best energies in catering to the sensations.

Man may explore the realm of the senses on the outer and material plane. The avenues of the five senses are open to each normal man and

woman. They are the soul's gateways to the material world.

The infant begins its life with a wail. Its soul has gone out through some of these avenues and found dissatisfaction, but by natural law it must go out, and so it continues to go out. The desire is satisfied, but a keener sense of desire is also awakened for more sensation.

The child eats, only to hunger for more food. It gazes upon objects only to desire more objects to look upon. It is handled and soon cries to be handled more. Its whole activity is a mere chain of desires, and of satisfying these desires, each new link in the chain becomes larger than the one which preceded it as it falls from the forge of life.

This is as it should be, for the body must grow to maturity, but if appetite is not controlled, gluttony, with its train of diseases, follows.

If one learns early in life the normal, natural way of eating and adheres to it through life, he has gone far towards finding peace on the physical plane.

Much like the stomach appetites are the sexual appetites. If not controlled by the positive, active will, they run amuck. They shatter the nervous system, disease the whole body and debauch the mentality.

When men find themselves suffering the consequences of uncontrolled appetites and passions, they rush to other sensations with the hope of finding relief.

They drink poisonous drugs, but soon awake to the fact that they have only become slaves to another master.

They seek pleasure, go to shows, balls, theaters; they seek music; they roam the earth over, seeking peace in variety, but finding it only a spice that whets the appetite for more of its kind, the disappointment is but another link in the slave chain; another weld of dissatisfaction.

When all that genius and tact, wealth and position can bring has been tried and has failed, pain remains. This pain is real, oh! so real to man, for he realizes that every link in the enslaving, galling chain has been shaped in the activities and welded at the forge of his own life career.

The body is an aching, contracting, decaying wreck. The mind is turmoil. The soul's only solace is pain itself, and yet, at every turn, the echo "Peace" is wafted in.

In its despair the soul falls in love with the echo; it longs for the echo; looks and listens for it.

It finds that the echo is most distinct when the striving is least. Ceasing to strive, it lets come what will or may. It only welcomes Peace, and lo, that which is looked for from without, speaks from within. It speaks in unmistakable terms. A deep, resonant voice of Peace sets the whole being vibrant with a new music; an all-pervading harmony; a harmony that takes the intoxication out of pleasure, the sting out of pain; a harmony that casts out fear and enthrones love; that turns scowls to smiles, sorrows to joys; a harmony that wafts the soul on through the

eternities, conscious of oneness with them, because of oneness with their Maker.

If this peace can be found early in life how different is the game managed in the play of existence!

Storms and calms are alike to him who has found True Peace within. Whether he be by the cotter's fire-side or in the busy mart of life; dashing on the angry waves of a stormy sea or amid the fierceness of the forest jungles, all is pleasure. His Peace is within. He has, and is conscious of a power within, which masters all; His smiles are the reflections of True Peace, and they awake the echo in others. His movements are the expressions of True Peace. His whole life becomes a sunbeam of Peace, but like the sunbeam, it is noiseless; non-demonstrative, yet ever demonstrating. It is ever leading men to higher ideals, yet men are not conscious of following. Such a life is ever causing men to pause, to halt, to listen to the echo of Peace. Yours can be such a life.

Begin this moment to listen for the echo of Peace; learn to calm yourself and be still. Force the bit into the jaws of your appetites and desires and control them with a master's hand. Go forward with the duties of the day, giving each undertaking the full play of heart and hand, but listen, ever listen to the echo "Peace."

You will hear the real voice, and when you recognize it, your struggle will be over, for Peace itself will do the rest.

A conscious mastery over all things through the knowledge of oneness with all is "True Peace."

## Doing the Unexpected

Joseph Kennard Wilson, D. D.

**W**HEN one of our managers of the American League baseball team was asked by a newspaper man to what one thing more than any other he attributed the success of his club, and what one thing he desired most in his players, he at once replied: "I always like my boys to do the thing the other fellows don't expect them to do."

So then it appears that the great game of baseball is not very unlike that other and greater game called Life, and that the conditions of efficiency and success are much the same in both games. In the readiness and ability to do the unexpected, the thing that is just out of the ordinary, lies one great secret, not only of effective service, but of advancement and enlargement. By the gate that the other fellow didn't see, or that he didn't think of using even if he saw it, one oftenest enters wider plains of opportunity, usefulness and reward. The majority keep strictly within the definitely outlined paths of routine. They are faithful in playing the game as it has always been played; they conform to correct traditional demands; they are carefully observant of ordinary details; they are cogs and wheels in a machine whose exact bearings and smooth running contribute not a little to the efficiency of that machine. It can always be known beforehand just what they will do and just how they will do it. And they are valuable for this very dependableness. It

means a great deal to an employer that he can confidently reckon upon what and how his employes will do in a given case; just as it means much to the manager of a ball team that he can count with reasonable certainty upon this man's performance at the bat, and that man's work in running the bases, etc. No spectacular brilliancy on special occasions can compensate for the lack of steady, routine dependableness at all times.

But with many of us our work is likely to become mechanical. We learn to do certain things, and we go on, year in and year out, doing them well; but we never come to doing them better, because it has not dawned upon our comprehension that there may be a better way of doing them. We are limited by the expected, and are not looking for the unexpected. We get on in the world, not because by sheer force of will and daring initiative we break into that which is above us, but because someone ahead of us drops out and we are moved up and on by the pressure of those below and behind us. Routine becomes the rut in which we are fixed, and in which we slowly slide forward.

Now and then someone jumps out of the rut and hurries away to take his place far up the line. He has seen a new vision; he has caught sight of a new opportunity; he has seized the chance that has been waiting for somebody. He has done the unexpected, and "the greatness of nine out of every ten star players—in baseball

or in life—hinges on doing the unexpected.”

Every player in either game may well lay down for himself two rules: Absolute dependableness in doing the thing expected of him at all times and under all conditions; constant alertness for a chance to do the unexpected—the thing that the other fellow does not see or whose possibilities he does not appreciate.

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### USEFUL GUIDANCE

Modern psychology, resting upon a biological foundation, has shown us the facts of individual variation in a new light. Plato recognized that all men were not equal, and he assigned the various functions in his Republic to classes of people manifesting special traits of character. The assumption of most philosophers who have thought about the distribution of human services in accordance with native talent has been that each person is naturally fitted to some particular place in the social and economic fabric; they have accordingly sought some scheme for discovering the earmarks of the scavenger and of the soldier. The newer studies of human nature show us that there are indeed individuals who are “natural born” poets or painters or hostlers or fishermen; but that the tremendous majority of boys and girls can be roughly divided into a few larger groups, and that within each group by far the largest number of individuals are capable of adjusting themselves to a great variety of occupations. We can distinguish roughly between those who have a high degree of mathematical ability, those who

have a low degree of it, and those who have a medium capacity for quantitative thinking. But we cannot direct all in the first group into astronomy or molecular physics; nor can we direct all in the last group away from engineering. We may say to a boy who is color blind that he cannot become a locomotive engineer or a pilot or a sign painter, but color blindness did not prevent Dalton from becoming a tolerably good chemist.

When it comes to discovering a child endowed with some talents in a high degree, or to encouraging a genius, we do not need “vocational guidance.” We need some machinery for discovering mediocre talents in everyday girls and boys, some opportunity for developing these talents, some way of connecting them up with the useful work that is going on around us—that need it is that seeks to express itself through the vocational-guidance movement. That the meeting of this need will help industry and commerce should bring the far-sighted business man to the assistance of the movement. That the meeting of this need will help put life and enthusiasm into the schools should bring all educators to its assistance. That the increased efficiency resulting from organized common sense applied to the direction of girls and boys will be both civic and economic, ought to interest the statesman.—*Scientific American*.

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The belief in limitations, that we cannot rise out of our environments, is responsible for much wretchedness, unless you erase “fate” and “can’t” and “doubt” from your vocabulary, you cannot rise.—*Franklin Monthly*.

## The Law of Success

**S**UCCESS is the out-working or demonstration of Desire. It is the realizing of an ideal. That ideal is defined and outlined by Interest. Interest is the child of Desire. Desire and Interest mutually stimulate and support each other.

To succeed one must Desire and live every moment in as nearly perfect fulfillment of that desire as is possible. To live in momentary fulfillment of Desire necessitates momentary Interest.

To succeed in art one must center Desire and Interest in being an artist and in art itself for art's sake; not in gathering the fruits due an artist.

To succeed in making money one must center Desire and Interest in transactions that are designed to result in money making; not in reaping the benefits of wealth.

To succeed in health one must center Desire and Interest in harmonious healthful, right living; not in making health contributory to some other interest.

Few succeed in art because few are interested in art for art's sake and for the opportunity it gives to express ideals on the material plane.

Few succeed in making great wealth because few are interested in money making for its own sake.

Few have perfect health because few are interested in right living because it is right.

Many succeed moderately in art because many are interested in the pleasure and profit that accrue from it.

Many succeed moderately in mak-

ing money because many are interested in the advantages that it brings.

Many have moderately good health because many are interested in living moderately right lives.

*Success is proportional to singleness of Purpose, Interest, Desire.*

There has never been a great artist who was interested in the price his pictures, or sculptured designs might bring him.

There has never been a great poet who had concern in the sales of his verses, or whether they might or might not please the fancy of others.

There has never been a great orator who set a price on his orations.

There has never been a great teacher who measured his teaching in terms of dollars and cents, or sought popular approval.

There has never been a great judge who weighed his judgment against wealth, position or popularity.

He who says: I want a knowledge of art, music, letters, mechanics, science, business, health or anything else because of the popularity, prestige, opportunities, pleasures, power, or advantage it will give me, will never in the very law of the case, reach a high place in that phase of life. But he who says: I desire to master this because it affords my inmost nature a means of expressing itself; it satisfies my desire, he may well hope to rise rapidly as long as his desire remains fixed.

The truest and highest success is to understand the nature of the finite and of the infinite self and desire to express that nature in the momentary acts of life.—*The Day Star.*



## A DAILY THOUGHT FOR PROSPERITY

Remember that true prosperity is not so much a state of pocketbook as it is a state of mind. To be truly prosperous one must feel prosperous. Spiritual prosperity is not something that comes and goes with the tide of worldly events. It is an abiding assurance that inspires confidence, health and happiness. Do not allow the glamor of other people's worldly opulence to discourage you. There are riches in the secret place of the Most High within you, far surpassing those on the outside. "Seek first the kingdom of God and His righteousness; and all these things shall be added unto you."

### STATEMENTS FOR MEDITATION.

Monday—I will not worry about the success of others. I know that God is my success, and I rejoice that He has abundance for all.

Tuesday—I realize that my success is assured because I have placed my faith in the One Substance. I know that my success comes quietly and steadily.

Wednesday—I do not worry about what others may think of my financial condition. I know that my banker is God, and he will honor my call for every need.

Thursday—I rejoice in the quiet assurance of my good.

Friday—My success comes in quiet, steady ways. I do not ask for success to please my spirit of personal pride.

Saturday—My prosperity is not in the uproar of worldly praise that mounts high and then dies away. It is in the stillness of my inner faith.

Sunday—In the peace and harmony of God's abundant good do I grow into a tower of strength.—*Weekly Unity.*

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## THE SUMMER

Rest! This is the year's bower. Sit down within it. Wipe from the brow the toil. The elements are thy servants. The dews bring thee jewels. The winds bring perfume. The earth shows thee all her treasure. The forests sing to thee. The air is all sweetness, as if all the angels of God had gone through it, bearing spices homeward. The storms are but as flocks of mighty birds that spread their wings, and sing in the high heaven. Speak to God now, and say, "O, Father! Where art thou?" And out of every flower and tree, and silver pool, and twined thicket, a voice will come, "God is in me." The earth cries to the heavens, "God is here!" And the heavens cry to the earth, "God is here!" The sea claims Him. The land hath Him. His footsteps are upon the deep. He sitteth upon the circle of the earth. O, sunny joys of the sunny months.—*Henry Ward Beecher.*

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## WHAT RESPONSIBILITY DOES

Responsibility proves what is in you. As long as you refuse the responsibilities that are offered you, so long you will be ignorant of what you can really do. Strength unused, dwindles. As soon as you begin to work in order to measure up to your responsibilities, so soon you will begin to grow. Rejecting responsibility is spiritual suicide.

# Divine Mind and Man's Responsibility

Anna L. Blodgett in "Unity."

**F**ATHER—Idea, quality.  
Son—Thought, mold.  
Holy Ghost—Living substance.

These, we will assume, are the three aspects of Deity, always remembering they are but the different qualities of the same One, different sides of the same triangle.

The evolution of man, the ego, at the present time, seems to be concerned with these three concepts of Deity. He is given an opportunity to demonstrate what he can and will do for himself, and how quickly he will do it, on his journey towards Godhood, the final destiny of man; be he slow or swift on the journey.

It would seem that the very best process one can conceive of, is the one of making man responsible for his own actions. To bring the idea down to everyday life, we see this is exactly what man is doing; he is making his own destiny and living it each day. The Bible says that "as a man thinketh in his heart so is he." The universal substance is molded by his thought whether he knows it or not; and that is the lesson he has to learn. He can only learn his responsibility through recognizing that he has formed this substance (Holy Ghost) by his thought (Son), and given character to it by the form or kind of thought. The form symbolizes the quality and that aspect of Deity colors or gives quality, be it love or hate, good or evil (so-called), to the incarnated

thought of man, be it great or small, good, bad or indifferent.

Herein is man the arbiter of his own destiny—this the lesson he must learn before we can have heaven on earth. It seems to be the will of the Deity to act only in and through man, in this world. It is up to each one of us (and always has been) to people our own world with just the kind of people and things we want. To realize we have this power, is to realize the kingdom of Heaven has been found. The kingdom the Bible bids us to seek is to realize that we have the key to the kingdom in our own hands through and by our own thought power. We have sought and found, then by that power we can add all things unto us. Through seeking we become purified (wise) and know how to ask and what it is best to ask for.

As we are always in the midst of eternity (learning), we should, right now, awake and govern our kingdom (the mind) intelligently and wisely, not waiting for some heaven in the future. Think heavenly thoughts; those thoughts that will conduce to your happiness right now, for the present is always with us. "Lo, I am always with you."

The ideal life, the life of full completion, haunts us all. We feel the thing we ought to be beating beneath the thing we are. Sometimes its beating inspires us, and we strive to be our best and utmost; sometimes it irritates and discomforts us, be-

cause we want to be left in peace on a lower level with some sin we are unwilling to give up. But however it is—whether aspiration or conscience—so long as it will not let us rest, we know that it is the voice of God calling us to higher things. It is the “love that will not let us go.”—*Phillips Brooks.*

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#### WHAT OUR RIVER NAMES MEAN

The Strait of Juan de Fuca was named after an old Greek sailor who explored its shores in 1592.

Pecos river, Texas, was so named by the Spaniards from its appearance, pecos meaning “freckled.”

Lake Memphremagog, in Vermont, was originally called Mem-plow-boque, a large body of water.

Lycoming, the name of a Pennsylvania river, is a corruption of Legani-hanne, “sandy stream.”

The Connecticut river took its name from an Indian word, Quo-naughticot, meaning “river of trees.”

The Catawba river, in North Carolina, was named for the tribe of Indians that lived on its banks.

The Minnesota river was named by the Indians from the words, Minni-Sota, meaning “green water.”

The Menominee, in Wisconsin, was named from a tribe of the same name. The word means “wild rice.”

Massachusetts Bay was named from two Indian words, Mais Tchusaeg, meaning “this side the hills.”

The Catawissa river, in Pennsylvania, was named from an Indian word that means “getting fat.”

The Cattaraugus, in New York, has

its name from an Indian expression signifying “bad smelling banks.”

The Platte river was originally named the Nebraska, from an Indian word meaning “shallow water.”

The Housatonic, in Connecticut, was called by the Indian Mussiadenex, the “stream beyond the mountains.”

The Delaware Bay gave its name to the State. The bay was named from Thomas West, Lord De La Ware.

The Chickahominy had its designation from an Indian word, Chik-amaw-hony, the place of the turkeys.

Appalachie Bay, Florida, was variously termed Apahlahchie, Abolachie, Apeolatel, Palaxy, Palatcy, and so on.

The Neversink was not named because its waters do not get low, but from the Indian Na-wa sink, “mad river.”

The Pascagoula, in Mississippi, was named from the Indians called the Pascagoulas, or “the bread-making nation.”

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#### MEN FIRST

“Men of really high accomplishment have little or no personal vanity,” observes a writer in “Cottrell's Magazine.” And to illustrate his point he goes on: “The other day I called on William A. Field, head of the South Chicago plant of the Illinois Steel Company. Field has eighty-five hundred men working for him—or with him, as he would no doubt put it. \* \* \* Not once did he refer to his accomplishments as a steel maker, except to say that he was trying to make men first and steel afterwards, as a by-product of men.”—*The Outlook.*

## Drinking and Forgetting

**T**HE man who forms the habit of drinking has either got to quit business or quit drinking one of the two. He cannot make a success of both. Whichever one he concludes to quit he will forget and leave behind.

Men drink in order to forget, but they really do not forget, because as soon as they begin to sober up, those things which they thought they were totally rid of come piling in on them with about a hundred times the force and weight they would, had these people, by an act of the will, determined to give them no further consideration. They, as Seneca said, "Put a thief in their mouths to steal away their brains," and later find by such acts the things they wanted to forget are larger than before.

What are the things we should forget? The things that do us no good to remember, for which we have no use. Among the first things we should forget are the mistakes we have made. You say, "Hadn't you better remember those mistakes and keep from repeating them?" I will tell you how to do that. Many of our mistakes have no harm in them, except that they fail to accomplish what we tried to do. Hence, we can always get rid of a mistake of this nature by forgetting it and remembering the change we made in overcoming it. If you pay too close attention to a mistake you are likely to perform the same act in the same manner a second time.

About sixteen years ago a brother-in-law of mine, who was working

with me, concluded that he would learn to ride a bicycle. He tried it on my lawn where there was plenty of room and a great many trees. The first instruction given to him was that he must keep away from the trees. Every time he started out some one would say "Look out for that tree," and he would, and run right into it. Finally, a little boy rode up on his bicycle to see the fun. He watched the performance a few minutes and then said: "Mister, I will tell you how to do. Don't look at the things you want to miss." He followed the boy's direction and rode away all right. Previous to that he suffered from the fact that he was making an effort to forget a thing and remember it at the same time.

This is the trouble with all of us in handling the great subject of forgetting. We want to leave a thing behind and still take it with us. The fact is, we take with us all that we need of any one thing. It is a psychological fact that anything that has impressed the mind to the extent that you have become conscious of the impression, that picture has committed itself to your memory. All that is of value is there, and that which you have experienced that had no value is there, too. Then it is a question of your own reason and judgment which you will use. That which you do not use will soon cease to rise into your consciousness, and you will almost reach a place where you will come to believe that you never did think about it.

### QUEEN OF SHEBA'S TEETH

In the light thrown upon the ancient practice of medicine and surgery by the Museum of Historical Medicine that has just been opened in Wigmore street, Marylebone, is a ray cast upon the Queen of Sheba's teeth, which have been loaned by the Royal College of Surgeons. These teeth have hitherto seemed to be naught but a solid black mass of bone and gold. They are now known to be something else, according to the exhibits made in the department of prehistoric dentistry.

Relics contained there prove that gold was freely used to improve awkward teeth, but there is no trace of a stopping for a decayed spot. The procedure seems to have been to lash the teeth together with a silk-like gold wire and to wind it around and around all the teeth until their binding was so strong that none of them could fall out without the consent of the others. This accounts for the fact that the Queen of Sheba's teeth appear like one solid mass.

Among other exhibits are apothecaries' shops of the Middle Ages and alchemists' laboratories of the Dark Ages, the latter fitted up with alembics, retorts, and dim, red lights. There is also an eighteenth century barber shop, showing how men were bled in those days, and how the barber's pole came into use. There is, too, an exhibit showing how an attempt was made to fight the great plague of the middle of the fourteenth century.

A picture gallery includes a set of lancets, among them being split bamboo, flaked flint, and modern steel, and

some exquisite anatomical models carved out of ivory. Possibly, medicine goes back to an earlier date than surgery, and there is a section showing the masks of medicine men, side by side with shrunken faces of human beings, which once had skulls behind them, but are now about two inches square. There are also charms, amulets, and talismans in abundance.

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### SUBSTITUTE SOMETHING BETTER

You cannot drive hate out of your heart and leave a vacuum. You cannot erase doubt or suspicion from your mind and leave a blank. The way to get rid of these things is to substitute something better. Put love in the place of hate. Substitute courage for fear. Erase despondency and write glad optimism in its stead.

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If thou wilt live thy life complete,  
Let love keep thy thinking sweet.

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# Wit and Humor

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## CONVENIENCE OF THE MAILS

Aunt Tilly's son had been in the West some time, and she awaited a letter from him with much impatience. As time went on she grew very anxious, an anxiety which her friends appreciated and shared. One day the postman was seen to stop at her home, and Aunt Mahaly, who lived next door, went over that evening to hear the news.

"I tuck notice dat de postman stops at yo' house dis mawnin', Sis Tilly, an' I confess dat yo' got dat lettah from Rastus dat yous been lookin' fur," she said. "Yes, hit wuz from Rastus," returned Aunt Tilly. "What did he hab ter specify erbout de West?" inquired Mahaly, with interest.

"Doan know," replied Aunt Tilly. "Hit said on de kiver ob de onvelope ter return in five days, an' hit had been fo' days er comin', den ez hit didn't hab but one day ter git back in, I knowed I hab ter hurry an' mail hit, an' I neber had time ter read hit."

## HIS HONEY

There was once a young Californian who often visited a leading hotel in Santa Barbara because they have such excellent honey there—a honey that the bees make from a certain flower.

The young man got married in due course of time, and the wedding trip must include Santa Barbara, so the bride might taste of this select honey.

But the first morning at the hotel

there was no honey on the breakfast table. The bridegroom frowned. He called the old, familiar waiter over to him.

"Where's my honey?" he demanded.

The waiter hesitated, looked awkwardly at the bride, then bent toward the young man's ear and in a stage whisper, stammered:

"Er—er—Mamie don't work here no more."

## PATRIOTISM

An Irish patriotic society was passing along Broadway, and Pat, with all the enthusiasm of his Irish soul, was shouting, "Hoorah for Ireland!"

An Englishman, wearing a silk hat, shouted back from the sidewalk: "Hurrah for hell!" "Ivery mon for his own country," retorted Pat, and marched along, shouting louder than ever, "Hoorah for Ireland!"

## HAS HIS OWN

"I was talking to Diggby this morning about the latest Dreadnought. He didn't appear to be much interested."

"I should think not! Diggby married one."—*Birmingham Age-Herald.*

## COMMON

Mr. Grump (with newspaper)—"Here's an odd case—a woman marries one man thinking he is another."

Mrs. Grump—"What's odd about that? Women are doing that all the time."—*Boston Transcript.*

## Mr. Pott's Story

**W**HILE I was over at Jersey City the other day, I called on the Potts. Mr. Potts is liable to indulge in extravagance in his conversation, and Mrs. Potts is an extremely conscientious woman, where matters of fact are concerned. She's obliged to keep her eyes on him. Potts was telling me about an incident that occurred in the town a few days before, and this is the way he related:

Potts—"You see old Bradley over here is perfectly crazy on the subject of gases, and the atmosphere and such things absolutely wild; and one day he was disputing with Green about how high up in the air life could be sustained, and Bradley said an animal could live about forty million miles above the earth if—"

Mrs. Potts—"Not forty million, my dear; only forty miles, he said."

P.—"Forty, was it? Thank you. Well, sir, old Green, you know, said that was ridiculous; and he said he'd bet Bradley a couple hundred thousand dollars that life couldn't be sustained half that way up, and so—"

Mrs. P.—"William, you are wrong; he offered to bet only forty dollars."

P.—"Well, anyhow; Bradley took him up quicker'n a wink, and they agreed to send up a cat in a balloon, to decide the bet. So what does Bradley do but buy a balloon about twice as big as out barn and began to—"

Mrs. P.—"It was only about ten feet in diameter, my dear; William forgets."

P.—"Began to inflate her. When

she was filled, it took eighty men to hold her and—"

Mrs. P.—"Eighty men, Mr. Potts? Why you know Mr. Bradley held the balloon himself."

P.—"He did, did he? Oh, very well; what's the odds? And when everything was ready, they brought out Bradley's tom cat and put it in the basket and tied it so it couldn't jump, you know. There were about one hundred thousand people looking on, and when they let go you never heard such a—"

Mrs. P.—"There were not more than two hundred people there. I counted them myself."

P.—"Oh, don't bother me! I say you never heard such a yell, as the balloon went scooting up into the sky, pretty near out of sight. Bradley said she went up about one thousand miles and—now don't interrupt me, Henrietta; I know what the man said—and that cat, mind you, a-howling like a hundred fog horns, so's you could a-heard her from here to Peru. Well, sir; when she was up so she looked small as a pinhead, something or other burst. I dunno how it was, but pretty soon down come that balloon a-flickering towards the earth at the rate of fifty miles a minute, and old—"

Mrs. P.—"Mr. Potts, you know that the balloon came down as gently as—"

P.—"Oh, do hush up! Women don't know anything about such things. And old Bradley, he had a kind of a registering thermometer fixed in the balloon along with the cat; some sort

of a patent machine; cost thousands of dollars, and he was expecting to examine it, and Green had an idea he'd lift out the cat dead and scoop in the stakes. When all of a sudden, as she came pelting down, a tornado struck her—now, Henrietta, what in the thunder are you staring at me in that way for? I was a tornado—a regular cyclone—and it struck her and jammed her against the lightning-rod on the Baptist Church steeple, and there she stuck—stuck on the spire, about eight hundred feet in the air."

Mrs. P.—"You may get just as mad as you like, but I am positively certain that steeple's not an inch over ninety feet."

P.—"Henrietta, I wish to gracious you'd go up stairs and look after the children. Well, about half a minute after she struck, out steps that tom cat on to the weathercock. It made Green sick, and just then the hurricane reached the weathercock, and it began to revolve six hundred or seven hundred times a minute, the cat howling until you couldn't hear yourself speak—now, Henrietta, you've had your put; you keep quiet. That cat stood on the weathercock about two months—"

Mrs. P.—"Mr. Potts, that's an awful story; it only happened last Tuesday."

P.—(Confidently) "Never mind her. And on Sunday the way that cat carried on and yowled, with its tail pointing due east, was so awful that they couldn't have church. And Sunday afternoon the preacher told Bradley if he didn't get that cat down he'd sue him for a million dollars damage. So Bradley got a gun and shot at the cat fourteen hundred

times—now you didn't count 'em, Henrietta, and I did—and he banged the top of the steeple all to splinters, and at last fetched down the cat, shot to rags, and in her stomach he found the thermometer. She ate it on her way up, and it stood at eleven hundred degrees, so old—"

Mrs. P.—"No thermometer ever stood at such a figure as that."

P.—(Indignantly.) "Oh, well; if you think you can tell the story better than I can, why don't you tell it? You're enough to worry the life out of a man."

Then Potts slammed the door and went out, and I left. I don't know whether Bradley got the stakes or not.

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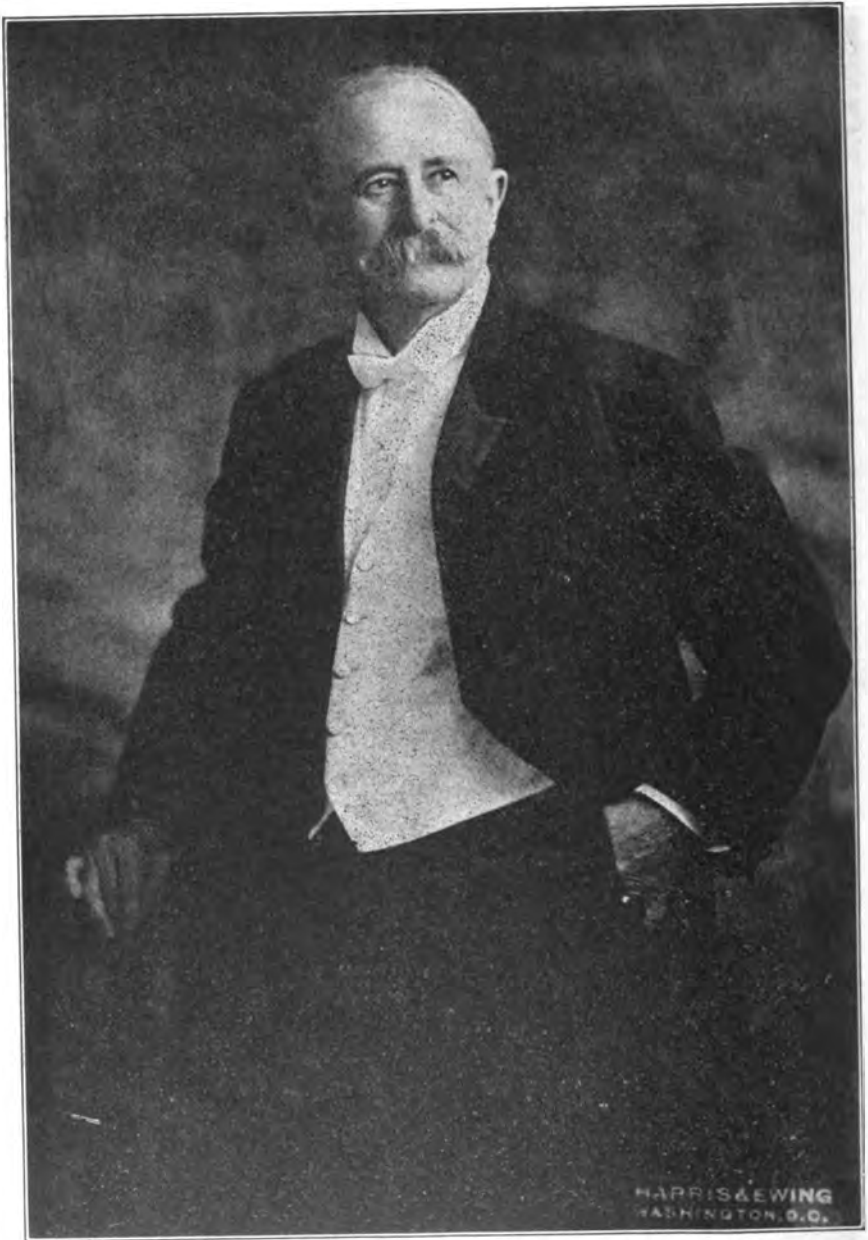
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*Oliver C. Sabier.*



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**OLIVER C. SABIN, JR.**.....Acting Editor  
**PAULINA B. SABIN**.....Managing Editor  
**OLIVER C. SABIN, JR.**.....Business Manager  
**BETTIE C. SABIN**.....General Secretary

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## THE HORRORS OF WAR TODAY

We are wont to revert to the brutality and cruelty of ancient times; to the horrors of the dark ages; to contemplate the massacres; the butcherings and the tortures of the long ago, and smugly tell of the glories and achievements of the present time. What a refutation of all that the world has claimed as amelioration of mankind's condition is the terrific spectacle of bloody warfare that is now raging in Europe, and seems likely to involve almost every power of any importance, except, possibly, the United States, in the world. Think of it; millions of the flower of the young manhood of the most progressive and "civilized" countries of the globe seeking for each other's blood! Plains and mountains drenched with the red fluid of life; rivers incarnadined with it! Thousands of gory corpses stacked up to be burned or cast into shallow pits! Homes robbed of fathers, brothers



*Oliver Sabier Jr.*

and sons, of husbands and lovers. The black clouds of sorrow darkening myriads of homes! Hospitals filled with the maimed and mangled! Smiling plains laid waste, famine and pestilence threatened! And the weeping and waiting of the women and the children! And all this, the work of nations professing the so-called religions of Christ.

What a comment on civilization, on religion, on progress!

Does it appear that there is something radically wrong with the "religions?" Is there not room for the religion that gives to man "The Truth that makes man free?"

---

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and bring fruitful results. This publication, long ago recognized as one of the foremost printed advocates and exponents of these doctrines, is read in every corner of the civilized world, and its influence grows apace. It has led many thousands to the realization of "The Truth that Makes Man Free," and has led as many more, through prayer, to heal the troubles of the human race. You can in no other way do so much for the cause with so little effort as by increasing the circulation of The News Letter.

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*Oliver Sabie Jr.*

# Chain of Golden Thoughts

## September

PAULINA B. SABIN

To persevere in one's duty and to be silent are the first answer to calumny.—*George Washington.*

Character is a garment which in the invisible fingers of the soul are ever weaving.—*George Eliot.*

Holiness is an infinite compassion for others. Greatness is to take the common things of life and walk truly among them. Happiness is a great love and much serving.—*Oliver Schreiner.*

We shall one day forget all about duty, and do everything from the love of the loveliness of it, the satisfaction of the rightness of it.—*George MacDonald.*

Our doubts are traitors and make us lose the good we oft might win by fearing to attempt.—*Shakespeare.*

If you want to build so as to break down even in this life, build as worldly men tell you to; but if you want to build so that you shall abide throughout eternity, build as God Almighty tells you to.—*Henry Ward Beecher.*

Bless the Lord, O my soul, \* \* \* who healeth all thy diseases.—*Psa. 103:2, 3.*

Wisdom is oftentimes nearer when we stoop than when we soar.—*Wordsworth.*

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served. To be a strong hand in the dark to another in the time of need; to be a cup of strength to a human soul in a crisis of weakness is to know the glory of life.—*Rev. Hugh Black.*

What will it matter by and by?  
What will it matter? Naught, if I  
Only am sure the way I've trod,  
Gloomy or gladdened, leads to God.

To take up the cross and follow Christ means to each of us a heart filled with Love, letting Love rule our every act, and to exercise our God-given power to resist evil and destroy selfish ambition and sinfulness. At all times our Redeemer stands beside us, and in the hour of temptation He, in a sweet, gentle voice, says: "Be not afraid; it is I."—*Bishop Sabin.*



# Metaphysical Demonstrations

—SABIN

There is But One Mind, the Infinite—Christ the Demonstrator—The Slavery of Fear—How Knowledge Was Obtained—One Must Study to Win.

**W**HEN we speak of demonstrations along the lines of metaphysics, it means that we are talking of the demonstrations that are created through and by the power of mind. There is but one Mind, the Infinite, in which we all live, move and have our beings. That is synonymous with Infinite Love, Infinite Life, and Infinite Power. Again, all that is known is God, the All and in All and through All, the Omnipresent Good.

If we, each of us, had the power given to us to request in our minds that which we want to make us happy, to make us prosperous, to make us healthy, to make us wise, to make us strong, to make us great—I say, if we had the power to request that of a being and had the certain knowledge that we were going to receive a responsive and affirmative answer to our request, how many do you suppose there are living that would refuse to make the request?

Take the young man and the young

woman starting in life. They look at the roseate hues of existence if they are going to succeed, and yet with certain environments it is a struggle to succeed. But if they could know at the start of life that they are successes, that everything they touch will turn to perfection, do you suppose

there are many young men or young women of ordinary sense who would fail to make the request? I do not think there are.

Religion, during all the ages, has been a mystery, and that mystery has been turned into an engine of oppression, and in its name cruelty, crime, ignorance, debasement of the human family and destructive energies followed in the pathway of life over the wrecks of millions

The greatest blessing that I can see if I were permitted to pick out only one thing in this whole religion is that it enables us to see what God is, manumits us from the old idolatrous idea of a great person upon a great throne, a great personal Being that must be worshiped. But instead of that narrow, contracting thought, the conception is broadened out into infinite Life, as broad as the infinite universe, worlds without end, forever and forever. No limit, but onward, forever. There is infinite Life wherever you go, and that infinite Life is God. Infinite God is Love, is Wisdom, and if you will but place yourself in harmony with its teaching and follow along the lines of its Scientific rules as laid down, infinite Wisdom will take you by the hand and lead you along the pathway of life, covering you with blessings, with success and with prosperity.

of human beings and myriads of powers and kingdoms, all done in the name of religion. Religion is not to blame for it, but the lack of knowledge. It is the lack of the kind of so-called religion that makes you free.

Jesus Christ was the great meta-

physical demonstrator, the first great teacher that the world ever knew. He was the first who gave the rules by which we could lay down the kind of action to follow and be successful. But it lasted but a little while. He was paid for His kindness and His goodness and the lessons He taught the world by being nailed upon a cross. Barbaric ignorance under the cloak of religion crucified Him, hunted His disciples, put a great price upon the writing of His immediate followers, and all those who succeeded them; and it was thought and believed, and is thought and believed today, that all the original writings of Christ and His disciples were destroyed, and what we have has been a pick-up here and a pick-up there, and an adding to the accumulation from one man's quotations and another's, until it is believed that we have correct copies of the four Evangelists, the Acts of the Apostles, and a few of the Epistles. Aside from that we know nothing reliable as to the authorship of any book of the New Testament. This destruction was done in the name of religion.

During the dark ages it held on to its wont and made a mystery out of the great truths of God Almighty which He had given to the world through His Son, keeping the world down. We have today a line opening, a renaissance, whereby the Truth is being brought to light, and the knowledge of this Truth makes you masters instead of slaves.

Take the world before you as you look at it today. The people are slaves to fear. Look at India and her hundreds of millions of people, absolute

slaves to fear of this or that reincarnation which will be put upon them for the punishment of their sins. We in this bright age of intelligence—I am talking about the world at large—are also slaves to a greater extent than any one would be willing to acknowledge until he thinks. We are slaves to fear. I used to be a very great slave to it. I was not a great coward, perhaps, in the sense that I would not be willing to face anything physical, but when it came to a meeting with so-called scarlet fever, or with apoplexy, or with palsy, or a draft to the back and the face to the coffin—any of those deadly thoughts which we would take—I used to say that it was hitting below the belt, and I had not the power to withstand that kind of fear. It took us at a disadvantage. But this Truth relieves you of all that.

There is no more sense in a person's being sick with anything whatever than for him to deliberately commit suicide, not one particle. There is no more sense in a person being poor and in want than there is for him to go out upon the highway and turn to be a thug at night and take men's pocketbooks by force.

It is not very comfortable doctrine to the fellow that is poor to compare him to a thug, but I do not do it in that way. I say it is slavery in ignorance, and that it is ignorance self-imposed, because here is an opportunity to learn the Truth free.

The knowledge of the Truth makes you free. Religion is not a matter of sentiment; it is not a matter of feeling; but it is a matter of knowledge, the same as any other kind of science. You can no more demon-

strate along the lines of metaphysics than you can along the lines of mathematics unless you understand your rules. You have to study, and if you study you are a master, you are no longer a slave.

The great beauty of this so-called religion is that you do not have to take any person's word for it. I do not have to tell you that two and two make four if you understand mathematics. You can demonstrate it for yourself and prove it. So take hold of this Thought, study the underlying principles, and you can be a demonstrator over sickness; you can demonstrate over poverty; you can demonstrate success; you can be a master; and you do not have to take anybody's word for it. You can demonstrate the Truth for yourself; and you can do it without the cost to you of one copper cent, if you will only study; if you are earnest enough to study. It is as free as the air of heaven; and with the intelligence, which will grow brighter and brighter and brighter as you advance along the line. But the world may call you fool, and if you make a great healing, which you will do, they may call you a liar, and they throw blackballs at you as they did at Jesus Christ, and as they have at the followers of Truth in every age. Our age is not free from it.

But under our law and the constitution we have certain inalienable rights that are given out in the declaration of Independence. Among those are life, liberty and the pursuit of happiness. Another constitutional right that is guaranteed to us is that we have the right to worship God according to dictates of our own con-

science. Religious superstition and prejudice would have burned us two or three hundred years ago. In Salem, Mass., they had a court where they had the regular trials of witches. They put a woman on trial, and as a last resort they gave the water test. If, when she was thrown into the water, she swam, she was a witch, and they would take her and hang her. If she did not swim she was a saint, and the Lord took her.

Our fellows out West did not have to have much religion, and the other fellows did not have much more than we did, and we all went single-handed and alone. It is a good deal more pleasant for us to refer to those times than it was to be there and undergo the test.

This subject is so broad that I can only just touch it. I would say this to those who are seeking this knowledge: Test it. It was first broached to me by a young man who was working for the corporation of which I was the president. Several of us were in the corporation. I noticed that he had some kind of a religion that he was talking about. I did not talk religion, but one day he came to me and commenced to talk his religion to me. I looked at him. He was a newspaper reporter—that was part of our business, publishing a newspaper, and he was one of our reporters. I said, "Albert, don't you think I have work enough to do without being bothered with your religion? If you have a religion that does you any good, in God's name stick right to it and don't bother me with it;" and I bluffed him. Soon after that he asked me one afternoon as I was closing up my office and had

got through with my work, if I had ever noticed his arms. "No; what is the matter with your arms?" Then he showed me an arm, and wherever there was room, apparently, for a hypodermic needle to be inserted, the mark was there. I knew what that meant. It was the deadly morphine habit. I said, "How did you get rid of it, Albert?" He said the Christian Scientists claimed that God healed him.

If I had ever heard of the words Christian Science before I do not know it, and if I had heard of them I had ranked the Scientists along with fortune tellers and spiritualists, this dollar per head kind of people and bunco steerers that I had no use for and never did have. I do not mean when I talk about spiritualists that there is not a genuine spiritualism that is true. But this commercial proposition that comes out and advertises itself at a dollar a time for bringing up your departed friends, I have no use for and I do not believe there is any virtue in it whatever.

I became interested when he told me that they said God healed the sick, and I commenced to study in the course of a few weeks. I studied for eight or nine months. I made a business of it, until by and by the heavens opened and I saw the light, and I could place my hands upon the sick and give the Scientific thought, and they were healed instantaneously in hundreds of cases. I did not have to be told that it was true, because it was demonstrated right along before me, and I saw that it was true. My body, which was filled more or less with disease, was gradually healed, and I commenced to be

built up strong, and gradually the Truth took possession of me, and I saw in this great thought the redemption of the world. It is the only redemption.

You can't save the world by great battleships and great armies. You can't save the world by the belief that God Almighty has a place where He roasts you if you do not believe certain things. You can't save it, in other words, by a professional religion. The only knowledge that saves you is the knowledge of the truth, and that is, that you are the infinite child of the Infinite God; that you live and move and have your being in His Infinite Life, and that it covers you and shields you as the waters cover the fishes of the sea; and whenever you come into that perfect understanding and perfect realization, then you can whistle to the wind and say, "Begone, I know that my Redeemer liveth;" and you can soar above the clouds and be brought in perfect harmony in everything and in every way.

That is all I can say to you in regard to this matter that would induce you perhaps to study it. You can't learn it without study. I learned that when I was in college, and I did not learn as early as I should, that the only way to obtain success in anything was by hard work. The lawyer who never studies his case till he gets before the trial court and develops along that way, as many of our most eloquent lawyers used to do when I was practicing law, is liable to be beaten by the fellow who goes into the court with his brief well prepared. When the other fellow thinks he is safe, he is liable to be

tripped up. It costs study to succeed. You have to study.

There is nothing still in God Almighty's great universe. Everything is going on. There is not a stagnant breath of air. There is not a drop of water in the great oceans that is still. Every drop appears to be filled with the importance of its own destiny. It moves in with this tide and out, and then another until it circles the earth. The stars in all their orbits have their circlings. The earth the same. There is nothing dead but the man who is steeped in ignorance, and he is truly dead. Jesus said to the man, "Follow me." "Lord, suffer me first to go and bury my father." Jesus Christ said, "Let the dead bury their dead." Those who are steeped in ignorance are dead; and until the Truth which makes them free touches them and becomes part of them, they will remain with the dead.

---

#### THE PAINS OF YESTERDAY

If you want to forget your sickness just remember that today's pains that you feel have nothing whatever to do with those of yesterday. Just leave all the things of yesterday. Live from day to day and that which you want to build into your life you can select that which you do not want to take along with you, leave where it is. The whole proposition of forgetting is to leave the undesirable thing where it is.

Remember that every day when it closes is an old thing. Every day when it begins is a new thing. If you want to see the newness of it, do not bring in any of the old. You cannot

describe your bad feelings today without looking through yesterday's miseries. That is, you roll up the road over which you have traveled and throw it in front of you when you do that. You enlarge your burden and lift it before attempting to do anything else. After Bunyan's Pilgrim threw his burden aside, then he could know himself. As long as he had to lift this burden before trying any new thing, his struggle became greater and greater.

And so, forgetting is nothing more than putting aside the thing for which you no longer have any use and leaving it in the past where it belongs. Every day is a new opportunity for growth and unfoldment, fresh from the hand of our Father, having in it no shadow of discord, except as we produce it by our own activities.

"Every day is a fresh beginning;  
Listen, my soul, to the glad refrain.  
And 'spite of old sorrow and older  
sinning,  
And puzzles forecasted and possible  
pain,  
Take heart with the day, and begin  
again!"

—*New Thought Companion.*

---

"Let us labor for an inward stillness, an inward stillness, and an inward healing; that perfect silence, where the lips and heart are still, and we no longer entertain our 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 that only."

# God the Healer

William E. Gibson

**T**HE sacred books of the Bible all point to God as the Healer of Human Diseases.

Old Testament scriptures point the Hebrews to God as their healer. In their flight from Egypt they came to a place in the wilderness of sin, where they could get no pure water. When Moses had found a means of purifying the water he wisely reminded them that in all things God was their healer, and that they would never be sick if they followed certain rules of perfect health.

The following is his lecture to them, and the lecture is worth careful and thoughtful consideration.

"If thou wilt diligently hearken (look and listen) unto the voice of the Lord thy God, and will do that which is right in His sight, and will give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee."  
—Ex. 15:26.

Moses was the actor, but he pointed them to God, a power other than himself, as the healer.

David, after his blunder, and while suffering the misery of the consciousness thereof, cries out: "Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones are vexed."  
—Psalms 6:2.

It was in these extreme sufferings that he sought the only healer. And in another case, when his friends had turned treacherous enemies, he cries

out: "Heal my soul for I have sinned against Thee."  
—Psalms 41:4.

From the time of Isaiah and Jeremiah a noticeable change as to God, the healer, as well as all other manifestations of his action among men, is apparent, and the change grows with intensity as we near the time of Jesus.

For instance, in Isa. 53:5, we have the prophesy of one who shall come in future years to make God a more practical healer of man's diseases than Moses' idea had been able to convey. "With his stripe we are healed. Isaiah saw this future personage as one who would overcome the world, and while suffering the consequence of the struggle and victory, would teach man to do the same.

Jeremiah, in 17 ch. 14 v., uses this prayer: "Heal me, O Lord, and I shall be healed. Save me and I shall be saved, for Thou art my praise."

In Hosea 14:4 backslidings are pictured as disease to be healed of the Lord. And so Hosea makes the Lord say: "I will heal their backslidings." The healing being conditioned upon their action or return to God.

John the Baptist came preaching repentance at change of mind and conduct from material inclination to spiritual yearning and resignation to the will of the most high God.

Jesus came teaching that the power of healing was in man, and demonstrated that power by healing diseases of every kind. In answer to the

Pharisees' question concerning the Kingdom of God, he said: "The Kingdom of God is within you."

He demonstrated that it was in Himself by healing all manner of diseases, by raising the dead when necessity required, by demonstrating His command of the law of supply and demand. As in the case of sending Peter a-fishing to get money, with which to pay the taxes, and commanding the disciples to let down their nets on the other side of the boat and find fish.

He healed by sending out the thought alone, as in the case of the Centurion's servant. He healed by the spoken word, as in the case of the palsied man. "Arise; take up thy bed and walk."

He healed by the simple touch or pass of His hand about the patient. "And He laid His hand on them and healed them."

He healed by material means when necessity required, as in the case of putting spittle and clay on the blind eyes and bidding the man to go to the pool and wash.

He healed by use of the loud tone or projected voice, where necessity required, as in the case of the ten lepers.

His healing power went out without His conscious direction of it, when great need and a proper mental attitude made the demand, as in the case of the woman who touched His garment. He demonstrated His power over the forces of nature, as in the calming of the winds of the Sea of Galilee, and the blighting of the fig tree.

He taught His disciples how to do

the same work He did by awakening in them the active operation of their inherent and God-given power. He sent out the advance class, the chosen twelve, to exercise their power. In the meantime He was preparing the seventy.

The twelve, with glowing accounts of how they had succeeded in healing diseases, and even in casting evil spirit (devils), returned and reported.

The seventy went out and returned to the Master with great joy of similar feats.

From now on He burns into their minds the truth that these great powers are not from without, but from within.

"I am in you and ye are in Me," and we are all in the Father, and the Father is in all, was the great thought of the rest of His preaching.

But when He declared Himself one with God, He put in plain terms a great truth, but one so far in advance of the religious thought of His time, that to them it was sacrilegious.

It brought Him the stripes, the cross, the crucifixion.

When the shepherd on the physical plain was smitten the sheep were scattered; but when he demonstrated His triumph over death in His spiritual manifestation, He gathered them together for a time; sobered their senses, and taught them many lessons.

He recalled to their minds that the works that He did they could do, declaring to them they would be able to do even greater works. He had healed all manner of diseases and so had they.

In His final charge to them He uttered the following words, as recorded in Mark 16:15-18: "Go ye into all the world and preach the Gospel to every creature.\* \* \* And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." These are the signs of the believer as Jesus described it. "What will you do with Jesus, the Christ?" What will you do with His words; believe them or explain them away?

The ministry of the disciples and apostles was replete with instances of healing, of restoring life, as well as evangelizing by teaching.

The same power that Jesus and His disciples manifested in healing is yet present, and the disciples of Christ are yet demonstrating it. It has never been lost. The darkest and most reactionary period since the days of His Judean ministry was not sufficient to extinguish the torchlight of healing power among men.

The unbiased and diligent student of history finds abundant verification in recorded history, while through the darkest days the great mass of such work was the work of the minor circle mainly and was never published.

Today, thank God, heathenism is dying the death. Persecution is falling to the same fate. Men are to seek truth wherever it may be found, and, finding it, are proclaiming it irrespective of creed or sect. Men are throwing aside the garments of creed

and sect, races and color, and following the lead of the Master, the Truth of Life.

Christian Science knows that God is the healer and the only healer. Men, by various means, relieve by drugs, by manipulation, by suggestion, mental and verbal, accomplish what is called healing. They restore temporary harmony, and for all intents and purposes, the patient is healed; but when he is again stricken, he must go to the same source for help.

This is so because men do not understand that the source of their healing is within; that the kingdom of their health, their wealth, their happiness and harmony, is within their own innermost selves.

They do not understand that they must annihilate the outer and selfish self before the inner can be revealed.

If you think you are sick seek help from those who do not think in terms of sickness.

The Christian Scientist, the divine or spiritual healer, knows that diseases of every kind, whether sickness, discord or poverty, is the error of materiality; the misused good of the Kingdom of God; the kingdom within.

Their work is to bring the prodigal home. To touch him in his lower selfish, mental wandering away from God and his higher self, and to remind him of the good things at home.

The healer never condemns, for he never judges. He knows that the patient is perfect. He knows also that the patient is blinded by a sense of imperfection. He therefore opens the windows of Love and Truth that the light of understanding may enter sufficiently to bring the patient's at-



tention from the without to the within. From wandering to home; from dis-ease to ease; from poverty to wealth; from sickness to health, and when the patient recognizes God as his healer, he is made whole—in a cleansed, radiant soul.

### TRUE PATRIOTISM

Chances to take up arms in defense of our country do not come to every man, or even to every generation of men. But opportunities to live for our country occur every day, and face every man and woman, every boy and girl. Teach the child that it is just as noble, just as patriotic, to live for our country as it is to die for it. Always the country needs men and women of high character; men and women of good principles; men strong of purpose, unselfish, not easily discouraged by the mishaps of trade or circumstance. It is for mothers to prepare boys and girls for becoming such specimens of men and women. The country needs citizens equally adapted for times of war or peace, for struggles with foreign enemies, or struggles against the lowering of moral standards. Give us good citizens, and there is no fear that we will not have good soldiers when soldiers are needed.

Impress upon older children that through the school they enter into relationship with the state; that the country needs intelligent citizens; that the diligent, painstaking scholar, scrupulous about his deportment, is daily performing acts of patriotism; that, on the contrary, the lazy scholar who is insolent to his teachers, fails

to fulfill his obligations to the state and country.

Teaching patriotism to children who are naturally excitable and combative, mothers should guard against the error of encouraging a feeling of hostility to foreign countries. It is painful to hear children bragging about our country being the "biggest and richest" in the world, and boasting of ability to "whip" any nation in the world. This is the attitude of the bully, not the patriot. The noblest kind of love for one's country coexists with friendly respect for other countries, and the same kind of goodwill toward them as families feel for neighbors.—*Jane Ellis Joy in Power.*

### THE WHITE THOUGHTS

Look! Listen! Your Bible is open on the table. And over it is a very flock of White Blackbirds. It is open at the fourth chapter of Philippians; and there is that verse that sounds like birds among the trees of heaven:

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,  
 If there be any praise,  
 Think on these things!

And underneath this hover of White Thoughts, look at the heart that homes them. You find it pictured in the verse preceding:

And the peace of God, which passeth all understanding, shall keep your hearts and minds.—*Dr. Frank Crane.*

# Love

Winfield Scott Whitman.

**H**E that loveth not, knoweth not God, for God is Love.

"And we have known and believe the Love that God hath for us. God is Love, and he that dwelleth in Love, dwelleth in God and God in him.

How many of us realize what LOVE is? What does it bring to our mind? Do we see a substance, experience a feeling, or is it just a word without a picture? Let us for a minute get the idea clear in our mind that God is Love; that Love is God. Hold it that way and read on.

When Love, that great and powerful magnet, is brought into universal use, and to the consciousness of our race, all things will be changed. It will bring into harmony all the forces of nature, known and unknown, used and unused, all of the discords that now fill the earth and its atmosphere will melt into nothing, entirely disappear. The elements will be made the slave of man, instead of his master, through the power of Love, and the earth will again be a Garden of Eden. Man's wants will be supplied him, not by the sweat of his brow, nor by the power of muscle, but by Love. This condition will begin to set in and be a fact in our lives, just as soon as we understand and develop the Love that is in ourselves.

Poverty will be an unknown thing to us, we will know no want, when once Love vibrates in our nature.

Love itself will draw unto us all that belongs to us, and all that is needed to make us happy and harmonious on the earth, where God has placed us.

This mighty and wonderful power of Love is God, that is expressing, or manifesting through man. It cannot be laid aside or suppressed by other so-called powers and forces; it must and will predominate. No man-made condition, no man-made environments can keep back Love when once you have made the final decision and have your mind made up to let it have full sway in your life.

The present condition of the world, its unloving nature, is without power to prevent your progress. As you advance in your knowledge of Love, and manifest more of it, you will realize as never before how wrong you have been, and how far you have been from manifesting that perfect model of manhood or womanhood that should be yours as the image and likeness of God. It will open up before you the perfect Christ.

Our bodies are the expression of our mind. If we have a mind that is full of hate and used to seeing only the bad that is in ourself and our neighbor, our bodies will sooner or later manifest that same condition. It is a law that is sure and unfailing. We must see only the Good if we will have Good in our lives and surroundings. There is no way we can do this better than to learn to love.

*"A new commandment give I unto you, that ye love one another."*

We have read this a good many times, but have we thought of it enough to put it into practice? I think the most of us have, and we know that it is the only way to "know God as He is."

In order to develop Love, we must not see men and women as mortal thought pictures them to us, we must only see them with the eyes of love and perfection, and declare over and over again, a hundred times a day if necessary, that "All is Good."

Many persons say that there are some people in the world that they can never love; they are too mean and not fit to love. This is a mistake and will pass away, when we learn the lesson, that we are all the children of God alike and one of us is as near God as all the rest. The absence of Love is ignorance and can only be given room in the minds of those that know not God and His magnificent creation.

The Love that a husband has for his wife, or a wife for a husband, the Love that exists between the parent and the child is only true Love in its weak form. True Love can never be felt, until we stop picking out whom we shall love and whom we shall not, and we can stop that only by realizing that God is Love, not has Love, or does Love, but is Love; and as God is Spirit, we, too, must become spiritual in our thoughts and deeds to appreciate this great Truth.

Words will never paint a picture that will do anything like justice to the great Love that God has for His children, but read the 11th chapter of Luke, and the light may be a little clearer in your intellect on the subject. The Love of God is so tender

and deep that it can not be thought of with the same mind that thinks of the ordinary Love of the world.

All of us want more Love, and, in order to have it, we must put into use that which we already have, and in so doing cultivate more of it. We must learn not to condemn ourself, but to love ourself, and to realize our importance and our oneness with God. A half an hour given to self treatment for love every day would work wonders, and it would not take very long to see such a change in the life as was never thought possible.

To take this treatment, one should go to a quiet spot, and after being seated comfortably, think of God as ever present. Then if you have been foolish to have accused yourself of having the "blues," of being melancholy, or weak, ask God to drive the thoughts out, and then deny ignorance, \* foolishness, fear, sickness, anxiety, poverty, anger, jealousy, stinginess, and affirm that all is Love. Hold to that thought. If you have been accusing anyone of any wrong, ask forgiveness. Try and feel Love all over you.

In a short time, old things will have passed and all things become new. This is well worth trying, and I know that it will more than repay anyone that will try it.

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Dream lofty dreams, and as you dream, so shall you become. The greatest achievement was at first and for a time a dream. The oak sleeps in the acorn; the bird waits in the egg; and in the highest vision of the soul a waking angel stirs. Dreams are the seedlings of realities.—*James Allen.*

### THINGS TO BE REMEMBERED

Remember that you have a secret place in your consciousness where you can go and shut yourself away from discord, care, worry, trouble and all evil.

Remember that you can enter this inner kingdom of harmony at will by realizing your unity with God.

Remember that God is everywhere present, and God is good. Therefore, there is in reality no room for evil. This is absolute truth and will help you enter the secret place.

Remember that you can put all discord out of your mind by sitting quietly and thinking about good as being everywhere present. Do not think of the evil things as having any power or as needing to be fought, but simply believe that they are nothing in reality, and cultivate in your consciousness the feeling that you are in a great ocean of good that extends in all directions and permeates every atom of your being. This good is intelligence, life, love, happiness, prosperity and peace. Think of it as the only reality and say to yourself, "Only the good is true." Gradually all worry and discord will be shut out of your mind and you will be filled with a great peace. You should practice this until you can enter the kingdom easily. You will find that this quiet realization of Truth will bring rest to your body and mind, and will develop the good in you. As you continue to think about good you will draw the good in your associates to the surface. People whom you thought were selfish will begin to present the generous side of their characters to you. Those whom you

believed to be liars will speak truthfully, and you will draw more and more good to yourself. New and better conditions will come into your life, because the good in you will attract the good in all things. "Birds of a feather flock together," and good thoughts love each other.

You will find in others and in your environment the things you have in your consciousness.

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The following extract by Ralph Waldo Trine is appropriate:

"Hundreds and thousands and millions of people that are living today are cowards, are slaves to fear, slaves to poverty, slaves to sorrow, slaves to every kind of inharmony that has a tendency along this so-called mortal mind lines, to drag them down and pass them over the vortex of death. But let these dare to come to God Almighty and say to Him, "Father, Thou hast promised, and I trust Thee," and they will never have a failure.

The most truly successful, the most powerful and valuable life, then, is the life that is first founded upon this great immutable law of love and service, and that then becomes supremely self-centered — supremely self-centered that it may become all the more supremely unself-centered; in other words, the life that looks well to self, that there may be the ever greater self, in order that there may be the ever greater service." Perfect Love comes only by effort. Take other great things, it must be earned and worked for, but the prize is so great and the task so small that we can all have it.

## The Within Voice

Bessie L. Davis, Washington, D. C.

**T**HE within voice is the Father speaking to His children. It was the within voice that spoke to the apostles when there was a storm at sea, saying: "Be not afraid, it is I," and that voice speaks to every individual today. It is the voice that stays the tempest of the sea, the hasty tongue, the fiery hand.

There would not be the wars and disturbances we are having today if people would get quiet and listen for and to the within voice when it speaks. Instead of talking war, affirm daily peace, be still and know that I am God. Recognize the God power inherent within each and every individual; accept the same and send it forth down this war thought, and let peace, love and harmony reign supreme.

Those of us who ignore our intuitive knowledge and refuse to obey, remain in darkness conserving their own power. God is no respecter of persons. He has not made some wise and good, others ignorant and bad, but he made a law whereby all may attain that which is good, and he who desires to become mighty in any line, may and will do so if he is obedient to the within voice.

If a man falls short of manifesting the attributes of God, it is not due to foresight of the Creator, but it is due to the disobedience to the within voice when it speaks. Within every individual is a craving neither sensual nor intellectual pleasures can

gratify, and that is the desire for healthful, spiritual food. The food is at hand, but man receives it not. The voice speaks, but man is deaf; if perchance he hears, he refuses to obey. Jesus recognized this lack in the Jews when they would not hear Him when He said: "I am the bread of life. He that cometh to me shall never hunger, and he that believeth in me shall never thirst."

Until a man attains to that self-knowledge, whereby he is willing to satisfy the craving of the spiritual desires, he is hungry and thirsty for that which is necessary to manifest a healthy, normal being. The Jews refused to accept the fact there being a need for spiritual food. The people at large do not understand this fact. They are seeking to satisfy the craving of spirit with intellectual food, and yet they will not listen to the Christ, the within voice. Until they come to know Him and believe in Him, they cannot receive the food which satisfies, for man shall not live by bread alone, but by every word which proceedeth out of the mouth of God. Therefore, to you, who by patient and sincere continuance in doing good, obedient to the within voice, ye seek for glory and life eternal.

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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 Samuel Fallows.*

### LIKENESS TO GOD

That the pure in heart can see and commune with the pure Divinity was the sublime instruction of ancient sages, as well as of inspired prophets. It is, indeed, the lesson of daily experience. To understand a great and good Being we must have the seeds of the same excellence. How quickly, by what an instinct, do accordant minds recognize one another; no attraction is so powerful as that which subsists between the truly wise and good; whilst the brightest excellence is lost on those who have nothing congenial in their own breasts. God becomes a real Being to us, in proportion as his own nature is unfolded within us. To a man who is growing in the likeness of God faith begins to change into vision. He carries within himself a proof of a deity, which can only be understood by experience. He more than believes, he feels the Divine presence; and gradually rises to an intercourse with his Maker, to which it is not irreverent to apply the name of friendship and intimacy. The Apostle John intends to express this truth, when he tells us that he, in whom a principle of Divine charity or benevolence has become a habit and life, "dwells in God and God in him."

It is plain, too, that likeness to God is the true and only preparation for the enjoyment of the universe. In proportion as we approach and resemble the mind of God, we are brought into harmony with the creation; for, in that proportion, we possess the principles from which the universe sprang; we carry within

ourselves the perfections, of which its beauty, magnificence, order, benevolent adaptations and boundless purposes are the results and manifestations. God unfolds himself in his works to a kindred mind.—*W. E. Channing.*

Criticism is poison to the blood, closes up the avenues of the body and dwarfs man's intellect. Never condemn, but rather give each and all the right to the same freedom of thought that you yourself enjoy.

"In my Father's house are many mansions," or many realms of thought.

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.*

Our Father! while our hearts unlearn

The creeds that wrong Thy name,  
Still let our hallowed altars burn

With Faith's undying flame!

Not by the lightning-gleams of wrath

Our souls Thy face shall see,

The star of Love must light the path

That leads to Heaven and Thee.

—*Oliver Wendell Holmes.*

## Christian Science in Relation to Business

Samuel Greenwood in the "C. S. Sentinel"

**C**HRISTIAN SCIENCE is sometimes spoken of by its students in such a manner as to give the impression to those who do not understand its method, that it is capable of being used to further one's business or financial interests. Although nothing is of greater value or imparts more practical good to the man in business than does his understanding of Christian Science, it is evident upon its very face that it cannot be practised for any selfish or mercenary purpose.

Christian Science is helpful to the student in working out his problems, whether expressed in lack of means, of health, or of goodness, but it is a misapprehension of the nature and operation of Christian Science to suppose that it can be made a medium to sell stocks, real estate, or merchandise, any more than it can enable the lawyer to win his case or the politician his election without respect to the righteousness of the cause he represents.

The relation of Christian Science to business problems is not different from its relation to physical or moral problems. It heals the belief of a discordant business on the same basis and by the same rule that it heals the belief of a sick body. The function of Christian Science is to right the wrongs of humanity; and the wrongs that oppress a business, or rather the thoughts of those conducting it, are as amenable to correction by right thinking as are wrongs appearing in

other ways. Envy, greed, jealousy, selfishness, if allowed to rule, will sooner or later cause a business to suffer as certainly as they cause a person to suffer who indulges them; but the remedy in either case is not an increased sense of material things, but a knowledge of man's real relation to God.

The disturbing source of business depression or failure is spoken of as economic, but in fact, it is mental and moral; and the obstructive and destructive false view of things must be replaced by the true to restore normal conditions on any permanent basis. Regarding the man whose "delight is in the law of the Lord," the Scriptures teach that "whatsoever he doeth shall prosper;" and this indicates the only foundation or source of business prosperity that is in line with Christian Science.

It is true, of course, that one may transact business and sell merchandise according to the rule of Christian Science, but that is very different from using Christian Science, or attempting to use it, expressly with the object of attracting business or increasing sales. The object of all legitimate business is primarily to benefit mankind, rather than to accumulate a surplus of wealth for one's self; hence, whatever is not calculated to bless all parties concerned, is not a good business, and to that extent does not merit God's favor. It is logically evident that the truth of the all-power of good

cannot be utilized to aid a bad business, and that the all-sufficiency of divine Love cannot be relied upon to forward any selfish transaction. One who thinks to sell goods or to negotiate a deal solely for the sake of the profits to himself, irrespective of the soundness of the proposition or of the welfare of the other side, is not moved by the spirit of Christian Science, and cannot from that standpoint honestly or successfully look to it for help. The practise of Christian Science rests upon love for God and man, upon the Master's precepts to seek "the kingdom of God, and His righteousness," and to love one's neighbor as one's self, and this is the only spirit in which this Science can be understood and demonstrated.

Christian Science is the Science of demonstrable knowledge of Spirit and spiritual law; it does not, therefore, recognize any reality in matter, or bring material things to pass, although Christ Jesus, through His understanding of this Science, fed the five thousand with bread, and procured his tax money from a fish's mouth. In these instances he proved the power of spiritual truth to meet human need, even though apparent as material lack; but Christian Scientists do not claim that at the present time they can obtain their bread or their money in quite the same manner. As they gain the understanding that God is man's ever-present supply, the belief of lack, that is of God's absence, is rebuked, and the way is opened for the material sense of need to be satisfied. In the same way it is helping men and women in business to realize a larger measure of prosperity by en-

abling them to overcome those conditions of thought which make for fear and failure, not by producing financial means in some mysterious or occult way. A supreme confidence in good, that is not weakened or counteracted by a contrary belief in evil, makes for lasting and substantial prosperity and success in every line of legitimate human activity, and nothing else can.

The only possible action or influence of Christian Science is to heal and bless all whose thought it touches. One who ignorantly or intentionally attempts to use what he thinks he understands of Christian Science for the promotion of selfish ends, is prevented by the very unworthiness of his motive, and, consequently, by his misapprehension of the divine nature and operation of this Science, from rising above the plane of the so-called mortal mind. Any mental influence exerted from that standpoint is of the nature of mesmerism, or mental suggestion, and is, therefore, the antithesis of Christian Science. Christian Science is the Science of the golden rule, of impartial, divine loving, and is not operative in any transaction in which one is intended to profit at his neighbor's cost. Unless one is concerned to safeguard his customer's or client's interest equally with his own, he is not conducting his business in accordance with Christ's teachings, and cannot consistently ask the Giver of all good to prosper it.

It is possible for an unscrupulous person so to manipulate figures as to lead to his financial gain and others' loss, but no one would think of calling that mathematics which enables





him to consummate his dishonesty, notwithstanding that the figures used were the same as in legitimate work. Likewise, although one may use mental statements and arguments similar to those which are sometimes employed in Christian Science treatment, it does not consequently follow that he is practising Christian Science. In working out a mathematical problem, the figures must be used in the right relation to their basic law and with a view to bringing out the correct result; similarly, the statements or arguments used in mental practise must maintain their proper relation to the divine Principle and rule of Christian Science, and with the sole view to bring out the Godlike solution of the problem. The object before the Christian Scientists is to demonstrate the supremacy and government of God; but the manner in which this shall be manifested must be left to divine direction rather than to human desire. Our work is to bring our thoughts into harmony with God, to be obedient and responsive to divine Love, the Principle of all real being; not to practise mentally with the idea of making things come our way.

To be sure, Christian Science helps a man to be successful in his business, if he adheres to the Principle and rules of Christian Science, even as it helps the laborer to dig a ditch, the housewife to sweep her floor, or the teacher to teach his class. The help of Christian Science in financial problems does not come through exerting any influence upon material conditions or circumstances, but through correcting and purifying thought, by enabling the student to

understand and to rely upon the infinite resources of the One Mind; and its beneficent influence thus reaches every phase of his experience. It is not a lack of money, but a lack of knowing the truth about God and man, that causes business, health, or human life to fail. To know God aright, as the divine Principle guiding and governing every affair of man and the universe, and to let this knowledge permeate the human consciousness, is the only remedy for human discord, lack, or failure, whether expressed in mental, moral, or material terms. To acknowledge God, good, in all ways, and to be governed by Him, is the only safe and successful rule for human conduct, commercially, socially, or politically.

We should seek Truth, not for any selfish purpose, but for its own sake, and for the sake of being made free from a sense of evil. Even the perfect man, the image of God, is nothing of himself apart from divine Principle; and when we reach the point where God, or good, means everything to us, our life, substance, health, prosperity, and when we realize that to know God is our only real business in earth or Heaven, we shall be ready to take no anxious thought concerning our material affairs, knowing that the Father always careth for His own.

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Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—*Colton.*

## Where is God? •

Henry Rosch Vanderbyll in "Christian Yoga Monthly"

**I** AM God in essence, I am the beginning and the end; I am creator and created, but I do not realize the fact. Somebody slips a hundred dollars into my pocket and I do not know it. I cannot use the power of that hundred dollars, because I do not know it is there. It lies there useless. So we are God in essence, we are the Reality, but we do not know it, and it is thus that we cannot use the power of the Absolute, for that reason only. But to the degree that we realize that fact, to that degree, we shall manifest the power.

My plea to you is, arise, awake! Have the courage to realize what you are in reality. Be free! be strong! be independent! No higher teaching there can be in this world than that which teaches you how to help yourself, how to be independent of anything, of everything; how to calmly proceed on your path through life, calmly knowing, realizing what the goal is. Yes, have the courage to realize the value, the sublimity of your own being. It takes some courage; it takes some courage. Do not let us think that we are slaves to fate and sorrow, and such things. Tell me, what is fate? Whence comes it? From what invisible quarter of the universe does fate descend upon us?

Did you ever notice the fact that your fate is not like the fate of your friend? Did you ever notice that fact? All fates are different. You are that fate; the individual is fate.

Be conscious of what you ARE, and you will draw conditions accordingly. Things will happen to you according to your consciousness of Reality, because you are what YOU ARE. Things happen to me because I am What I AM, for that simple reason alone. Our souls, according to their quality of consciousness, work like magnets. Whether we are conscious of it or not, they work like magnets. We draw unto ourselves conditions, people, surroundings, in response to our soul consciousness, whether they are pleasant or not.

Don't you believe for a minute that hard conditions and struggle and trouble are not drawn by ourselves. I know that some of us are pretty pessimistic, but I tell you when we realize for what reason, for what purpose, it comes, we do not see it as trouble, we do not see the trouble when we realize that it is for our good; then the trouble, the hardship disappears. I tell you, my friends, each individual is the actor. All there is, in this world of illusion, is the result of the person's self being the actor. We know that the immediate actor in this world of illusion is the soul; that in reality it is our real being, our SELF, but it acts through our concepts, or soul. Your soul or soul-consciousness is your authority. Your soul alone knows what is best for it. And when you realize that, why do you not proceed in trying to understand the things that happen to you? Trying to make things better

and brighter by realizing how to reach the goal? Why not? Why are you not free? Why are people not free? Oh, we hear so much of freedom, so much and so much! Freedom! We hear it all the time now-a-days. But how few are really free! How few!

Be free. How? Be free by being your real self, by being natural, by doing the best you can. You are a divine being. Then just go calmly on, knowing the goal. When we know and understand and realize, we unite our being with the Absolute. When we realize as Jesus did, let us always keep that in mind, and let us proceed calmly, naturally, knowing That, and in our present understanding nobody can take That away from us; we always have That. We will keep this understanding and as we proceed, more will be added to it all the time. "He that hath unto him shall be given, and he shall have more abundantly." Let us not drift from that foundation, from that rock, which is our present understanding. No matter how little, or how much, that is something we own, which is ours. We have fought for it for ages and ages; it is ours. On that foundation, on that rock we stand. Then we proceed, realizing the law that only through humbleness to That One can we reach the power, the freedom, the independence. That humbleness is the humbleness of strength. We are humble in the face of Truth. That humbleness will bring us to the power of our own independence and freedom. So you see it is a safety valve; it is a check. We cannot reach that power unless we are humble in the face of Truth. We cannot. We

can only be humble in the face of Truth for the moment by forgetting our personal self. Then we are humble in the face of Truth, and only then. That statement is not an impotent statement, even that fact that only by forgetting our personal self can we reach the goal, even that fact is hindering us in this world of so-called illusion. Study the history of man. Study the history of man! There is only one thing that history is teaching us, the progress of man; and of man's civilization in particular; civilization is but reflection, the progress of something in man; the progress of the concept of inner man, and that progress is unselfishness. Unselfishness! Now, that is a fact. Study history. You will see that man gets away slowly, but surely, from his own importance, from his own individual importance; he even takes the time to study other things besides himself; he studies art, education, sciences. If it were not for the fact that man gets away from himself, if it were not for that fact, you would not have a civilization. It is through unselfishness, or through getting away from your personal self, that you allow the voice of the All to speak.

A bright star in heaven cannot excel the light of the All, because It is too bright Itself. If we make too much noise, if we allow the voice of the personal self to speak, we shut out the voice of the All. You see this is a plain statement; there is nothing supernatural about it. Two things we cannot serve, even in this visible, tangible world. We observe it and we wonder when we follow that path of unselfishness, we wonder what the

end of it will be. We are almost inclined to think of Jesus the Christ as a man who spoke philosophy of the highest order, a man who knew the secret of existence and tried to teach humanity. Yes, we actually see that in him, a man who had found the great secret, found the answer.

What shall we do? How shall we reach the goal? What must we do? How must we behave? My friends, just you be plain You, and do the best you can, and with the understanding spiritualize happenings, your own actions, you will grow in still clearer understandings. Neither think yourself wicked nor think yourself good. Be plain, natural You, and do the best you can and you will realize the great secret, you will find the answer to the question? Where is God; where is that Thinker of your thought, where is that self-evident Consciousness?

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#### DROPPING SEX HYGIENE

In Denver the school board has dropped the teaching of sex hygiene, and hereafter that profound study will not be pursued by the boys and girls. The board assigned no particular reasons. But the experiment has not been successful. And yet it is only a few months ago when this fad was on the lips of all the amateur reformers and improvers of the race. They demanded that the children be at once acquainted with these secrets, and that through their public schools. Those who dared to question the new thing were called old fogies, and those who dared to suggest that it might be well to wait a while and see what came of it were

called reactionaries in education and morals. The world, for a while, was literally crazy about this thing. All of a sudden the busybodies in morals had discovered the secret of all that was awry. All that would be necessary, to cure the world was to tell the boys and girls, poor innocent things, about how they were sexually constructed.

And now, who is there left to do reverence to this exploded notion? Where is it being urged as a proper school study now? Those who advised caution have won the victory. The people have recovered from the sexual hysterics and we may now expect another era of common sense on such delicate questions.—*The Cedar Rapids Daily Republican*.

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"Your life is the most important life that was ever lived—so far as you are concerned. What are you doing with that life? What are you going to do with it? It will pay you to stop and think—*now*. Have you been grasping your opportunities? Are you grasping them *today*? Your life is the most important subject in the world to you. What you get out of it tomorrow depends on how you prepare for it today. What have you done—what *are* you doing—with *your life*?"

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If a man were to be helped back to safety over the edge of a perilous precipice, and then insisted upon lying down to sleep on the brink again, would he not be thought a lunatic? How about the man who has been saved from his sins, but insists upon staying close to the old temptations?

# The Free Will of Man

Edward B. Warman, A. M.

**I**F you receive a premonition through the intuitive perception of the subjective mind; or the astrologer, in casting your horoscope, predicts dire disaster at a certain period, and in either case or by prediction from any source you accept this foreknowledge as inevitable, then, as I have previously stated, you are a fatalist.

Let me again caution you about thinking it *must* be so. Were you to hold such a mental attitude you would be living in a constant *fear*, —a condition that you should forever banish from your mind.

That predictions fail at times is due to a factor which the astrologer cannot take into consideration—the free will of man. "So long as people drift aimlessly with the time and tide of life," says Max Heindel, the well-known astrologist, "wafted hither and thither by the wind of circumstance, the task of prediction is easy, and the careful and competent astrologer can predict accurately for the great majority of people, for the horoscope shows their tendencies, and apart from individual effort, mankind follows these tendencies unresistingly. But the more evolved the man, the more liable is the astrologer to fail, for he can only see the tendencies; the wit of the man, as a factor, it is beyond him to calculate. In the nature of things there must be this element of uncertainty. If conditions were so hard and fast that no mistake were possi-

ble, it would show that inexorable fate governed human life, and there would be no use in making an effort to change conditions; but the very fact that predictions *do* fail is an inspiration, for it shows that a certain amount of free will does exist."

Then let it always be remembered that no man is compelled to do evil, and that the greater the temptation the greater the reward to him that overcometh the tendencies shown in the horoscope. Again, though the stars impel, they cannot and do not compel. In the final analysis we are the arbiters of our destiny, and despite all the evil influences it is within our power to rule our stars by the exercise of WILL, the badge of our divinity to which all else must bow.

"One ship sails east and another  
sails west,

With the selfsame winds that  
blow,

'Tis the set of the sail and not the  
gale,

Which determines the way they  
go.

"And the winds of the sea are the  
ways of fate,

As we voyage along through life,  
'Tis the act of the soul that deter-  
mines the goal

And not the calm or the strife."

## A REMARKABLE PREMONITION.

Away back in the "Seventies" there occurred what was known and is still remembered by many as the

"Ashtabula disaster."

Before the train pulled out of Boston, I had entered the sleeper with the intention of securing berths for a friend and myself. We had barely taken our seats when I heard, clair-audiently, these words,—“a wreck, a wreck; get out of this car; get out of this car.”

I recognized it as the “still small voice” that comes to warn us of approaching danger. It was a premonition clairvoyantly perceived by the subjective mind and clairaudiently received by the objective mind; yet I cannot say that I actually heard the words, and I am sure my friend did not; but I do say I *heeded* them. We left the car, but not until I had resorted to a little ruse to meet the prejudice of my friends who had no faith in premonitions. When the train pulled out I took back the little white lie I had told for the purpose of saving the life of my friend—and myself.

As is well known, not a passenger escaped from the sleeper,—one of whom was the noted singer, P. P. Bliss. As we looked down in that yawning chasm a few days later we realized what *might* have been had I been a fatalist. The question is often asked “How do you account for it that you were the only one to receive the warning?” I am not sure that I was, but I am sure I was the only one who heeded. Others may have had premonitions, but treated them lightly or thought them due to imagination. If it is a gift that I possess, it is God-given, man-cultivated, a talent inherent in all persons, but lying unused by the majority. I have endeavored to use the

talent wisely. I am often asked why I did not warn the others. Because the warning would not have been accepted—and seed sown upon stony ground—and the general verdict would have been “another crank.” We should always remember that “he laughs best who laughs last.”

When I related this incident to Dr. Hudson, he admitted that was a much better illustration than the one published by him. He said: “It is difficult to explain on any other hypothesis than that of independent clairvoyance. To explain it on the principle of telepathy would involve the necessity of presupposing that some person or persons knew of the danger and that they were in telepathic rapport with the percipient.”

What does this signify? That the subjective mind has some means of reaching out beyond the range of our faculties of objective perception, and of knowing when and where danger threatens the individual.

#### THE SKEPTICS CONVINCED.

It is often remarked by skeptics: We hear of so many things—after they occur, why do we seldom hear of them previous to the occurrence?

I give this one case to meet this criticism. It was in the “Eighties.” I had decided to leave the city on the 8 p. m. train to attend the dramatic festival at Cincinnati, Ohio. During the afternoon I was strongly *impressed* that the train would meet with an accident, but I was not warned to omit the journey. I related the incident to my skeptical friends while at dinner, and informed them that they would probably see an account of it in the daily



papers on the morrow; and I hoped they would remember that I had predicted it hours before the occurrence.

While they smiled—the smile of the skeptic—at the same time they thought I was foolish to go. Why did I? Because, by the same means that I knew there would be a wreck, I knew, in this case, no harm would come to me.

The train pulled out one hour late and to make up that time was running at the rate of 50 miles an hour, when, suddenly, it jumped the track and as suddenly stopped about 60 feet. The shock was indescribable. Without going into the details I will merely say that I came out unscathed—as I knew I would. Tell me, how did this knowledge of the accident come to me fully six hours before it occurred? It was a clear case of independent clairvoyance received objectively by impression. You understand, I am not saying one must be a clairvoyant in order to get these warnings—I am not a clairvoyant—but it is only a matter of developing the power that is possessed by everyone—a power lying latent. Let me say once more that the subjective mind possesses the power to perceive that which is not within the range of the objective vision, and in cases of impending danger will make a mighty effort to reach the objective mind either by direct impression, if one is sufficiently passive, or by dreams or visions.

#### LINCOLN'S PREMONITION.

The night before Lincoln's assassination he had a dream of his approaching death, and on the evening

of its fulfilment he narrated it to Stanton; but no amount of persuasion could divert him from his purpose. It will be observed that his subjective mind perceived it, and, accordingly, impressed him through the agency of the dream. This case furnishes as a fine example of premonition—its origin, its accuracy and its inevitable results when the warning is unheeded.

#### LINCOLN'S HOROSCOPE.

President Lincoln had Mars elevated in his figure of birth, in evil square with the moon, the ruler of the eighth house (death).

At the time of his assassination his Sun's progressive place was in Aries (the head) on the cusp of the fifth house (the theater) in exact opposition to the directional place of Mars (the ruler of firearms) in his eleventh house, denoting a false friend. Pretty accurate this.

#### THE "STILL SMALL VOICE."

The foregoing experiences, only a few out of hundreds, have been given with the hope of interesting those who have heretofore given no special thought to this practical phase of psychic phenomena; to also clear away the clouds that have obscured the broader view of the seeker after psychological facts; to encourage all persons to step over the threshold into that larger life that awaits them HERE.

"The 'Now' is eternal, and will be forever;

There is not a future, nor will there be ever;

We clutch no 'tomorrow,' no matter how clever,

It's 'today' and 'today;' tomorrow comes never.

I know it's so here, and it may be forever."

If you wish to come in touch with your higher self; to feel the perfect calm and peace of that ever-protecting care; to remove the very last vestige of fear, then you must learn to listen and to heed the promptings of that "still small voice," the sleepless sentinel on the watch tower of the human soul.

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### EATING IN HASTE

Most of us hold the blood in the brain by incessant thinking and strenuous living, so that there is not half enough in the digestive organs to take proper care of our food. We rush back to our work before the stomach has fairly begun to digest its overload. The English have a very good health proverb: "After dinner sit awhile; after supper walk a mile."

Americans deprecate the "slow" English method of doing business, the time taken at meals, and the afternoon halt for a cup of tea. Yet this leisurely method tends to health, success and longevity; while we suffer from poisonous products of wholly undigested food, dyspepsia and the entire upsetting of the digestive apparatus; we begin to fail in enterprise and in health after middle life, and many of us die prematurely, often of apoplexy.

Hurry and worry are two sworn foes of health. Many people are just as foolish as the man referred to in jest, who "ate his breakfast over

night to save time in the morning." They hurry through their meals, bolting their food and rush for car or train with the last mouthful of food still unchewed.

The French have a saying to the effect that we do not live by what we eat but by what we digest. There is every evidence in the effect of food on the system that Nature intended we should make a business of eating; that we should not read newspapers, talk business, worry or be anxious or show fear during the eating process, but that we should give ourselves up completely to this, and enjoy our meals as much as possible. When we do this Nature blesses us with good digestion and good health, efficiency and happiness. When we violate this law we pay the penalty—a price which staggers health, achievement, and blights happiness.

When one is sick or "run down," or losing flesh and strength, it simply shows that most of the vital force which he ought to get from the food he eats, is wasted and lost because the digestive and nutritive functions are only able to extract and use a very small proportion of the nutrition which the food contains. Most of us eat twice as much as we ought to; we eat so much that the cell life cannot absorb it all. We exhaust a great deal of mental vitality and physical energy in getting rid of the great surplus of nutriment which we do not need.

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It is worth a thousand pounds a year to have the habit of looking at the bright side of things.—*Dr. Johnson.*



## ON HEARING A ROBIN SING ON BOSTON COMMON

A square of greenery between four ways  
That spurt their dust beneath the feet and wheels  
Of thousands, in the day's unshaded blaze,—  
A patch of turf, a pond, some scattered trees;  
And hither turns the throng a pace, and feels  
A mocking sense of Nature's rest and ease.

For what of rest is here? The air around  
Bespeaks the city that the green denies,  
And hard reverberations shake the ground  
As heavy trains go hurtling by below.  
They seek no rest, they ask no clearer skies,  
These folk! The call of peace they do not know.

For lo! above the thundered city-voice  
A robin's song is raised upon the air,  
And I, alone, have heard it and rejoice!  
The wonted city is in their ear!  
They give no heed—and yet the song is there;  
The one true note of all they cannot hear!

As through a cloud that long has hung and dense  
A single beam comes through to charm the eye,  
So comes this strain of wild melliflence  
Unto my ear; nor can I hear the sound  
Of all the traffic that is roaring by,  
Nor any bullded walls my world can bound.

—(Soft Maytime evenings when the west is red,  
And apple blossom odors drench the air,  
And mothers call their children in to bed  
From daisy fields that border on the wood)—  
Thy song transports me far, O Robin, where  
Thy song was learned, and people understood.

You do not know, brave bird, that these who go  
In crowds below thee through the city park  
Are dulled and deafened by their living so  
They hear thee not above the roar and roll!  
Some frantic tune must sound to make them hark,  
Some strain that moves the feet but not the soul.

And yet sing on! Some jaded soul maybe  
Who, weary of these hurdy-gurdy airs,  
May catch thy lines of simple melody  
And pause a space, unknowingly, and hear,  
And wonder what has smoothed away his cares,—  
Not knowing truth has entered at his ear!

Flee not, O Robin, brave evangelist  
Of simple art, who in this place of strife  
Has come to add a melody long-missed!  
Raise still amid the din thy silver strain,  
And time may come when even here Man's life  
Will be content and true and pure again!  
—Richard M. Hunt in "Our Dumb Animals."



## Hints to Boys and Girls

**B**E careful how you go into the clutches of bad habits. Habits once formed become monsters, and will often hold you in their iron grasp through life. Anything which we may do will ultimately become fixed in the subjective mind with a tendency to dominate reasons thereafter. Never, never — Listen! Get this thought, this one thought is more precious than millions of wealth. This is the basic principle of all human happiness. Never contract a habit that is in anyway injurious to health. Without health there is no real happiness in this life. Get this thought and retain it. Be natural in all things. Whatsoever we do in an unnatural way is injurious to health; avoid all unnatural habits, and form only such habits as will render you healthy, happy and honorable through life. Never form a habit that must be kept secret. More depends upon this than all else. Health of mind and body hinge right here. The formation of a secret habit often means a physical and a mental wreck, followed with a home in a lunatic asylum. Boys and girls, let me beg of you; begin right this blessed moment to lay the foundation for a pure, noble and a happy life. The only way to be happy in life is to be healthy, wise and good. All wise people are good. There are those whom are recognized for their wisdom that are not good; they are not wise however; for wisdom leadeth men and women aright. The man or woman who lives and toils with body or mind, with every hope, aspiration, ambition and desire fixed upon material things; seeking to gratify the longings of the soul with something other than love for God and all mankind, is a fool; not because I say so, but because it is a scientific fact. Girls should exercise their bodies in open air, play ball, run, jump, climb and use dumb bells for developing muscles. A house plant can never be a woman of any use to herself or mankind. A woman should have muscle as well as brain. A woman's body is more valuable as a temple for the soul than it is as a clothes rack. Boys, remember when you see a girl about the size of a goose

quill around the waist, she is no good for a wife. Thousands of poor helpless infants are dying because of mother's unnaturalness, due to tight lacing, and thousands of mothers are filling premature graves for the same reason. Be just as particular in literature as you would in the selection of company. By all means keep good company and read good books. Study physiology carefully and look well to your health. Fix in your mind the character of noble man and womanhood, and build yourself such a character as all good men and women must admire. Make up your mind to be somebody and make the world better by your having lived in it. Remember the best men and women are the happiest. It is a

scientific fact the only way to be happy is to be good. Form a habit of reading good books. Read some every day. Mental culture is what men and women need. Those who think most get best pay for their work. Remember to be ignorant is to be imposed upon in this world. Never let others do your thinking. You can avoid this only by becoming posted upon all important topics which pertain to the happiness of man in this and the world to come. Always investigate. Never take things to be true because they are popular. If you form a habit of reading good literature while young and keep it up, when you are 30 years old you will find yourself a power for good in your town or neighborhood.

## An Island Bird City

Nellie M. Coye in "Our Dumb Animals."

**W**HAT is that big bird, Aunt Ruth? It looks as if it was walking on the water."

Pauline and her aunt were sailing down the harbor when Pauline's attention was attracted to a large bird with wide-spread wings that had suddenly swooped down upon the water and seemed to be trying to balance itself.

"That is a gull, dear. See! there are some more of them. They are fishing," Aunt Ruth replied.

"Fishing!" Pauline exclaimed, "why, how funny for a bird to fish!"

"Not 'funny' for a gull. Fishes are what gulls live on."

Pretty soon the water all around was white, with the large-winged birds that seemed to skim over the water, and occasionally dived down into it.

"I never saw such large birds before, Auntie," Pauline said. "They must be as large as eagles," she declared.

"Not quite as large, I think. And, indeed, there are other water birds called gannets that are larger than these gulls," Aunt Ruth replied. "Perhaps you will be intersted to hear about a 'bird city' I once saw. It was nothing but an immense rock in the ocean. Travelers to, and from Scotland, when the steamers ap-

proach the mouth of the Firth of Forth, always crowd the deck for the first glimpse of Bass Rock, as it is called, which a colony of birds called gannets have taken for their home. This rock is one mile in circumference, and is 313 feet high. During the summer months tens of thousands of gannets hover around this rock and nest in its crannies.

"When the steamers get quite near the rock they blow their whistles or fire rockets, to hear the wonderful echo which comes from a cavern beneath it. The noise startles the birds, and they rise from the rock by thousands, filling the air for yards around with their wide, white, flapping wings. It is a sight that one never forgets.

"Sometimes the wings become almost motionless, and the birds appear to be sailing. When a fish is seen in the water beneath, they close their wings and shoot downward, like an arrow, to secure their prey. These large birds have numerous air cavities under the skin which render them very light on the water, and enable them to swim with great ease.

Gannets are from 30 to 36 inches long, and their wings are from 15 to 19 inches across, and thousands of them flying together present a wonderful sight."

Pauline was very much interested in her aunt's story about this "bird city" in the ocean; and she hopes that some time she may be fortunate enough to see it for herself.

#### A STRANGE PET

In a country town in Northern Pennsylvania there lives a little old man who sells milk, carrying it from

house to house morning and evening in a small hand cart. There is nothing strange about that, but his companion on these daily trips is the very strangest you ever heard of—an old gray goose, who follows him about in the most dignified manner, and stands watch over the cart, letting no one go near it in his master's absence. His name is Major, and his master says that he is just as useful as a dog would be.

#### THE OLD MILLPOND

The pond I know is a wonderful place,

The home of pickerel, perch and dace,

And many a time by the shore you find

Turtles on sunny logs reclined.

Sweet-flag grows by the banks in lots,

And in a number of other spots:  
The reeds are thick wherever you fare,

And the cattails wave their tails in air.

The kingfishers live on the wooded side,

And they know just where the minnows hide:

And often a heron comes flapping down

From up in the marshland, green and brown.

The darning-needles flit to and fro,  
But they can't sew your ears up tight, you know;

Like aeroplanes they sail around,

But they don't turn over and strike  
the ground.

I've fished a lot, and I've not caught  
much,  
Perch and shiners and dace, and  
such;  
But it's fun just to sit with your line  
thrown out  
And watch the curious things about.

I've heard of the sea and the big  
steamships  
And I'd like to go on some ocean  
trips;  
But her there is fun of which I'm  
fond,—  
Playing around the old mill-pond!  
—Arthur W. Peach.

#### BEDTIME SUGGESTION — ASLEEP AND AWAKE

Is there some habit you are trying to induce a child to drop and it does not drop? Try suggestion after the child is asleep. (If you practice breathing and relaxing after you retire, wait until you feel the quiet repose in yourself as there seems to be stronger subconscious communication then.)

Say, the habit is thumb-sucking. After the child is asleep, go to its bed and, leaning over it, say aloud, in clear, moderate tones, "Child, you do not *want* to suck your finger any more. You do not *want* it. You are getting too big." Repeat this four or five times, just as if she were awake, and you were looking into her eyes (soul eyes) and trying to impress her with it. If the thumb is withdrawn while you speak do not be so startled. You hug her and

wake her up. Just continue with more confidence which will help you win. Continue the practice each night until the habit is well forgotten. This is not theory, it is practical, for I have done it, and so I know.

I also cured a boy of school age of lack of control of himself at night. We had tried giving him medicine off and on for several years, but it made no permanent difference. One night I said, "I am going to treat you to help you to control yourself tonight." I passed my hands slowly from his head to his feet about six times saying, "You are going to sleep now, but you will wake up when it is necessary. You will be able to wake up *every time* you need to." And he *did*. I followed this for four or five nights, then something kept me away, although he sent word for me to come, but he was cured.

#### SUGGESTIONS FOR DAILY MEDI- TATION

*Monday.* I believe in good as everywhere present, protecting, enlightening, quickening and prospering me.

*Tuesday.* I feel God's presence with me every hour, and I will fear no evil.

*Wednesday.* I radiate goodness from the Spirit of Truth within me.

*Thursday.* I feel the Spirit of good filling my whole being.

*Friday.* The presence of good fills my life with everlasting joy.

*Saturday.* Infinite goodness fills my world, and my heart is full of love.

*Sunday.* The Spirit of Truth lives in my heart, and my life is filled with blessings.

## The Kingdom

**G**OD is Love. Where Love dwells God rules. Where God rules is the Kingdom of Heaven, or Harmony. Every individual who allows his thoughts and actions to be entirely controlled by the principle of immaculate Love, dwells in the Kingdom of Heaven, and is a living manifestation thereof. In the presence of such an individual no inharmony can manifest. Where two or three are gathered in the name and under the dominion of Love there is the Kingdom of Heaven—in their midst, around, about, above, and beneath them.

Love is the only force in the entire universe. All other seeming forces are but inverted or perverted refractions of the pure reality, just as the seven prismatic colors are but the refraction of the pure white light. The prism obstructs the white ray and lowers its rate of vibration, transforming the one into seven expressions.

Selfishness is Love turned inward toward self instead of outward from self. It is angelic Love fallen into a condition of satanic selfishness. This is the Satan which rules the world today by the hypnotic power of fear, or inverted Love. Perfect Love casts out all fear, not because of any fundamental difference in the two, but because a perfectly pure substance is always stronger than a dilution of the same, and a continued pouring in of the pure will in time displace the diluted substance. Those who understand how to draw upon the

Divine fountain of infinite, immaculate Love know by experience that all fear is gradually displaced, and they finally stand forth fearless and unconquerable, knowing that the whole is greater than any of its parts; that none of the partial forces can penetrate the whole armor of God.

The long looked for, much dreamed of Kingdom of Heaven on earth can come only by the operation of the force of Love. No individual can be brought into the Kingdom by the operation of any other force. A majority vote in favor of establishing the Kingdom of Heaven will not accomplish the result until the majority demonstrates by its actions that it is completely controlled by the power of Love, and thus persuades the minority to come under the dominion of the same power. But a small minority can make such a demonstration much easier than a majority, and with equal results in the end. Everything must have a beginning, and the Kingdom of Heaven is no exception. It, too, must begin with the few and grow until it includes the many. It will never come down from above already prepared for our occupancy, but as Jesus taught, it is like a grain of mustard seed, which indeed is the least of seeds, but when it is grown it is the greatest among herbs. The Kingdom in its incipency will be the smallest of kingdoms, but when it is grown it will be the mightiest of all.

The Kingdom of Heaven could be

established on earth today by the organization of the few who are conscious of the ideal under a constitution based upon the foundation rock of adamant Truth, fortified by the indestructible stones of eternal Wisdom, and cemented by the indissoluble mortar of perfect Love. Such an organization would be the seed of the ideal Kingdom. It would be in the world, but not of the world. It would be the lifting up of the Christ Principle, manifesting it before the eyes of all, drawing all men unto it by the influence of its invincible power and justice.

The Divine Ruler grants absolute liberty to all who come under His dominion, for the true child of freedom recognizes the right of all others to the same liberty which he claims for himself, and hence does not trespass upon others' rights. Permission to trespass upon the rights of others is license, not liberty. All the governments of men which have ever existed have been but systems of license masquerading under the glorious name of liberty; for throughout all the ages mankind has been struggling for the goal of liberty, and each advance in governments has secured greater freedom for the mass of humanity. Even the first crude governmental organization of men must have gained for them more liberty than they had previously enjoyed, by securing them greater freedom from the attacks of wild beasts and men around them. Humanity, always prone to look backward and downward, glories over the step it has gained, shouting Liberty! unmindful of the grand and glorious vistas that lie before, on the upward path which

leads to the portal of wisdom and reveals the true meaning of absolute freedom in all its magnificent grandeur.

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#### THE ONE THING NEEDFUL

There is one sentence in the teachings of Jesus that ought to be given a whole page in the Bible, and it ought to be emphasized and printed in very bold letters, and the page beautifully decorated to fit it. Then everybody ought to concentrate on that page fifteen minutes every morning for a year. Out of it would grow the most beautiful, illuminated education that anybody ever dreamed of. I know from experience. This is the sentence: "*The Spirit shall lead you into all truth.*"

Let your intelligence put your questions up to the Spirit of God within you, and just you listen for the answers. They will all come in due time.

Some of the questions you ask of the Spirit are as if a child in the fourth grade tried to understand problems that nobody learns short of the senior year in the high school. This is true, no matter whether you are seventeen or seventy. And the same Spirit leads you no matter how many years you have been on this earth.

Be still and listen. Trust in the Spirit until you are led to understand the truth you desire to know.—*Elizabeth Town in "Nautilus."*

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True happiness leaves no reactions. The mind is at rest with itself and the consciousness is filled with the joy of living.—*David Starr Jordan.*

# Love

News Letter, August, 1906

**L**ET Love have a place. Love is all in all. The grace that we should strive to increase is Love. It is the refining power that lifts one above the earth and casts off the gross things that holds him down. Love is the supreme among all the graces in the Spirit in the most proper sense. This is the fire our Savior came from Heaven to kindle on earth. It is one of sweet, tender union that makes glad the heart in the kingship of man and his creator. Of this we have an illustrious instance recorded in the sacred volume, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And God so loved the world that He gave His only begotten son, who through Love became poor, that through His poverty we might inherit the riches of eternal life.

Love is to be directed to the double object of God and our neighbor.

It is the highest part of the divine image in us; it is the most satisfactory thought of the Deity, and more expressive of His blessed nature than any other single attribute. The most proper conception that we can form of God is Love, directed by infinite wisdom and exercised by omnipotent power. All things are present to the knowledge of God, and His power and possession for Love is essential perfection, and in God alone do we see the supreme manifestation of the highest conception with the sweetest power of Love that is ever presented

to the mind, and it is the productive principle of all Good.

In the acts of other graces we obey God, in the acts of Love we imitate Him. Love gives value and acceptance to all gifts and graces and their perfection, it comforts the afflicted and gladly directs those that want counsel. It is the vital cement of all mankind, without Love it is impossible to please God; with it we are His accepted children and heirs, and joint heirs with Jesus Christ. Though I have the gift of prophecy and understand all mysteries and knowledge, etc., "and have not Love, it profiteth me nothing."

This is illustrated most beautifully in the poor widow's mite, which was made by Love, of shining and dazzling splendor, and its beauty has not faded through all the ages, and its luster has not grown dim with the lapse of time. It was so brilliant an offering that it caught the eye of our blessed Savior, and His lips spoke words that circled the earth, and have echoed from the mountains and valleys, and over sea and land to every kindred tribe and tongue, "She hath given more than they all" of the All Good, for she gave her heart brimful of Love.

Love is the perfection of law, the sum and substance of every precept, patient Love, forgives injuries, prays for our enemies, and with fortitude bears the burdens that are laid upon our shoulders. It is Love to God that draws forth all the active powers of





the soul, and in obedience to His will, "Love never faileth, thinketh no evil."

Nothing so gives us the power to remain firm and bear the great burdens laid upon our shoulders with fortitude as to be filled with Love. It is an inspiration and causes a man to laugh in the face of sorrow and drives away the voice of mourning and brings rejoicings. It is the something that enables us to realize that God is within us, the hope of glory, the joy that is divine, and the power which enables us to love our neighbor as ourselves, and to say with a voice echoing the sentiment of the deep recesses of the soul, "Father, forgive them; they know not what they do." It is indeed the fulfilling of the law. It chases away all the evil and puts it beneath our feet.

Let us live in the spirit of Love, let us think on lovely themes or a life of Love, for God is Love.

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#### LAND OF PARADOXES

China is the land of paradox. If it is an absolute, despotic monarchy, it is also a very democratic country, with its self-made men, its powerful public opinion, and a "states' rights" question of its own. It is one of the most corrupt of nations; on the other hand, the standard of personal and commercial honesty is probably higher in China than in any other country in the world. Woman, in China, is made to serve; her status is so low that it would be a discourtesy even to ask a man if he has a daughter; yet the ablest ruler China has had in many centuries is a woman. It is a land where the women wear socks

and trousers, and the men wear stockings and robes; where a man shakes his own hand, not yours; where white, not black, is a sign of mourning; where the compass points south, not north; where books are read backward, not forward; where names and titles are put in reverse order, as in our dictionaries—Theodore Roosevelt would be Roosevelt Theodore in China, Uncle Sam would be Sam Uncle; where fractions are written upside down, as 8-5, not 5-8; where a bride wails bitterly at her wedding, and a man laughs when he tells you of his mother's death.—*Success Magazine*.

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#### EVERY DAY

Remember only times of love and gladness,

Forget the troubles—let them slip away—

Store up the laughter—never mind the sadness

Of every day.

Remember only things of joy and beauty,

Forget the sharp words people sometimes say.

For happy thoughts will help you do your duty

Through every day.

Remember all the mercies God is sending,

For thankfulness will help you love and pray,

And love and prayer will bring a peaceful ending

To every day.

—*Expression*.

## Golden Rules for Health, Long Life, Joy and Happiness

**R**ETIRE to rest early, thinking good thoughts, and having a loving sympathy for all, thus closing the door against all evil while you sleep. Let your first thought on awaking be that you are a divine soul. Seek to act in harmony with your higher and true self, realizing that you are at one with our Heavenly Father and with all other divine souls."

"Take a hand-bath over the whole surface of the body every morning, using cold water, followed by a brisk rub; take open air exercise before breakfast."

"Let your diet be natural, such as nuts, fruits, grains, vegetables, etc., cooking as little as possible. Do not drink while eating, but drink a gill of tepid water by sips an hour after each meal. Let the meals be partaken of punctually if possible at stated hours, so that the stomach may not only have ample time for digestion, but also ample time for rest. Three meals per day are the average for strong, healthy people, but in childhood, sickness or old age four meals are necessary, remembering that we must not live to eat, but eat to live. The rising generation should be reared on natural foods and they will not look for any other. Healthy recreations, athletic sports of the finer sorts, gymnastic exercises, physical drills, conduce to health and strength of the body. Walking should be engaged in by all, also deep breath-

ing, limb and rigid exercise, etc.

"The mind must be cultivated in the arts, sciences and the best and purest literature. Music (instrumental and vocal) tends to develop the mind and soul, and brings hearts in unison and harmony. Pleasant and agreeable games, pastimes, etc., of refined character, should find a place in our lives from time to time. Let the young ever remain so, and let the matured and aged mix with the plays and games of the children, for they not only give joy to the little ones, but add to their own health and happiness. Listen to and obey the voice of God in your soul. You are not far from the Kingdom. The Kingdom of Heaven is within you. Seek to destroy disease and the germs of death by cleanliness in dress, habits and pure home life. Do not make your bodies receptive by fear and dread of contagion as you grow in faith, hope and love, controlling the lower forces of nature by your divine will, till God's will shall be done in earth as it is done in Heaven, so that at last there shall be universal reign of peace, joy and love. Let us seek to realize the Kingdom of Heaven within, where the Divine One is patiently awaiting revelation. Our joy will then be full; Divine consciousness shall be ours; we shall see as we are seen, know as we are known. We shall then understand the saying of the Master: 'I and my Father are one.' We shall then go out no more forever."—C. H. Hassall.

## WHY WE BELIEVE IN HEALING

Seven Bible Reasons for Believing in God's Power and Willingness to Heal Our Sickness.

1. Healing the sick was an important part of the work of Jesus:

And Jesus went about \* \* \* healing all manner of sickness among the people.—Matthew iv, 23.

Great multitudes followed him; and he healed them.—Matthew xix, 2; xii, 15; Luke v, 15.

And there came unto Him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet, and He healed them: inasmuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing.—Matthew xv, 30, 31.

2. Jesus told the Apostles to heal the sick:

He sent them forth to preach the Kingdom of God, and to heal the sick.—Luke ix, 2.

He gave them power \* \* \* to heal all manner of disease and all manner of sickness.—Matthew x, 1, 8.

3. The Apostles obeyed His instructions and healed the sick.

And they went throughout the villages, preaching the gospel, and healing everywhere.—Luke ix, 6.

And by the hands of the Apostles were many signs and wonders wrought among the people.—Acts v, 12.

And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean

spirits: and they were healed everyone.—Acts v, 16.

4. The instructions to the Apostles were intended as general instructions to all the world:

Go ye therefore, and make disciples of all nations, \* \* \* teaching them to obey all things whatsoever I command you.—Matthew xxviii, 19, 20.

5. Jesus told the Seventy to heal the sick:

Into whatsoever city ye enter, and they receive you \* \* \* heal the sick that are therein.—Luke x, 8, 9.

6. Others, also, had the power to heal the sick:

And God wrought special miracles by the hands of Paul.—Acts xix, 11.

Stephen, full of grace and power, wrought wonders and signs among the people.—Acts vi, 8.

John said unto Him, Master, we saw one casting out devils in thy name: and we forbade him, because he followed not us. But Jesus said, forbid him not: for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me.—Mark ix, 38, 39.

7. The works the Apostles did are for examples for us:

Those things which ye both learned and received and heard and saw in me, these things do.—Phillippians iv, 9.

“If you and I—just you and I—  
Should laugh instead of worry;  
If we should grow—just you and I—  
Kinder and sweeter hearted,  
Perhaps in some near by-and-by  
A good time might get started;  
Then what a happy world 'twould be  
For you and me—for you and me!”

—Longfellow.

## EXPRESSIONS

William E. Gibson

Do well the work you have in hand today. Don't worry for tomorrow; tomorrow never comes.

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Give to each day some loving thought; some kind word; some good act, for it is your duty.

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Love, wisdom and will are the means by which to conquer.

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We often punish most those we love best.

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I can be what I will if I will be what I can.

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God provides, your regeneration guides your progeneration, and gives you protection from degeneration. All must be born again.—Amen.

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Man is never so foolish as when he lets angry passion control his tongue. It is then his tongue becomes a serpent's fang and his brain a sack of venom.

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Time is the crucible in which all problems are solved. Experience is the testing fire.

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## GOD IN ALL

There's part of the sun in an apple,  
 There's part of the moon in a rose;  
 There's part of the flaming Pleiades  
 In every leaf that grows.  
 Out of the vast comes nearness,  
 For the God whose love we sing  
 Lends a little of his heaven  
 To every living thing.

## HOME

We shall not always dwell as now we dwell,

Together 'neath one home protecting roof.

For some of us our lives may not go well;

'Gainst such small perils courage will be proof.

'Gainst stronger ills these memories may be proof;

To some of us this life may say farewell—

We cannot always dwell as now we dwell.

What tho we dwell not then as now we dwell?

Hearts can recover hearts, when hearts are fain;

While love stays with us everything is well;

The proof of love is proof against the rain,

Dead hands will guard our hearts against the rain—

Love will abide when all have said farewell;

Our hearts may ever dwell as now they dwell.

—*Coningsby Dawson.*

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The days are ever divine. They come and go like muffled and veiled figures sent from a distant friendly party, but they say nothing, and if we do not use the gifts they bring, they carry them as silently away.—*Ralph Waldo Emerson.*

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The sun will shine after every storm; there is a solution for every problem, and the soul's highest duty is to be of good cheer.—*Emerson.*

# The Religion of the Spirit

Horatio W. Dresser in "The Nautilus"

**R**ELIGION is and ever will be more personal than art and science. The artist objectifies on canvas and in stone, through sounds, lights and shades, and in beautiful structures intended to endure. A work of art is finished and stands out there a thing of beauty by itself. Likewise in a measure if scientific production is made complete, as in the case of a mathematical demonstration or an invention in mechanics. Others may with training succeed in exactly reproducing the work thus made externally complete, howbeit the one who copies a painting or statue is unable to copy the touches of genius. A work of art may lift the beholder into another region so that he passes beyond nature and attains the eternal. But this is to attain the religious level. Such an effect is particularly true in the case of the greatest music, that of Beethoven, for instance. Surely a Beethoven symphony as heard by some of us is a thing of infinite life, by no means limited to the actual concourse of sounds represented by the score. Nevertheless it is characteristic of the work of art as such to possess what Professor Palmer calls "rounded completeness," whereas the work of the religious spirit is never done. The artist to be sure, ever seeks to attain greater beauty of form. His field is in a way genuinely infinite. But the invisible reality always counts for most in religion, and the inmost apprehension

is always the highest. In saying this we have, of course, admitted that it is more difficult to interpret religion than to judge a picture or a sonata, but it is well to recognize the fact that despite all the eccentricities that crowd about the subjective side of religion it is still rightfully personal.

The view we take of this universal essence will, of course, depend on our view of human nature and our conception of God. Not to prejudge the issues that are to follow, let us say that God manifests Himself as Spirit, comes to man first as life, wisdom, love, and that this Spirit proceeding from God takes form in human consciousness according to the type, individuality, purpose, and occupation of the man in question. The Spirit itself is like the sunlight, existing for all creatures round the great globe, able to bring into expression all types of activity. It comes as a quickening presence, brooding over the minds and hearts of men. As such it is strictly universal, impartial, is for all. Yet, just because it comes to all and exists for all it is orderly, purposive, hence it more readily quickens a man in the direction in which he can best work than in any other. In all it is creative, or may be when man is fully responsive. In all it is life and will lead on and on, that is, it will lead those who are true to their genius. In all it is wisdom, and will reveal the best road to the individual end, a way that will not conflict with the rights of others. To all it also comes

as love, that is, with a consecrating power which in the soul of the thoroughly responsive becomes devotion. Unless it were in essence at once the life that makes for the true, the beautiful and the good, it could not attain completion in the specific direction to which a man's activities are given.

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### CHEERFULNESS

I think we are too ready with complaint  
 In this fair world of God's. Had we  
 no hope,  
 Indeed, beyond the zenith and the  
 slope  
 Of yon gray bank of sky, we might  
 be faint  
 To muse upon eternity's constraint  
 Round our aspirant souls. But since  
 the scope  
 Must widen early, is it well to droop  
 For a few days consumed in loss and  
 taint?  
 O pusillanimous heart, be comforted,  
 And like a cheerful traveler take the  
 road,  
 Singing beside the hedge. What if  
 the bread  
 Be bitter in thine inn, and thou  
 unshod  
 To meet the flints? At least it may  
 be said,  
 "Because the way is short, I thank  
 Thee, God!"  
 —Elizabeth Barrett Browning.

It is true that often the things we hope for, fail to put in an appearance, but think of the wonderful compensation we get in the good things that so appear unexpectedly.—Lloyd.

### KEEP STILL

Keep still. When trouble is brewing keep still. When slander is getting on his legs, keep still. When your feelings are hurt, keep still—till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it and wished I had not. In my later years I had another commotion and wrote a long letter, but life rubbed a little sense into me, and I kept that letter in my pocket, against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtlessness I learned to be reticent, and eventually it was destroyed. Time works wonders. Wait till you can speak calmly and then you will not need to speak maybe. Silence is the most massive thing conceivable, sometimes it is strength in very grandeur.—Dr. Barton.

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Instead of returning evil with evil, try to return evil with good; to say nothing ill of men, to act kindly, even with the ox and the dog. Live thus one day, two days or more and compare the state of your mind with its state in former days. Make the attempt and you will see how the dark, evil moods have passed away and how the soul's happiness has increased. Make the attempt and you will see that the gospel of love brings not merely profitable words, but the greatest and most desired of all things.—Leo Tolstoy.

## Self-Improvement

Walter DeVoe in "Unity"

**A** MAJOR chord in music in contrast with a minor chord awakens the feeling of upliftment, or joy. In a funeral march the minor chords predominate, because of their solemn quality; but a change to the major is needed by way of contrast, to awaken the hope of immortality.

Characters impress one according to their dominant quality, like musical chords. One will excite, another depress, one arouse to action, and another pacify and soothe; some repel and others attract. They produce these effects even while remaining silent, so that it becomes apparent that each possesses a characteristic tone which silently but none the less potently arouses antagonism or awakens friendship through that mental sympathy by which all minds are related in the spiritual universe. This leads me to question—

How am I affecting the minds of those I meet, and how can I improve my mental tone and make myself more attractive? My every thought and feeling is a vibratory activity of my mental nature. My mental atmosphere is colored and qualified by this activity of my thoughts and words. My general tone is the combination of all that I have thought and felt. As I think new thoughts and generate new feelings, the vibration and quality of my character will change to a coarser quality if my thoughts are low, to a finer quality if my mental product is noble. Think-

ing and uttering words and statements of truth of a lofty and noble nature has the tendency to lift my mind into a state corresponding to the meaning of the thought or the feeling that it awakens. If this is done daily until it becomes a new habit of mind, the quality of my nature will be entirely changed and the tone of my character established as a generator of ennobling feelings. Thus I will create a new mental world, and have a more spiritual outlook upon my old world; I will see it with new eyes, and it will reveal more of the intelligence of Life.

I live in Heaven or hell according to my state of feeling, and as the thoughts and words with which I fill my mind awaken feelings of joy and peace, I will discover "a new heaven and a new earth" here at hand, and I will enter into my heritage and find it to be a state of self-conscious knowledge, entered by the way of Truth which I am.

I am attractive to souls of a higher degree of development only as I radiate the qualities which they like, or with which they can agree. My aura, or mental atmosphere, increases in attractiveness to all souls in the degree that I individualize the feelings which generate harmony and joy; therefore, my power to attract friends will increase, and other things being equal, my prosperity will come to me, as I develop the attractiveness of my soul.

I can count on losing friends and

closing all avenues of prosperity by continuing in those mental attitudes which make people uncomfortable when they are expressed.

My friends or associates like or dislike me by their subconscious feelings of what I really am, and my permanent tone is impressing others all the time, drawing to me or repelling opportunities for financial or mental benefit.

And as my mental tone is the result of my daily habits of thought and feeling, therefore my mental habits are creating my destiny.

This fact of silent but potent tone-values is worth much thought and meditation, for it is the secret of great possibilities and is a mighty factor in my material and spiritual welfare.

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### INFIRMITIES

Born in the flesh, beneath the Spirit's moulding,

These outward signs of deeper life to be,

Show where the soul, at war with selfish holding,

Wears at its bonds and struggles to be free.

Hast thou a weakness, all thy courage shaking,

Know, of a truth, God presses on thee there:

Where the thin veil of self is worn to breaking,

Shines through the rent a light divinely fair.

—*Ruth E. Abbott.*

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From all beings, all events, all life, know that God is the All in All.

### EVIL SPEAKING

This is a vice almost universal, even among those who profess godliness. It meets you everywhere. You cannot long be in the company of even those considered good people without hearing something to the prejudice of some absent brother or sister. Some report, or insinuation or suspicion, is breathed into your ear, calculated to shake your confidence in some follower of Jesus!

A reform in this matter is loudly demanded. The command is, "Speak not evil of one another, brethren." If you have hitherto disregarded this command, ask for pardon, and commence a reformation from this hour. The man who is on his way to heaven is described as "he that taketh not up a reproach against his neighbor." No matter under whose patronage he finds the report going about, he does not take it up; he lets it die, as all false and slanderous reports will when let alone.

Speak evil of no man.—Titus 3:2.

Let all bitterness, and wrath, and anger, and clamor, AND EVIL SPEAKING, be put away from you.—Eph. 4:31.

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Don't you go and git sorry for yourself. That's one thing I can't stand in nobody. There's always a lot of folks you can be sorry for stid of yourself. Ain't you proud you ain't got a hair lip? Why, that one thought is enough to keep me from ever bein' sorry for myself.—*Mrs. Wiggs.*

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"Respect all such as sing when all alone."



# Knowledge

Voice of the Soul

**K**NOWLEDGE as a stream is ever passing on and yet ever fully present.

It invigorates whoever touches its waters.

No matter whether one blindly falls into it, accidentally stumbles into it or purposely dives into it—for amusement, for gain or for wisdom—he comes out with a certain sense of renewed life.

Like other streams, it has its calm depths and its rippling shallows, its dashing cataracts and its roaring waterfalls, its eddies and its whirlpools.

It carries on its bosom living, moving actualities, also decaying drift woods.

It has its active channels and its sleepy pools; its bitter waters and its sweet.

The degree of health or wealth you bring from its waters all depends upon how and where you bathe your soul in its waters.

If you seek only the calm, deep waters, the rapid shallows and plunging cataracts and roaring waterfalls, they may unbalance you and sweep you down.

If you live only in the whirlpools, your whirling senses may not be able to distinguish between the deep calms and the dashing falls.

If you cling to driftwood alone it will one day decay and you will go down for want of acquired strength.

If you are a parasite upon the back of an active denizen, its existence is

not assured, and when it falls, you fall with it.

If you choose the cool, pure water at the channel alone the warm, bitter waters of the marsh may overcome you.

It is the part of wisdom to gain strength from all—all things, states and conditions—and yet be wedded to none, to hold a calm center of mastery no matter how the environments play.

In short, drink of all waters but not to drunkenness. Eat of all foods but not to gluttony. Listen to all music but don't split your ear-drum trying to hear.

Season all things with that very rare savor, the souls of common sense.

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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.*

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Happiness is a perfume you cannot pour on others without getting a few drops yourself.

## THE CALL OF NATURE

Wilmer Van Buskirk

Art thou weary Soul Immortal,  
 Traveling in a barren land?  
 Trace they footsteps o'er the hilltops,  
 Note the mountains tall and grand.

Hear the birds along the wayside,  
 Singing gaily as they fly,  
 Mother Nature smiles with pleasure  
 Nodding upward toward the sky.

God is Life and God is Love,  
 Breathes from every leaf and flower,  
 Sounds from every babbling brooklet,  
 Thrills in every leafy bower.

Sunlit shadows glimmer softly,  
 Weaving cobwebs in your hair,  
 See, a tiny woodland rabbit,  
 Stops to look at you and stare.

Nodding bluebells, ferns and violets  
 Beckon thee along the way—  
 And from out each nook and cranny  
 Roses bloom in bright array.

A voice within is leading onward,  
 Upward toward the heights above,  
 Birds are singing in the branches,  
 God is Wisdom! God is Love.

Journey on, O! Soul Celestial!  
 Nature's mind no host can sever.  
 Lo! the hilltop soon is reached  
 And weariness is lost forever.

What a mighty reformation we would  
 witness through the land,  
 If the masses and the classes could be  
 made to understand,  
 That he wins at least one sinner from  
 dishonesty and pelf,  
 Who will let alone his neighbor and  
 just practice on himself.

—Fellowship.

## THE WORD

Oh, a word is a gem, or a stone, or a  
 song,

Or a flame, or a two-edged sword;  
 Or a rose in bloom, or a sweet per-  
 fume,

Or a drop of gall is a word.

You may choose your word like a  
 connoisseur,

And polish it up with art,  
 But the word that sways, and stirs,  
 and stays,

Is the word that comes from the  
 heart.

You may work on your word a thou-  
 sand weeks,

But it will not glow like one  
 That all unsought, leaps forth white-  
 hot,

When the fountains of feeling run.  
 You may hammer away on the anvil  
 of thought,

And fashion your word with care,  
 But unless you are stirred to the  
 depths, that word

Shall die on the empty air.

For the word that comes from the  
 brain alone,

Alone to the brain will speed;  
 But the word that sways, and stirs,  
 and stays,

Oh! that is the word men heed.

—Ella Wheeler Wilcox in *The Nau-  
 tilus*.

Yet still there whispers the small  
 voice within,

Heard through Gain's silence, and  
 o'er Glory's din;

Whatever creed be taught or land be  
 trod,

Man's conscience is the oracle of  
 God.

—Lord Byron.

## "A FRIEND"

He's got an awful stubby tail,  
Most time he's full of fleas,  
His ear is all lopped over and he's full  
of dog disease,

He can't go in the kitchen, 'cause  
He makes such tracks you see.  
But I can't but like him, for  
He is so fond of me.

He's all chewed up from fighting,  
which

A dog was made to do;  
He smells sour when it's rainy, but  
His heart is good and true.  
And if I go inside he waits  
All morning if need be,  
Until I'm through, which shows  
that he  
Is awful fond of me.

He ain't a very fancy dog,  
Not very much for looks;  
I never saw a dog like him,  
In any of my books.  
Sometimes he gets the mange until  
His hair comes off, but he  
Don't care for beauty, if  
I let him follow me.

I only need to pet him and  
He wags his tail and barks  
And me and him together go  
On lots of gentle larks.  
Sometimes he chases chickens, or  
A tom-cat up a tree.  
But I never whip him, 'cause  
He is so fond of me.

I don't know where I got him, but  
He must have been growed up  
Before I can remember, for  
He never was a pup.  
And maybe folks don't like him when

Their cats go up a tree;  
But I can't help but like him when  
I know he's fond of me.

—*J. W. Foley.*

## A TRUE SPORTSMAN

I go a-gunning, but take no gun;  
I fish without a pole;  
I bag good game, and catch such fish,  
As suits a sportsman's soul.  
For the choicest game that the forest  
holds,

And the best fish of the brook,  
Are never brought down by a rifle  
shot,  
And never are caught with a hook.

The woods were made for the hunters  
of dreams;

The streams for the fishers of song.  
To the hunter who hunts for the gun-  
less game

The woods and streams belong.  
There are thoughts that moan from  
the soul of the pine,

And thoughts in a flower-bell curled.  
And the thoughts that are blown with  
the scent of the fern,  
Are as new and as old as the world.

So away for the hunt in the fern-  
scented wood!

Till the going down of the sun.  
There is plenty of game still left in  
the wood

For the hunter who has no gun.  
So away for the fish in the moss-  
bordered brook

That flows through the velvety sod!  
There are plenty of fish still left in  
the streams

For the angler who has no rod.

—*Anon.*

# Activities of Women

Winifred Short

Russia has several women priests.

Cleveland has a mounted park policewoman.

Only 5 1-5 per cent of the criminals are women.

For every seventeen men physicians there is one woman doctor.

The majority of Japanese girls marry at the age of twenty-one years.

Women form a larger proportion of the educated class than men.

In Turkey husbands divorce their wives at will and by a word.

Sixteen per cent of the girls in Boston work in candy factories.

Nearly 200,000 women immigrants entered the United States last year.

The Women's National Life Saving League now has a membership of 1,300.

There are two women street railway foremen in the United States.

Queen Elizabeth, of Belgium, is known as the "mother of her people."

Over half the workers in the cotton and silk industries are women.

Pope Pius says that women will

want to be Pope in a few years to come.

Forty-four per cent of the college degrees were taken by women in 1910.

Nearly 850,000 females are working for wages in England and Wales.

Only one woman in five is doing something quite unrelated to the home.

Women lawyers number less than one to the hundred of men in the profession.

Less than 10 per cent of the women in the United States own property.

Women outnumber the men in eight prominent occupations in which they take part.

Twenty-nine letters have been awarded to girls this year at the University of Missouri.

There are over 800,000 women in the United States working with the needle and sewing machine.

Fully three-quarters of the professional women in the United States are now teaching.

Mrs. Robert La Follette, a suffragist, and Miss Lucy J. Price, an anti-suffragist, are going to debate sixty-five times on sixty-five consecu-

tive days. They will tour the States of Ohio, Indiana, Michigan, and Pennsylvania.

Waitresses work twelve hours a day in New York, while those in California only work eight hours.

The United States government has an official bakery of which Miss Wessling is at the head.

Eighteen students have graduated from the Woman's Medical College of Philadelphia this month.

It is claimed that girls should shun cigarmaking jobs as the fumes ruin the health and morals.

#### PLEASING EVERYBODY—AN OLD STORY RETOLD

He was a good-natured man. It was easier for him to please than to offend. He was on his way to town with his son who was riding the family mule. Someone met them and said, "For shame! The father and not the son should ride." The boy dismounted and the father got into the saddle. A little further on another man stopped them—"Why don't both of you ride? That's the proper thing to do." So the father told the son to climb up behind him. At the end of a mile they were held up by still another person who thought he knew what should be done. "Outrageous! Two able-bodied men on a little mule! Get off and carry the mule!" To please the stranger he tried it. The mule broke from the improvised stretcher, rolled down a bank and broke his neck.

"My son," said the father, "we have tried to please everybody, have really pleased nobody, and lost our mule in the bargain. The next time we go to town we will do the best we know how to please our own consciences, let the consequences be what they may."—*F. H. R.*

#### A MAGIC WORD

There's a little word below, with letters three,  
Which, if you only grasp its potency,  
Will send you higher  
Towards the goal where you aspire,  
Which, without its precious aid, you'll never see—  
NOW!

Success attends the man who views it right;  
Its back and forward meanings differ quite;  
For this is how it reads  
To the man of ready deeds,  
Who spells it backward from achievement's height—  
WON! —*Power.*

#### PRAY WHILE YOU'RE HIKIN'

The Boston Globe tells a good story of two little girls who were hurrying to school in Parsons, Kan., fearful lest they would be late or would not arrive until after the last bell had rung for the morning session. One said: "Let's kneel right down and pray that we won't be tardy." "Oh, no!" said the other, "let's hike on to school and pray while we're hikin.'" This is a fine illustration of what it means to "watch and pray."—*S. E. Greene.*

## Hope and Health

**“K**NOW, then whatever cheerful and serene supports the mind, supports the body, too.

Hence the most vital movement mortal feels is hope.”—*John Armstrong.*

Hope has the power to turn the ebbing tide of life back to health. Hope is more potent than drugs, without its subtle force they may not prove effectual.

These are trite statements. Everyone knows that they are true, and yet there was a time when intelligence first suggested them and progress demanded that they become established facts.

Intelligence has further suggested an investigation as to why physical strength fails when the light of hope dies, and vitality becomes vigorous when it is kept brightly burning.

Research for replies to such inquiries reveals great possibilities latent in the mind and marvels of correlation between all forms of movement or existence.

As applied to the subject of hope and its relations to health, it has been ascertained that certain sound vibrations may become powerful aids in sustaining or inculcating hope, and may be scientifically applied in cases of melancholia and other forms of diseased mind. Colors are found to be remedial also. It is not a difficult, obtruse problem—the vitalizing power of hope over the body. If one guards his thoughts from pessimistic tendencies, he builds a strong fortification against all forms of disease. There was a man who was inclined to the “blues.” He yielded to them with-

out restraint, and the habit became a part of his life. He entered upon a business career with the assurance to his friends that it would be his luck to “come out of the little end of the horn,” and when some favorable influence brought him a measure of success, he replied to the fact by saying that “it ought to be many times greater to amount to anything—that it meant nothing.” If he received \$100 in remittances, he invariably said, “it ought to be many times that amount.” This habit grew upon him.

He, however, met a woman who dared to venture upon a life journey with him, and when he was congratulated, he replied that she was “a good woman, too good to live; that she would soon die and leave him.” Slowly but surely the effects began to appear. His presence distressed and depressed his family, his business associates were repelled and disheartened. The family bore it patiently, but the business partners freed themselves from him. Briefly, his cheerless, hopeless mental state poisoned the digestive fluids, and a disease of the brain developed, which was called incurable. A physician who had some original ideas regarding the treatment of the human organism when it became ill, was given charge of his case.

Being a resident of an inland state, the patient was taken to a seacoast village in the State of Maine. The room he occupied was bright and cheerful, with rich red and sunny yellow touches of color skillfully arranged to brighten the shadowy corners; the very atmosphere of the



room seemed to be impregnated with cheer.

Each day he heard joy-inspiring music, composed in the keys of C or G, for they are the tones of the Sun and Mars, vitalizing and beneficial, as are also the colors red and gold. His diet was simple and nourishing—not stimulating. Much time was spent in the open air, invariably pleasantly employed observing or exercising. Frequently brisk walks were taken, always with an object in view, such as to see the great ocean steamer pass a certain point, or to see the children building their sand forts and pyramids, before the tide washed over them—and from these childish amusements the sick mind became interested in observing nature's marvels of color, of fragrance, of strength, of persistence, and soon smiles came to his face and cheer to his heart. Two years of nature, scientifically wooed, restored the man to health and to years of cheerful activity.

A tendency to gloomy moods and discouragement should be overcome, for they are indications of lurking diseased conditions that are liable to destroy health, and with it happiness and prosperity.

We give below a practice that will aid anyone when depressed, if it is sincerely undertaken. Breathe deep, and say in your mind, "Hope, hope, hope," then "Joy, joy, joy." Repeat the words while eating. Also form a rhythm of the breath and thoughts with the steps when walking, and soon your depression will vanish and life will seem mysteriously brighter. —*Stellar Ray.*

## RIGHT LIVING

Dr. J. M. McCormack, a leading member of the American Medical Association, says that a third of the persons—5,700,000 in all—who died or suffered illness last year, might have remained in perfect health had they observed the rules of right and rational living. The doctor thus calls our attention to a species of race suicides as prevalent as any known.

Neglect of self is almost as sure a method of self-murder as the rope, the pistol or the bottle of poison. Criminal negligence each year deprives the world of brain and brawn, which it sadly needs for its proper development. Some who die prematurely are the victims of the crimes of others, but many are responsible for their own deaths.

What are you going to do?

Are you going to take a fair amount of outdoor exercise? Are you going to live temperately and soberly? Are you going to maintain a good physical and moral standard? Are you going to take care of that cold?

Do you know that alcohol and lack of sleep are friends of the pneumonia germ? Do you know that stale and impure food and drink and foul air are likewise able assistants?

Are you going to keep yourself, your house, your office, your factory and your habits clean?

Don't you know that 750,000 persons have died of tuberculosis in the United States in the last four years, most of them because they neglected the laws of health and hygiene.

## GRATITUDE

The land of Gratitude is a wonderful land—for in it dwells Love, much Love. If one gets into that land he is sure to meet with Love.

As soon as criticism creeps in, joy has flown, for criticism is not gratitude or thankfulness, and is, besides, active condemnation, hence the unhappiness.

To pass from criticism into thankfulness is like passing from a dark dungeon into the bright sunlight. It is truly marvellous the different results of the two feelings, so opposite in their manifestations. The one brings heartache, heaviness, a sense of nothingness, drudgery and loneliness. The other allies one to every good and great thing in the whole universe—light, brightness, gladness, a fullness of meaning, and an overflowing joy.

This is why some people find so much enjoyment in animals; they do not expect anything from animals and do not blame them. They expect much from people and blame them (in their minds) when they do not do what, and as they expect, and then the enjoyment flies out of the heart, heaviness comes, lightness goes, brightness goes, brightness flies, and sorrow comes.

Let us not forget that our standards are to measure our own conduct by, but not to measure another person's conduct.

Our standard of politeness says that a person should always do so and so. Do we always live up, every moment, to our own standard of politeness? We know we do not. Let us take our own actions and conduct,

and bring them up to our own standard.

Our standard of generosity says that such and such actions would be generous. Are we always faithful to our own standard of generosity in the use of our possessions, spiritual, moral and physical?

We have a very high standard of lovingness; do we always live up to it ourselves? Then in the name of justice, how can we criticise another for what we are doing ourselves? If we cannot and do not live up to our own standard, how can we expect others to do so? Is not this like madness?

Let us set ourselves straight in the path, and though we may fall down many times, let us keep in the path, get up again and go on.—*Alma Gillen in "Expression."*

I wish others to live their lives, too, up to their highest, fullest and best. To that end I pray that I may never meddle, dictate, interfere, give advice that is not wanted, nor assist when my services are not needed. If I can help people I will do it by giving them a chance to help themselves; and if I can uplift or inspire let it be by example, inference and suggestion rather than by injunction and dictation. That is to say, I desire to be radiant—to radiate life.—*Elbert Hubbard.*

The man who lives in the present creates most nobly for the future. He is enjoying the present to the very fullest extent, and he is, at the same time, creating a more beautiful future than eye hath ever seen.





## A Good War

The flags of war like stormbirds fly,  
The charging trumpets blow;  
Yet rolls no thunder in the sky,  
No earthquake strives below.

And calm and patient nature keeps  
Her ancient promise well,  
Though o'er her bloom and greenness sweeps  
The battle's breath of hell.

**T**HE thoughts of all men are now on war.

A state of dread and terrible conflict and fearful carnage has arisen between the great powers of a vast continent, and its effects are being felt throughout the world.

But a little while ago the prominent theme in the minds of men was peace.

Congress and conventions were everywhere being held for the promotion of national and international peace. Medals of honor were bestowed on those who had in any signal way contributed to the advancement of peace principles; and many thought that the day of war had passed, and that henceforth arbitration would settle the differences between nations.

But in a moment the dove of peace is driven before the dark clouds of war, and the awful storm of blood again rains upon the earth.

How great and terrible the present European war may prove to be no human mind can now conjecture. Its existence proves that the fond hope of immediate peace was premature.

The prayer of the Psalmist is yet to be answered: "O God, scatter the people who delight in war."

We do not doubt that the time is

coming when war will have a sure and everlasting termination. The sure word of prophecy points to a day when all nations shall "beat their swords into plowshares and their spears into pruning hooks," and when "nation shall not lift up sword against nation, neither shall they learn war any more."

Before that day dawns the cause of war must be removed.

Whence comes war?

It came into the world through the passage sin opened, and until that passage is closed by the overthrow and destruction of sin, war will not cease.

The nature of sin is to breed strife. The gospel of peace and good will to men must find a lodgment in the hearts of all men before universal peace enters upon its reign.

The military wars of earth are a remorseless evil. They have made the earth to groan in agony to its very center and deluged its surface with human blood. Every association of war is pregnant with horror. All that is ruinous, terrible and horrible stalk in its wake.

True eventful good has resulted from war, but that does not excuse those who provoke it. "Woe unto the world because of offense! for it must needs be that offenses come, but woe unto that man whom the offense cometh."

What is true of "that man" is true of that nation by which the offense cometh.

While we are now so deeply im-

pressed with thoughts of war and its great evils, let us not forget that there is a good war in which we may engage, and in the issue of which, all men are concerned and deeply interested.

There is in progress a greater war than now agitates the countries of Europe in which everyone should enlist.

The war against the powers of darkness and sin—against satan and his hosts of angels.

The importance of fighting in the holy war, for truth and righteousness is on account of its being the only way by which the victories of peace can be attained.

He who fights in this warfare is not alone contending for his own peace, but for the peace of the world.

When the last battle for truth is fought and won, there will be no more wars or rumors of war on earth. Paul's injunction to "war a good warfare" was intended not alone for Timothy or for ministers, but for all men.

It is a question for personal and practical attention. There are no proxies or substitutes in God's army. Those who refuse to enlist can send no one to take their place. Men are not drafted. The army is composed entirely of volunteers. Those who do not choose to enlist in the cause of religion are numbered among and treated as enemies.

In the war of truth against error, of God against satan, the great Captain declares that "He that is not with Me is against Me."

Wherever your sympathies may be enlisted as between the contending armies of Europe, the one thing of

greatest moment is that your own name may be enrolled under the blood-stained banner of the cross. The noblest privilege and the highest good is to "war a good warfare," under the flag of the Prince of Peace, and so ever and always follow after the things that make for peace.

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### LOVE TRIUMPHANT

In the morning of our time  
 And the twilight of our tears,  
 We shall dance the silver rhyme,  
 We shall brave the dullest fears;  
 In the sunlight of our strife  
 And the purple dusk of dream,  
 We shall kiss the lips of life  
 And shall drink the dewy gleam.

Love triumphant bears us on,  
 And her wings are ours to try  
 At the porches of the dawn  
 For the roses of the sky.  
 There is nothing old but dread,  
 There is nothing ill but doubt;  
 To the summits we shall tread,  
 With a challenge in our shout.

Have the summer of the soul  
 As you have it when you love,  
 And the heavens are a scroll  
 Like a banner borne above;  
 And the things of earth begun  
 Are a morning freshly blown  
 From the ramparts of the sun  
 That the world has never known;  
 Are a bubble and a bloom,  
 And a beaker and a beam;  
 And you drink the dew of beauty  
 And you ride the winds of dream.  
 —*The Bentztown Bard.*

---

Be agreeable with yourself—and everybody else.

## “Be Still and Know That I Am God”—Good

**T**HE quality we send forth is the quality of the spirit when the message is sent.

None can send forth a message of health, strength, peace and harmony (all inseparable qualities) unless the spirit, which is the medium of communication, is pervaded by these qualities. A healer is responsible for results of his message only so far as he is responsible that he, the receptacle (the medium of communication) is pure.

Sparkling, life-giving water may flow from the mountain spring, free for all who thirst and would drink, but if a person undertakes to be the medium of communication and passes to the weary traveler this pure water from a poisoned, or unclean cup, the water is no longer a means of salvation, but a messenger of disease and death.

The healer's responsibility lies wholly in himself. It is an entirely distorted view of truth to feel that one has to hold the thought of healing with such intensity that the healer is almost torn asunder by the strain. That takes the method outside of the divine domain, and it cannot be classed as "divine healing." We know that "He doeth the work." We know that we could not do it if He did not. We know that we cannot impart what has not first been imparted to us, both as a recipient and as a vehicle. This consciousness absolutely removes every particle of stain and fatigue from the work of the healer. It leads the healer to first master himself, to cast out everything which clouds his

vision of God, to obey the first commandment, "Thou shalt have no other Gods before me," without which he cannot succeed in healing or in any good work whatever. So long as there is any desire or aim which is held clearer or more strongly than the desire for the Christ consciousness, we break this first commandment, and we preclude the possibility of our being mediums for the divine inflow into ourselves and the divine outflow from ourselves to the world.

The idea of fatigue in connection with healing is entirely erroneous. He who constructed the machinery of our bodies knew its needs, and the demands which would be made upon it. He knew the complexity of earth-experience, and fully equipped our organism to meet it.

The mountain-spring, before alluded to, is simply the medium through which the life-giving waters from the mountain reservoirs are conducted. As well might the little spring, from which the travelers drink and refresh themselves say, "Oh, dear, I'm so tired. Here I am, day after day, and constantly passers by drink and drink of my cooling waters. Surely I must be tired, giving out so much," when, in truth, there has been no effort at all on the part of the spring. It simply is, and lets the cooling waters fill and refill it constantly while the great reservoirs above send forth unsparingly the waters which the people need and seek. If the spring should get excited and undertake to "do the work," the result would be waters of a dis-

turbed quality, and the whole scheme would fail.

So is it with us as transmitters of the divine power of healing. When we are still, and know when we have made the transmitting vessel clean through the Christ-consciousness, we only need say "Let there be light," and there will be light.

#### THE ROBINS AND THE WASTEPIPE

In summer our refrigerator sits in the dining room, which creates a problem of how to take care of the waste water from the ice box. We solved this by boring a hole through the floor of the room under the refrigerator, placing a large funnel with its small end through the hole into the basement, attaching a hose thereto and running it through a cellar window into the back yard. The steady drip from the hose soon made a wet place on the ground and I came one morning and found a well-developed mud-hole about six inches square which appeared to have been made by something wallowing there. The place was too small to have been made by a dog or a chicken and, as I stood wondering what could have made it, a couple of robins came circling around my head, scolding me very saucily. I retreated to a place behind a pear tree and watched. One went directly to the muddy place and began wallowing very much like a hen in an ash-bin, gradually working the mud into a ball under her feet, when she ran her bill through the center of it and flew away to her nest. The other robin did like the first, and many times during the day I saw them

carrying mud with which to cement their nest. It was a very dry season. there were no mud puddles in the streets, and the drip from our refrigerator, instead of being wasted, helped these little feathered friends to build their house.—*W. S. Hügel.*

#### EACH MUST DO HIS BEST

We know not how we came to be  
Cast for the work that we are  
doing;

Why one should sail the stormy sea,  
And one the farmer's horse be  
shoeing.

Why one should paint and one should  
write,

Why one seems dull, another smart.  
We only know, both day and night,  
That each of us must play his part.

He serves the world who digs the  
ditch

As much as he who writes its  
novels;

Life leans no more upon the rich  
Than on the man who dwells in  
hovels.

What greatness is we can not say,  
God only knows who meets the test:  
On earth it's but a part we play,  
And with it each must do his best.

—*The Labor Union.*

Science has proven that every day innumerable biacells open into expression, and that they, like the muscles of the body, grow strong and vigorous by useful activity. So there will never be "nerve-fag" or nervous prostration from mental activity if the Christ consciousness pervades the personality.—*M. Woodbury Sawyer* in "*Practical Ideals.*"

## Life Axioms

**L**ET us never forget that an act of goodness is of itself an act of happiness. No reward coming after the event can compare with the sweet reward that went with it.—*Maurice Maeterlinck.*

Cheerfulness and content are great beautifiers and are famous preservers of youthful looks.—*Dickens.*

So many gods, so many creeds, so many ways that wind and wind, while just the art of being kind is all this sad world needs.—*Wilcox.*

To be good is noble, but to teach others how to be good is nobler and less trouble.—*Mark Twain.*

I have never had a policy. I have simply tried to do what seemed best as each day came.—*Lincoln.*

God bless thee with blessings beyond hope or thought, with blessings which no word can find.—*Alfred Tennyson.*

To be honest, to be kind, to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce, when that shall be necessary, and not be embittered; to keep a few friends, but these without capitulation, above all on the same grim condition, to keep friends with himself; here is a task for all that a man has of fortitude and delicacy.—*Robert Louis Stevenson.*

The impossible is inconceivable.—*Voice of the Soul.*

Time is but a stream I go fishing in. I drink at it, but while I drink, I see the sandy bottom and detect how shallow it is. Its thin current slides away, but eternally remains. I would drink deeper, fish in the sky whose bottom is pebbly with stars.—*Thoreau.*

'Tis being and doing and having that makes all the pleasures and pains of which mankind partakes. To do what God pleases, to do a man's best, and to have a good heart is the way to be blessed.—*Lord Byron.*

True peace is that poise of being which is unmoved, no matter what conditions are brought to bear. It is a calm that reigns even amid the raging storm. It is consciousness of a sure foundation; a haven of perfect rest.

God is a "Present Help" when we know and realize He is *always* nearer to us than anything else. "The soul is in God, and God is in it." And be it known, beloved, that "Communion with Heaven is through inward states, and not by way of tidings and messages from without," and we are healed and made whole (holy) as we know and rely wholly on the omnipresent One. "True life comes through openness toward God. The traditional far-away God is not a 'Present Help.'"

## THE CONFLICT OF NATIONS

What is war? Who can tell or describe it in a way we may see and understand what it means? Thus far no one has been found that was equal to the occasion to make words tell even a part of all the word implied. Only those who had to suffer the pangs of hunger and want and the misery and heartaches it brought them. They and they alone could tell what war meant. Taking it in the words of one of our generals, who was once asked what he thought of war, if we remember right, he said, "War is hell." No doubt he told the truth. In our opinion, so far as we have been able to learn, there is no agency, no matter how destructive it might be, where the cost of human life has been as great as in war. There is nothing as cruel and inhuman known in history in this or past ages, that will compare with the wars that have been fought, and still with all of its destructive elements and heart-rending scenes and loss of life and limb, we have been unable to call a halt to this useless slaughter of human beings and wilful wrecking of property. Human lust thus far has not permitted us to see the human side of it. The greed for money and unlimited power has no feeling or regard for human life. Many a bloody war has gone down in history where the desire for human greatness was the prime cause of it all. In our belief its bad enough when life must be sacrificed to defend honor and rightful possessions, but to bring on a bloody conflict merely for the sake of gains, is a crime against humanity,

and should not be tolerated in this age of enlightenment.

We have passed beyond the stage of dark ages and human butchery. There is no sufficient cause or just reason in this day and age, where hostile nations are called upon to settle their dispute by setting up human targets to be shot at to satisfy their ambition for gain. Life is sweet to us all. There is no sense in letting it be destroyed in this heartless manner by a class of overrated and unfeeling rulers, who care nothing for human life so long as their wish is gratified. Is this right? No, a thousand times, no. And yet we permit it to be. We claim we are living in a Christian and humane era. We fail to see it in our actions. We talk about universal peace, and that is as far as we get. We are now on the eve of a long and bloody war that is uncalled for. Think, dear reader, of the homes that these wars have made desolate; think of the heartaches they have cost our fathers and mothers, sisters and brothers, wives and sweet-hearts as the last goodby was said to dear ones on their way to the front whence, perhaps, they never returned. Think of the fatherless little ones and the tears that have been shed for our loved ones that sleep in unknown graves, and then tell us whether the cause justifies the means. Tell us whether the sacrifice of human life in a war of selfish greed and human lust is the right thing in this enlightened age.—Joe Burt, "The Fireman."

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I have faith in the Law of Love that is operating in the lives of those near me.

## WORRY

There is not anything in the universe to worry about, for if it is worth worrying it is worth curing, and so putting the worry out of the way. If it is trivial, it does not amount to anything. Then you are just worrying because you have the worry habit and think you can't help it. Just let God run the universe to suit himself, and you may rest assured that it will suit you. Nearly all the troubles that trouble us never happen. I used to be afraid of the dark, because it was bred in me as a child. Many and many a time I have kept myself awake and made myself miserable over what I was afraid would happen. It was just as real suffering as if the things I dreaded had already happened. We are mental beings, and we can live in hell, in an agony of fear and in the misery of dread, or we can sweep the whole thing out and put new furniture in our mental house. And let me tell you there is no limit to what you can do with your mind. You can not only build stately mansions for your soul, but you can make the environment real and substantial.—*Christian*.

"The greatest courage we need to inspire within beings is to look within themselves and use, with reliance, the dormant forces dying there."—*S. A. Weltmer*.

Life consists of moulting one's illusions. We form creeds today, only to throw them away tomorrow. The eagle moults a feather because he is growing a better one.

## JUST BEING HAPPY

Just being happy  
Is a fine thing to do;  
Looking 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  
Keeps other souls from wrong;  
Their burdens may be heavy  
As they go along,  
But keep the way cheery  
And your own sky will lighten  
If other skies you brighten  
With a heart full of song.

—*Ripley D. Saunders*.

Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule.—*Buddha*.

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## BE STILL AND KNOW YOURSELF

Be still and know that I AM God within you, who is responsible for all your thoughts and choices and deeds.

Know that I AM the executive of the infinite One Spirit—that executive whose function is to choose the right, whose function is to choose in all things the highest.

Out of the fullness of the heart the I AM speaks. If the heart recognizes only God as its wisdom and its power, the I AM always chooses right.

If you take to heart the words and actions of other people, viewing them in the light of a cause for your own thoughts, feelings and actions, you distract and divide the tension of the I AM, so that he chooses the wrong thought and the wrong action instead of the right.

Let thine I AM be single to the One Spirit and thy whole body shall be full of the light of truth, and all thy choices shall be choices of right, and thy paths shall be ways of pleasantness and peace.—*Elizabeth Towne.*

God Is. When we come into a knowledge of our true nature, a knowledge of the true Self, when we come to a conscious grasp and realization of the fact that we are an inseparable part of, and at one with, the great Infinite Whole, it is then that we lack for nothing, that all things are ours; we have entered the kingdom. We have nothing to do with the past, we have nothing to do with the future, for the Whole of life is in the ever present today. We will live in the Eternal Now. Then we will realize God Is.—*Yoga Christian Monthly.*

## FLY-SWATTING FOOLISHNESS

Now is the time when the bugophists again begins to "swat the fly." This is in accord with the regular tinkering with effects, instead of removing causes. As I have previously said, if by any conceivable means one could possibly remove from existence every fly, the world would be overtaken by such an epidemic as never was seen; and human beings would die off like rotten sheep. Flies are nature's scavengers, like the buzzard of South America and the dogs of Constantinople.

Clean up the filth on which they seed and breed, then there will be no flies. If your neighbors will not do so, nothing remains for you but to force him to do it, to get those in authority to make him do so or else to move away.—*Brain and Brawn.*

"God is Love." This prompts to creation.

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